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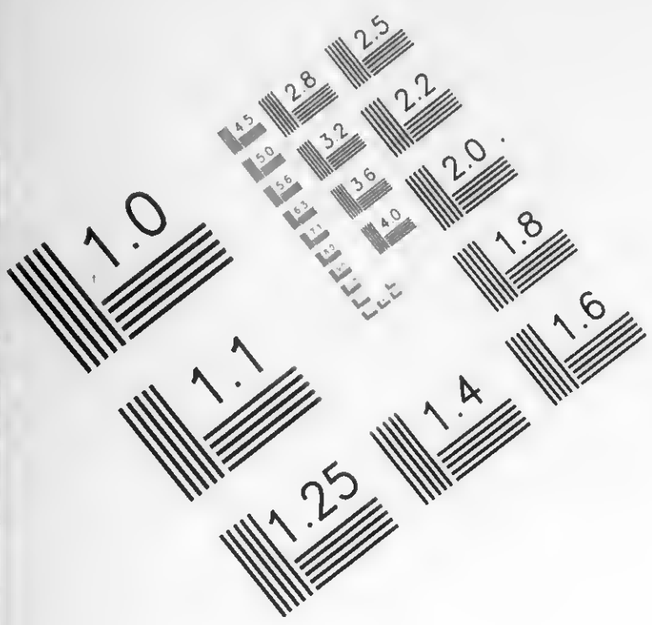
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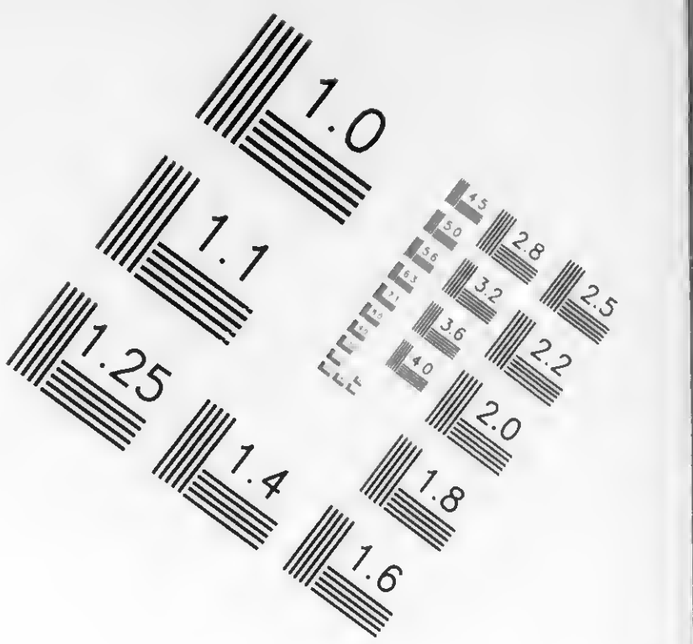
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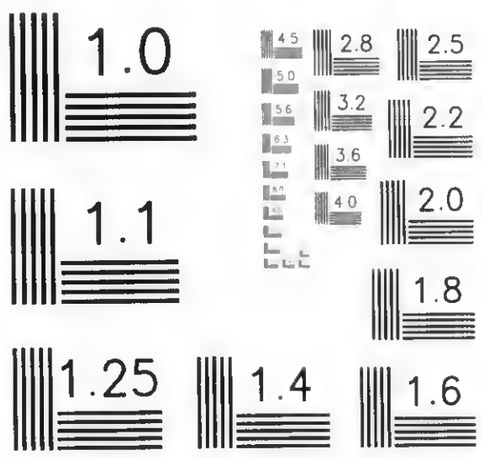
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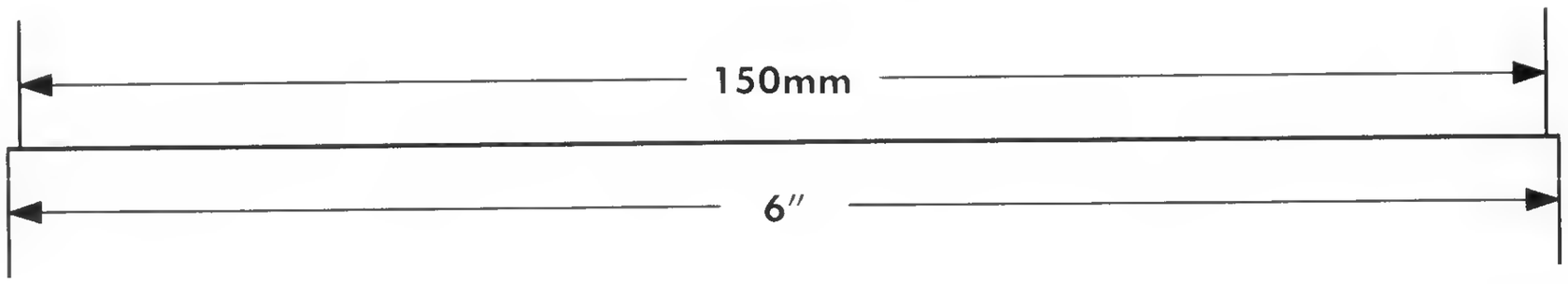
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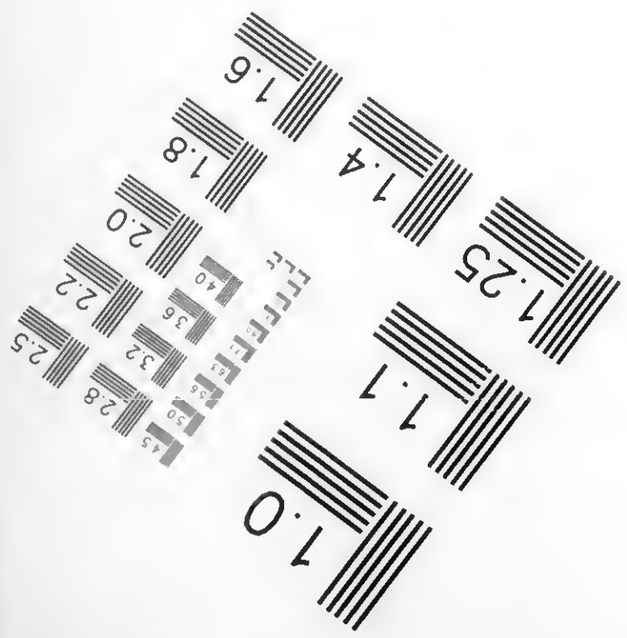
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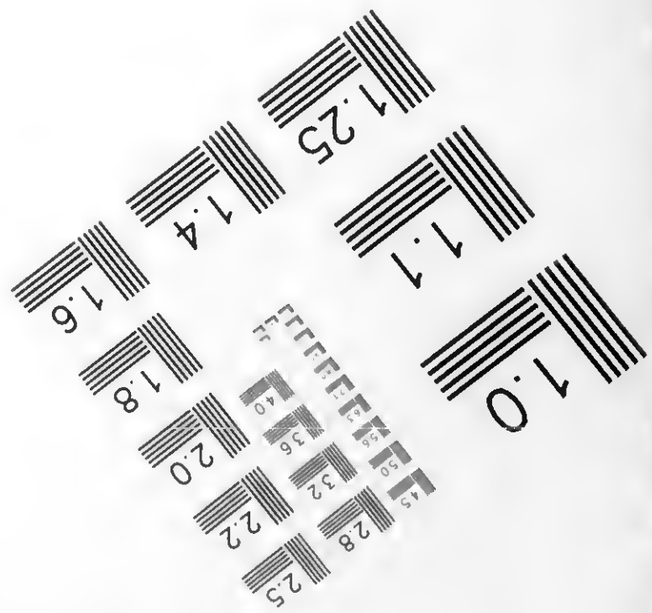






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Guide to the Papers of Rabbi Robert L. Lehman (1927-2003) 1928-2013

AR 25598

Processed by Dianne Ritchey and Jerry Lindenstrauss

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Descriptive Summary

Creator:	Lehman, Robert L.
Title:	Rabbi Robert L. Lehman Collection
Dates:	1928-2013
Dates:	bulk 1950-2002

Abstract: The Rabbi Robert L. Lehman Collection focuses on the development of a rabbi and of his role leading his congregations. The collection includes copious sermons, substantial correspondence, articles, newspaper clippings, notes, congregational and conference publications, photographs, diplomas, and a few objects.

Languages: The collection is in English, German, and Hebrew.

Quantity: 9.75 linear feet

Identification: AR 25598

Repository: Leo Baeck Institute

Biographical Note

On May 3, 1927, Horst Lazard Lehmann was born to Michael Lehmann and Toni Lehmann of Heilbronn, Germany. The Lehmann family were observant Jews, with a liberal Orthodox background. From April to May 1933 Horst Lehmann attended the Volksschule in Heilbronn until his father, director of the Dresdener Bank in Heilbronn, was transferred to his hometown of Schweinfurt, Germany on May 1, 1933.

In 1937 Toni Lehmann was asked to tend her ill uncle, Rabbi Max Freudenthal of Nuremberg. As a gesture of gratitude he granted her request and asked his son, who lived in the United States, for an immigration affidavit for the Lehmanns. In March 1938 the Lehmann family came to the United States; during immigration Horst Lehmann's name was changed to Robert L. Lehman. On May 4, 1940 he celebrated his Bar Mitzvah at the Hebrew Tabernacle of Washington Heights, a Reform congregation made up largely of fellow German-Jewish immigrants, that leaned toward traditional or conservative practices.

After graduating from Stuyvesant High School in 1945, Robert Lehman served for two years in the army. Following his army service, he attended Long Island University, graduating with honors in philosophy in 1949. He then studied at Hebrew Union College, and was a student rabbi at congregations in Oklahoma, Florida, West Virginia, and Chicago. On June 1, 1954 Robert L. Lehman was ordained as a rabbi.

His first position was as assistant rabbi at Temple Oheb Shalom in Baltimore, Maryland, where he worked under Rabbi Abraham Shaw. There his responsibilities included giving weekly sermons and overseeing the youth education program. The position was only intended to be temporary and he stayed for a little over two years.

In December 1956 Rabbi Robert L. Lehman was installed as rabbi at the Hebrew Tabernacle of Washington Heights, the congregation he had joined upon coming to the United States. He would spend the rest of his life with this congregation, serving for forty-one years and giving sermons on diverse topics. As rabbi, he led the congregation through the turbulent 1960s and the instability of the 1970s-early 1990s, when Washington Heights became known as one of the more dangerous neighborhoods of New York City, with a high crime rate and a crack cocaine epidemic. By 1972 an estimated ninety percent of the congregation had moved out of the immediate neighborhood of the synagogue due to these problems, but still attended synagogue services. For these reasons, the congregation moved in 1974 from its earlier location at 161st Street north to Fort Washington Avenue and 185th Street. The move allowed Rabbi Robert Lehman to initiate more community programs at the synagogue, such as a yearly film festival, concerts, and the Open Mind Adult Education Program, in addition to the Hebrew school and religious education classes already held for the youth. He also helped to

organize an oral history project that resulted in a book, *Reflections on the Holocaust*, published in 1978, on the fortieth anniversary of Kristallnacht. In 1980, he led the congregation in its "Boat People" project, where the congregation adopted a Vietnamese immigrant family in need.

While rabbi of the Hebrew Tabernacle, Rabbi Robert Lehman married Ilona Tucker, a fellow refugee born in Germany. They had one daughter.

In addition to leading his congregation, Rabbi Robert Lehman continued his education at Yeshiva University and earned a certificate from the Post Graduate Center for Mental Health in pastoral counseling, In 1979 he received an honorary doctorate from Hebrew Union College, and in 1985 earned a Doctor of Ministry degree from New York Theological Seminar. In addition, he was active in professional organizations, including having been a member of the executive committee of the Central Conference of American Rabbis, as well as that organization's National Committee on Ethics and its Committee on Aging. He was also on the executive committee of the World Gathering of Jewish Holocaust Survivors and was President of the American Federation of Jews from Central Europe.

In 1985 Rabbi Robert Lehman returned to Heilbronn, his birthplace, as part of memorial events for former Jewish residents from the city (its Woche der Begegnung). Theere he gave a sermon in the Kiliankirche, the first rabbi to do so, reflecting on the events of the Holocaust and the city's efforts to address its past. Later, in 1991, he participated in activities for former Jewish residents of Schweinfurt, as part of the city's twelve-hundredth anniversary. The activities included a series of interfaith talks in the St. Johanniskirche, in which he took part, as well as the installation of a memorial plaque in the Jewish cemetery.

Rabbi Robert Lehman retired from his position at the Hebrew Tabernacle in June 1997, becoming Rabbi Emeritus of the congregation. In 2000 he became a rabbi of the liberal Congregation Or Chadasch in Vienna, travelling monthly from New York to conduct services and perform other rabbinical duties. From 2001-2002 he served as part-time rabbi for Temple Israel in Lawrence, New York.

Rabbi Robert L. Lehman died in 2003.

Scope and Content Note

The Rabbi Robert L. Lehman Collection focuses on the development of a rabbi and of his role in leading his congregations, especially in leading the Hebrew Tabernacle of Washington Heights, a congregation whose members consisted largely of fellow German-Jewish immigrants. The collection includes numerous sermons, substantial correspondence, articles, newspaper clippings, notes, congregational and conference publications, photographs, diplomas, and a few objects.

The small first series holds some personal documents, primarily several folders of letters friends and congregants as well as a few articles about himself and about his uncle, Rabbi Max Freudenthal. Items from his life prior to becoming a rabbi are also included here.

The heart of the collection is Series II, which holds the professional papers of Rabbi Robert Lehman. It centers on his training as a rabbi, with documentation of his early position as assistant rabbi in Baltimore, his primary role as rabbi in Washington Heights, and work with later congregations following his retirement. The countless sermons in this series provide insight into his personal preaching style and themes over the years and with different congregations, while correspondence and congregational

papers show other aspects of his rabbinical duties and the activities of the congregations he led. Some of the personal correspondence of Series I includes letters of congregants of the Hebrew Tabernacle. One subseries of Series II documents his work with professional associations and as representative of German-Jewish Holocaust survivors.

Documentation of Rabbi Robert Lehman's rabbinical education will be found primarily among the papers of Series II. Such documents include coursework from Hebrew Union College and information on his student rabbi positions. His diplomas, including later doctoral degrees and the certificate of his ordination as a rabbi, will be found in Series III.

Arrangement

The collection is arranged in three series in the following manner:

Series I: Personal, 1928-2002
Series 2: Professional, 1942-2013
- Subseries 1: Early Career and Education, 1944-1957
- Subseries 2: Temple Oheb Shalom, Baltimore, 1952-1956
- Subseries 3: Hebrew Tabernacle of Washington Heights, 1942-2013
- Subseries 4: Late Career, 1969-2003
- Subseries 5: Conferences and Events, 1974-1996

Series III: Diplomas and Certificates, 1954-1985

Access and Use

Access Restrictions

Open to researchers.

Access Information

Readers may access the collection by visiting the Lillian Goldman Reading Room at the Center for Jewish History. We recommend reserving the collection in advance; please visit the LBI Online Catalog and click on the "Reserve" button.

Use Restrictions

There may be some restrictions on the use of the collection. For more information, contact:
Leo Baeck Institute, Center for Jewish History, 15 West 16th Street, New York, NY 10011
email: lbaeck@lbi.cjh.org

Access Points

Click on a subject to search that term in the Center's catalog.

Individuals:

Lehman, Robert L.

Organizations:

Hebrew Tabernacle Congregation (New York, N.Y.)
Hebrew Union College-Jewish Institute of Religion
Temple Sholom (Chicago, Ill.)
Union of American Hebrew Congregations

Subjects:

Fasts and feasts--Judaism
Jewish preaching
Jews, German--New York (State)--New York.
Jews--Education
Jews--Education--United States
Judaism and social problems--United States.
Judaism--Study and teaching (Higher)--United States.
Judaism--United States--Liturgy.
Judaism--United States
Kristallnacht, 1938--Anniversaries, etc.
Rabbinical seminaries--United States.
Rabbis
Reform Judaism--United States

Places:

Chicago (Ill.)
Heilbronn (Germany)
Schweinfurt (Germany)
Washington Heights (New York, N.Y.)

Document Types:

Clippings (information artifacts)
Correspondence
Essays
Lecture notes
Lists (document genres)
Notes
Photographs
Programs (documents)
Sermons
Transcripts

Related Material

A number of archival collections in the LBI Archives and books in the LBI Library relate to the German-Jewish community in Washington Heights and the Hebrew Tabernacle of Washington Heights. One of these is the book *Frankfurt on the Hudson*(st 2895); the LBI Archives hold an early manuscript of this work as well (MS 502). Included in the LBI Archives is the Berta Kuba Collection (AR 11991), which contains materials on the congregation and some correspondence with Rabbi Robert L. Lehman. The LBI Archives also hold The oral history collection of the Research Foundation for Jewish Immigration, New York (AR 25385), which contain an oral history by Robert L. Lehman.

Histories of the Hebrew Tabernacle congregation include *A history of the Hebrew Tabernacle Congregation of Washington Heights; a German-Jewish community in New York City*(F 128.9 J5 E4), which includes an introduction by Rabbi Robert L. Lehman.

The LBI Library includes the book, *Reflections on the Holocaust*, which contains histories of members of the Hebrew Tabernacle of Washington Heights (D 811.5 M27).

Separated Material

Some books and a number of publications without extensive notations were removed to the LBI Library. When removed, photocopies of the title pages and copyright information of the items were retained in the collection in the

folder where they were found.

A sewing kit used in the United States army and tefillin were removed to the LBI Art and Objects Collection.

Preferred Citation

Published citations should take the following form:

Identification of item, date (if known); Rabbi Robert L. Lehman Collection; AR 25598; box number; folder number; Leo Baeck Institute.

Processing Information

During processing of the archival collection, similar materials were grouped together to form series and subseries. Some original order was observed, resulting in the current organization of the sermons, the most prominent documentation in the collection. Some larger folders were further subdivided into multiple folders. Certificates were removed from their frames.

Container List

Series I: Personal, 1928-2002

This series is in German and English.

0.2 linear feet.

Arrangement:
Alphabetical.

Scope and Content:
Series I contains personal papers of Rabbi Robert L. Lehman, with much of the series consisting of correspondence. Other documents include articles and newspaper clippings and papers that relate to his graduation from Long Island University in 1949, prior to attending Hebrew Union College for his rabbincal studies.

Notable among the articles are documents in the first folder of the series, including Robert Lehman's Bar Mitzvah speech at the Hebrew Tabernacle of Washington Heights and a 1962 newspaper clipping regarding Catholic liturgy that demonized Jews and his recommendation, sent to the Vatican, to remove references to such demonization during the Second Vatican Council. The final folder of the series holds several essays written during the late 1940s for contests and courses on topics such as world peace and an academic paper on various philosophers' approaches to God; also included is a Sabbath Evening Service written by Rabbi Robert L. Lehman and dedicated to his Hebrew Tabernacle congregation, among other items.

Much of the series consists of personal correspondence, both from friends and family members as well as some from congregants. Such letters often impart greetings and news of their activities, mention academic politics at Hebrew Union College or news of fellow classmates, or are from friends who were also rabbis who tell of news of their positions. A few letters relate to his position at Hebrew Tabernacle. Folder 4, which holds later correspondence, includes a letter from Steven Lowenstein, author of *Frankfurt on the Hudson*, thanking Robert Lehman for his aid with the book; others are from the Leo Baeck Institute or from Long Island

University, when he received its Distinguished Alumnus Award in 1992.

Box	Folder	Title	Date
1	1	Articles about Robert L. Lehman and Bar Mitzvah Speech	1940-1962
1	2	Articles – Max Freudenthal	1928-1937
1	3	Books removed from collection	1923-1953
1	4	Correspondence	1989, 2002
1	5	Correspondence – Congregations and Personal	1956-1981
1	6	Correspondence – Congregations and Personal – Feder, Gary and Max	1963-1970
1	7	Correspondence – F-G	1954-1971
1	8	Correspondence – Jacob, Walter	1955-1969
1	9	Correspondence – Or Chadasch (Vienna)	2001-2002
1	10	Correspondence – S	1954-1970
1	11	Correspondence – W-Z	1961-1972
1	12	Graduation from Long Island University	1948-1949
1	13	Newspaper Clippings	1948
1	14	Taxes	1957-1961
1	15	Writings and Research	1947-1968

Series II: Professional, 1942-2013

This series is in English, German, and Hebrew.

7.8 linear feet.

Arrangement:
Divided into four subseries:

Subseries 1: Early Career and Education, 1944-1957
Subseries 2: Temple Oheb Shalom, Baltimore, 1952-1956, 1962
Subseries 3: Hebrew Tabernacle of Washington Heights, 1942-2013
Subseries 4: Late Career, 1969-2003
Subseries 5: Conferences and Events, 1934, 1974-1996

Scope and Content:
Series II documents Rabbi Robert L. Lehman's education and role as rabbi and comprises the bulk of the collection. Documenting his rabbinical studies, early training, and evolution as a rabbi, it includes extensive sermons, much correspondence, and other congregational and organizational papers. The first four subseries are divided by chronological period (Early Career and Education; Temple Oheb Shalom; Hebrew Tabernacle of Washington Heights; Late Career), with the final subseries relating to trips and professional conferences.

Sermons comprise the bulk of Series II, spanning the career of Rabbi Robert Lehman. His first sermons, given as a student in the chapel of Hebrew Union College, willbe found in Subseries 1, along with those given as a student rabbi. Subseries 2, his first position as an ordained rabbi, continues with the sermons he gave while a rabbi in Baltimore. The sermons from his pulpit at Hebrew Tabernacle will be found in Subseries 3 and document more than forty years of guiding his congregation with discussions of prayer, Biblical teachings, historical events, personal reflections, lessons taken from books, television and film, and on the

events of their times – local, national, and international. Subseries 4 holds later sermons from his brief time as rabbi at Temple Israel on Long Island and at the newly-formed congregation of Or Chadasch in Vienna, Austria, where his sermons were in German. Also in German was the sermon he gave at the Kilianskirche in Heilbronn, Germany, on a trip there in 1985, located in Subseries 5, along with a shorter talk given at a church in Schweinfurt in 1991.

Correspondence also makes up a large portion of the professional documentation of Series II and will similarly be found in each subseries. Much of it is organizational and administrative; there is correspondence with his congregations when he was a student rabbi, relating to trips and conferences pertaining to details such as travel and logistical information. Correspondence pertaining to his two pulpits largely refers to the running of the congregations and their programs, especially the educational programs. Hebrew Tabernacle correspondence documents many of the congregation's activities, among them the concerts and lectures, the work of committees, congregational membership, and the maintenance of the synagogue and its finances, but also including honors awarded to Rabbi Lehman and events marking the anniversary of Kristallnacht. Related to the correspondence of the congregations of Temple Oheb Shalom and the Hebrew Tabernacle are their congregational papers; the former's consists mainly of papers related to the attendance and teaching in Temple Oheb Shalom's educational program, while Hebrew Tabernacle's congregational papers relate to many of its activities. In addition, research related to projects and documentation related to Hebrew Tabernacle's history will also be found in Subseries 3.

Rabbi Robert Lehman's membership in professional organizations and attendance at professional conferences will be found in Subseries 5. This subseries also contains documentation on memorial trips to Heilbronn and Schweinfurt, Germany in which he took part. Material in this subseries includes correspondence, publications, articles, and other papers related to specific conferences and events. Notable also is the documentation on the World Gathering of Jewish Holocaust Survivors in Israel.

Subseries 1: Early Career and Education, 1944-1957

This subseries is in English and Hebrew.

1.2 linear feet.

Arrangement:
Divided topically as follows:

A) Hebrew Union College
B) Student Rabbi Holiday Positions
C) Temple Sholom (Chicago)
D) Other Papers

Scope and Content:
This subseries relates to the beginning of Rabbi Robert Lehman's rabbinical career. It includes documentation of his studies at Hebrew Union College, his experiences as a student rabbi during the high holidays, his extended time as a student rabbi at Temple Sholom in Chicago, and other papers.

Documentation of Robert Lehman's studies at Hebrew Union College include organizational papers with the college, including some from late December 1953 and early January 1954 regarding the illness of his father. Other correspondence is with his professor and thesis advisor, Ellis Rivkin, as well as two folders of letters from classmates who were friends. Their

letters primarily provide updates on their activities and news of the congregations they served; Richard Rosenthal relates some descriptions of his activities as a military chaplain at Fort Leonard Wood. Other papers related to Robert Lehman's studies consist of a number of academic papers, notes on lectures and books, and examination questions and responses. Papers from the course "The Rabbi, the Congregation, and the Community" include descriptions of case studies of advisement given and interaction between rabbis and congregants.

Three folders relate to Robert Lehman's experiences as a student rabbi during the holidays at congregations in Oklahoma, Florida, and West Virginia. These folders contain correspondence regarding arranging his arrival and preparation for participating with the congregations. The first two folders also contain Robert Lehman's sermons for Rosh Hashana, Kol Nidre, Yom Kippur, and Yom Kippur Memorial Services. The second folder also includes a sermon for the dedication of the new Temple for the Congregation of Liberal Judaism and notes on an address to its Sisterhood on the place of women in modern 1950s Judaism. The final folder consists solely of correspondence regarding arrangements for holiday services at B'nai Israel Congregation in West Virginia.

Robert Lehman worked from autumn 1952 until spring 1953 as a student rabbi at Temple Sholom in Chicago. Papers regarding this time include correspondence with the congregation's rabbi, papers relating to the teaching of youth, and sermons. Correspondence with this congregation, while including organizational details, also pertains to teaching the youth of the congregation and Robert Lehman's various ideas to increase their interest in Temple activities and make Judaism relevant to them. Related is the folder of learning materials for the children's instruction, the text of plays put on by them for Hanukah and Purim, and instruction packets for parents' workshops, which instructed parents on how to celebrate the holidays at home. Several of the sermons given by Robert Lehman were intended for children, with another comparing Hanukah and Christmas, focusing on how parents could keep children interested in Hanukah during December.

The remaining other papers of Subseries 1 include a number of sermons and articles by other as well as some by Robert Lehman. Two folders in this section of the subseries hold writings by Robert Lehman. The first "Essays and Sermons by Robert L. Lehman" date from the late 1940s and include two short stories for an English class, as well as an essay for a history class on the history of war in the twentieth century and present conditions of the post-war world. "Choose Thou Life" may be an early draft of a sermon. This folder also includes copies of various poems. The folder "Sermons, Prayers, and Talks" includes several sermon drafts from the early 1950s given at Hebrew Union College, some of which were graded, as well as others for Hebrew Tabernacle. Some of these are benedictions for weddings. Sermons and newspaper clippings by others will also be found in this area of the subseries, along with texts of radio broadcasts by the Union of American Hebrew Congregations.

A) Hebrew Union College

Box	Folder	Title	Date
1	16	Correspondence	1950-1953
1	17	Correspondence – Rivkin, Ellis	1954-1955
1	18	Correspondence – Rosenthal, Richard (Dick)	1954-1958
1	19	Correspondence – Rosenthal, William (Bill)	1954-1956

1	20	Course Notes and Essays – History 2: 333 BCE to 400 BCE (Summer 1950)	1950
1	21	Course Notes and Essays – Third Term (Fall 1950)	1950
1	22	Course Notes and Essays – Eighth Term (Spring 1953)	1952-1953 March
1	23	Course Notes and Essays – Human Relations 3: The Rabbi, the Congregation and the Community	1950-1953
1	24	Course Notes and Essays – Ninth Term (Fall 1953-1954)	1937, 1953 October-1954
1	25	Course Notes and Essays – History 13 (Spring 1954)	1954 February-April

B) Student Rabbi Holiday Positions

Box	Folder	Title	Date
1	26	Congregation Emeth (Ardmore, Oklahoma)	1950 July-October
1	27	Congregation of Liberal Judaism (Orlando, Florida)	1951 July-October
1	28	B'nai Israel Congregation (Parkersburg, West Virginia)	1953 June-1954 May

C) Temple Sholom (Chicago)

Box	Folder	Title	Date
1	29	Correspondence	1952-1954
1	30	Plays	1952-1953
1	31	Religious School – Learning Materials and Forms	1953-1955
1	32	Sermons	1952 September-1953 March
1	33	Temple Sholom Bulletins	1952-1955
1	34	Workshops for Parents	1952-1952

D) Other Papers

Box	Folder	Title	Date
1	35	Children's and Family Services – General	1944-1956
1	36	Essays and Sermons by Robert L. Lehman	1946-1949
1	37	Multiple Congregations – Shavuot, Confirmation, and Graduation Services	1955-1957
1	38	Sermons, Addresses and Articles by Others	1953-1955
1	39	Sermons, Prayers, and Talks	1949-1954
1	40	Service Programs and Bulletins	1953-1955
1	41	Synagogue Service Bulletins and Untitled Family Service Pamphlets	undated, 1951-1955

Box	Folder	Title	Date
2	1	Union of American Hebrew Congregations – Radio Broadcasts – Design for Living	1951-1952

2	2	Union of American Hebrew Congregations – Radio Broadcasts – Design for Living	1953-1955
2	3	Union of American Hebrew Congregations – Radio Broadcasts – Message of Israel	1952-1953
2	4	Union of American Hebrew Congregations – Radio Broadcasts – Message of Israel	1954-1955
2	5	Union of American Hebrew Congregations – Radio Broadcasts – Message of Israel	1956-1957

Subseries 2: Temple Oheb Shalom, Baltimore, 1952-1956, 1962

This subseries is in English and German.

0.4 linear feet.

Arrangement:
Alphabetical.

Scope and Content:
Subseries 2 contains papers from Temple Oheb Shalom, where Robert Lehman served as assistant rabbi. It focuses on his communication with the congregation's rabbi, Abraham Shaw, as well as Robert Lehman's work in organizing a youth education program.

Correspondence with Rabbi Abraham Shaw includes letters relating to the consideration of Robert Lehman as assistant rabbi and his election. A 1954 letter mentions Robert Lehman's ordination as a rabbi on June 1, 1954. Other early letters discuss the arrangement of an apartment and his first days with the congregation. Letters from 1956 mention Robert Lehman's consideration by the Hebrew Tabernacle of Washington Heights, who were seeking a new rabbi. A December 1956 letter by Abraham Shaw mentions his having installed Robert Lehman as rabbi at Hebrew Tabernacle. Other letters contain personal greetings and discuss various other subjects.

Notable are several folders of sermons, Robert Lehman's first as an ordained rabbi. Included is his sermon for September 24, 1954, when he was installed as rabbi at Temple Oheb Shalom. This sermon includes some biographical details, since it was his introduction to his new congregation. While all sermons focus on Biblical teachings, they also include varying other subjects, with occasional mentions of current events, such as anti-Semitism, fears of communism, the lack of attendance at non-holiday services, or the Korean War. One folder holds sermons Robert Lehman gave at the Baltimore Hebrew Congregation.

Three folders relate to the congregation's youth programs, in which Robert Lehman participated. These include service programs as well as texts for children's services and Passover songs. Other letters include forms and circular letters, including instructions for boys for their bar mitzvahs or confirmations and guidelines for the home celebration of Hanukah. Related is the folder of materials on the religious school. Such papers include correspondence, especially regarding the arranging of a post-confirmation course, and notes on the children's curriculum, teaching materials, and a photo of the religious school's high school graduates.

Box	Folder	Title	Date
2	6	Correspondence – Abraham Shaw	1954-1965

2	7	Correspondence – Jewish Art Exhbibition (Baltimore, Maryland)	1954
2	8	Funerals, Weddings, and Talks	1955-1956
2	9	Religious School	1952-1956
2	10	Sermons	1954 September-1954 December, 2004
2	11	Sermons	1955 January-1955 May
2	12	Sermons	1955 June-1955 December
2	13	Sermons	1956 January-1956 May, 1962 November
2	14	Sermons – Baltimore Hebrew Congregation	July 1954-August 1954
2	15	Youth Education	1951-1956
2	16	Youth Education – Passover Seder	1955
2	17	Youth Education – Purim	1954-1956

Subseries 3: Hebrew Tabernacle of Washington Heights, 1942-2013

This subseries is in [German] and [English].

5.6 linear feet.

Arrangement:
Divided as follows:

A) Correspondence
  a) Alphabetical Files of Congregational Correspondence
  b) Topical
  B) Sermons
    a) Chronological
    b) Topical
  C) Other Congregational Papers
  D) Projects, Articles, and Research

Scope and Content:
This subseries holds the papers of Rabbi Robert Lehman while he was rabbi at Hebrew Tabernacle of Washington Heights. It has been divided into four areas: correspondence; sermons; other congregational papers; and projects, articles, and research.

The correspondence of Robert Lehman as Rabbi of Hebrew Tabernacle of Washington Heights covers numerous topics. The majority focus on routine matters relating to the congregation and synagogue.

Four folders of correspondence were previously arranged alphabetically. Nearly all of this correspondence consists of copies of the correspondence of Max Hamburgh, the congregation's president during the 1970s. These letters focus on organizational matters, such as maintenance, preparation for holidays, invitations to new community members, fund-raising, events, and other such topics. Notable is a May 1978 request for police protection for worshippers departing the synagogue, evidence that reflects the changing neighborhood of Washington Heights.

The majority of correspondence was arranged topically during the

processing of the archival collection. These letters also often feature routine subjects, including circular letters and forms. Among the earliest committee correspondence are letters of Robert Lehman to and from the rabbinical placement committee as he searched for a new position when his time at Temple Oheb Sholom was coming to an end. Among these letters is his curriculum vitae. The second folder of committee correspondence includes a 1973 announcement of a meeting regarding the congregation's search for a new synagogue, which also mentions the condition of the neighborhood surrounding the congregation's previous location on 161st Street. Another folder documents the merge of the congregation of Temple Covenant with that of Hebrew Tabernacle. The folder pertaining to the fiftieth anniversary of Kristallnacht in 1988 includes information on the dedication of the Hebrew Tabernacle's stained-glass windows, as well as letters from other congregations regarding the event, the anniversary's sermon, and service program.

The folder of general correspondence from 1990-1994 contains several letters and related documents that pertain to events in the history of the congregation and to Rabbi Robert Lehman's career there. The folder includes an article by a member of the choir on his first meeting with Cantor Henry Ehrenberg and an overview of his experiences with the choir. The folder also has correspondence and a related documentation of a Kristallnacht memorial in 1993, letters regarding the celebration of Rabbi Lehman's fortieth anniversary as a rabbi, and a letter from the Vietnamese family sponsored by the congregation in 1980.

Correspondence with the Union of American Hebrew Congregations largely centers around the payment of membership dues, with information on the Hebrew Tabernacle's financial situation and its changes over the decades. Correspondence with the United States Holocaust Memorial Museum mentions the donation to the museum's collection of oral history tapes of experiences of the congregants.

The core of the material on the Hebrew Tabernacle of Washington Heights, and of the collection itself, consists of the drafts of sermons given by Rabbi Robert L. Lehman for this congregation from the late 1950s through the early 2000s. Most sermons were organized chronologically, although a smaller amount were grouped together by topic; this previous arrangement has been retained. Research material for sermons, such as newspaper or magazine clippings, correspondence, reports, fliers, programs, or other papers, are often included with the sermon for which they were used. Some sermons include index cards with brief summaries of their contents written at a later date by someone other than Rabbi Lehman; other similar index cards with sermon summaries were found together and have been included in this series. While the sermons provide ample evidence of Rabbi Lehman's preaching, they also hold many clues on the congregation's history and concerns. Most sermons relate Biblical stories or text with discussion of their relevance to modern life or events. Most sermons were typed, but some consist only of handwritten notes. Many typed sermons were written in a personal shorthand, with abbreviations for certain words; typed sermons were written on full pages of paper as well as half-sheets and index cards.

Particularly interesting are the many sermons that mention local, national, or world events, providing a historical overview of significant current events as well as imparting religious guidance to the congregation. Most prominent events in American history during these decades are addressed in the sermons. Notable are the sermons of the 1960s and 1970s that mention the Vietnam War, the growing civil rights movement and the racial tensions of the times, the space race and moon landing, the counterculture of the 1960s and 1970s, and the ideological divide between the younger and older generations. Included is mention of Jewish participation in the

civil rights movement; anti-Semitism among some of the revolutionary African-American rights organizations; events in Israel, Jewish youth and youth movements, the shift toward conservatism and the political right in the 1980s; and the effects of poverty on society. For example, sermons from 1969-1970 included a reaction to the Black Power Manifesto of James Forman; a discussion of religion in the Age of Aquarius; problems in Washington Heights and the election of Mayor Lindsay; a call for peace after the deaths at Kent State; and remarks on the first Earth Day. Another example is the folder "Turbulent 1960s and Spirituality," among the topical folders of sermons, which collects several historically-interesting sermons from the 1960s in one location; these include such topics as the 1969 protest against Columbia University's building of a gymnasium in Morningside Park, the Vietnam War, and the changes in English usage due to the growth of drug-related slang, as well as discussion of the history of Hassidim and their conflicts with Orthodox Judaism.

Other sermons, often those of the 1970s through the 1990s, mention the changing demographics of the neighborhood of Washington Heights, with reference to the reasons why the congregation moved their synagogue in 1974 from the more dangerous location of 161st Street to the congregation's location on Fort Washington Avenue. Still others, especially during the 1980s and 1990s, touch upon the congregation's role in the neighborhood, with mentions of participation in anti-drug protests and the support of local politicians. Some sermons note the changing demographics of the congregation itself as the older German-born congregants were joined by the younger generations.

Another frequent topic of the chronologically-arranged sermons are reviews of books, movies, and plays, in addition to the bulk of the sermons that focused on Biblical readings or in-depth examinations of prayers such as the Shema or the Kaddish. Although books reviewed during sermons were often books considering Judaism or Jewish history, they also included popular fiction. Among the reviews are those of television shows such as *All in the Family*, which Rabbi Lehman criticized. His Yom Kippur sermon of 1985 discussed a book by Klaus Mann on the importance of a civilized world and found fault with the then popular but uncivilized movie, *Rambo*; indicative of the times, it echoed the violence of the subways and the streets. One folder among the topically-arranged sermons consists of reviews as well.

The Holocaust was an undercurrent often referenced in passing in sermons, but was also frequently marked in November with a sermon around the anniversary of Kristallnacht, commemorating the burning of the synagogues in Germany.

In the folder of earliest sermons, those of autumn 1956, will be found the sermons related to the installation of Rabbi Lehman as rabbi of Hebrew Tabernacle. These include the sermon given by Rabbi Abraham Shaw, the senior rabbi of Temple Oheb Shalom, as well as Rabbi Lehman's response. Some sermons from the end of his career with this congregation focused on the future of the congregation. In 1993, with his retirement approaching, Rabbi Lehman asked his congregation to begin to consider the role of the non-Jew in the community. In his last holiday sermons of 1996, Rabbi Lehrnan spoke to his congregation on liberal Judaism and the upcoming changes the congregation might consider, such as the possibility of a female rabbi and greater attendance at services. These sermons also include his reminiscences of the congregation in addition to briefly describing its history.

Other Congregational Papers includes papers relating to the history of the congregation, as well as holding a few papers on the congregation in general.

Three folders pertain to the history of the congregation. Among these folders are a copy of a draft history of the congregation in 1985, later published; text of a service on the fiftieth anniversary of Kristallnacht with the dedication of eight stained glass windows; a newspaper article by Rabbi Robert Lehman on the history of the synagogue in 1980, and a 2005 article by cantor Frederick Herman on the one-hundredth anniversary of the building. Folder 7/15 includes a transcript of a detailed 1972 interview with Rabbi Lehman (with later 1979 additions) that mentions his own family's history but primarily focuses on that of the congregation prior to its move further north; it includes description of the changes in the neighborhood. This folder also holds a history of Kristallnacht commemorations at the Hebrew Tabernacle, among other papers. The scrapbook holds loose newspaper clippings relating either to the Hebrew Tabernacle or to Rabbi Lehman. They mention such items as community events and participation, the congregation's participation in civil rights marches, and Jewish holidays, among other subjects. The following folder includes a photograph of Rabbi Robert Lehman. The final folder holds documents from a class he gave, including attendance lists and class readings.

The final section of this subseries consists of documentation collected on various topics, often for projects undertaken by the congregation.

One project of the congregation was the support of a Vietnamese family; information gathered on the considerations of hosting a family will be found in the folder "Boat People," as well as information on the family they hosted. The "Liturgy Project" holds papers related to the examination of liturgy used by the congregation in a project conducted by the Central Conference of American Rabbis. The papers consisted of a survey by congregants on their thoughts and feelings while attending services in view of potential future changes to the liturgy. Such papers included a description of the project's goals, participating congregants' "worship diary" entries and a summation of the survey's results by Rabbi Lehman.

The folder "Anti-Semitism" relates to both anti-Semitism in America, including articles and a November 1966 sermon, and newspaper clippings on the Oberammergau Passion Play. Another folder, "Judaism in the Twenty-First Century" holds varying versions of the text of a talk by Robert Lehman in 1990 with his theories about the future; among the future events he anticipated were the return of Jews to Germany; the rise of Islamic fundamentalism and dangers to Israel; changes in Jewish communal organizations and the role of women; the future of liberal Judaism; and the role of rabbis in the future.

Several folders hold research material on varying topics. Material on the Jewish Defense League in 1969 includes newspaper clippings on the foundation of the league as well as on their position to Mayor Lindsay. The final folder of this subseries contains articles on Rabbi Robert Lehman, material on the Leadership Institute for Young German Jews, a clipping about Hebrew Tabernacle, and photographs of Rabbi Robert Lehman.

A) Correspondence

a) Alphabetical Files of Congregational Correspondence

Box	Folder	Title	Date
2	18	L-W	1974
2	19	C-J	1975-1981
2	20	K-S	1978-1979
2	21	T-W	1978

b) Topical

Box	Folder	Title	Date
2	22	Adult Bar/ Bat Mitzvah	
2	23	Aufbau – Honoring Robert Lehman	1979
2	24	Celebration – Thirty-Fifth Anniversary as Rabbi at Hebrew Tabernacle	1992
2	25	Circular Letters and Forms	1957, 1978
2	26	Circular Letters and Forms	1979
2	27	Circular Letters, Announcements, and Forms	1980
2	28	Circular Letters, Announcements, and Forms	1981-1982
2	29	Committees	1956-1969
2	30	Committees and Membership	1973-1974, 1989-1991
2	31	Covenant Temple Merge	1980-1981
Box	**Folder**	**Title**	**Date**
3	1	Fiftieth Anniversary of Kristallnacht	1987-1988
3	2	General Correspondence	1974-1981
3	3	General Correspondence	1990-1994
3	4	High Holidays	1976-1979
3	5	High Holidays – Newspaper Advertisements	1975-1978
3	6	Organizational Correspondence	1974-1975
3	7	Planning and Finances	1985-1996
3	8	Sixty-Fifth Anniversary of Hebrew Tabernacle	1971
3	9	Union of American Hebrew Congregations – Finances	1971-1978
3	10	Union of American Hebrew Congregations – Finances	1994
3	11	Union of American Hebrew Congregations - Finances and Membership	1975-1979
3	12	United States Holocaust Memorial Museum	1991
3	13	Young Married Group (Mr. and Mrs. Group)	1956-1960, 1985

B) Sermons

a) Chronological

Box	Folder	Title	Date
3	14	Sermons	undated
3	15	Sermons	1956 September-1956 December
3	16	Sermons	1957 January-1957 June
3	17	Sermons – Index Card Notes	1957-1958

3	18	Sermons	1957 September-1957 December
3	19	Sermons	1958 January-1958 May
3	20	Sermons	1958 September-1958 December
3	21	Sermons	1959 January-1959 June
3	22	Sermons	1959 September-1960 June
3	23	Sermons	1960 September-1960 December
3	24	Sermons	1961 January-1961 May
3	25	Sermons	1961 September-1961 December
3	26	Sermons	1962 January-1962 May
3	27	Sermons	1962 September-1962 December

Box	Folder	Title	Date
4	1	Sermons	1963 January-1963 May
4	2	Sermons	1963 September-1963 December
4	3	Sermons	1964 January-1964 June
4	4	Sermons	1964 September-1964 December
4	5	Sermons	1965 January-1965 June
4	6	Sermons	1965 September-1965 December
4	7	Sermons	1966 January-1966 April
4	8	Sermons	1966 September-1966 December
4	9	Sermons	1967 January-1967 May

4	10	Sermons	1967 September-1968 June
4	11	Sermons	1968 September-1968 December
4	12	Sermons	1969 January-1969 May
4	13	Sermons	1969 September-1969 December
4	14	Sermons - Index Card Notes	1969-1970
4	15	Sermons	1970 January-1970 June, 1994
4	16	Sermons	1970 September-1970 December
4	17	Sermons	1971 January-1971 May
4	18	Sermons	1971 September-1972 January
4	19	Sermons	1972 October-1972 December
4	20	Sermons	1973 January-1973 June
4	21	Sermons	1973 September-1973 December

Box	Folder	Title	Date
5	1	Sermons	1974 January-1974 June
5	2	Sermons	1974 September-1974 December
5	3	Sermons	1975 January-1975 June
5	4	Sermons	1976
5	5	Sermons	1977 January-1977 June
5	6	Sermons	1977 September-1977 December
5	7	Sermons	1978 January-1978 May
5	8	Sermons	1978 September-1978 December

5	9	Sermons	1979 January-1979 May
5	10	Sermons	1979 September-1979 December
5	11	Sermons	1980 January-1980 May
5	12	Sermons	1980 September-1980 December
5	13	Sermons	1981 January-1981 May
5	14	Sermons	1981 September-1981 December
5	15	Sermons	1982 January-1982 April
5	16	Sermons	1982 September-1982 December
5	17	Sermons	1983 January-1983 May
5	18	Sermons	1983 September-1983 December

Box	Folder	Title	Date
6	1	Sermons	1984 January-1984 June
6	2	Sermons	1984 August-1984 December
6	3	Sermons	1985 January-1985 May
6	4	Sermons	1985 September-1985 December
6	5	Sermons	1986 January-1986 August
6	6	Sermons	1986 September-1986 December
6	7	Sermons	1987 January-1987 June
6	8	Sermons	1987 August-1987 December
6	9	Sermons	1988 January-1988 April
6	10	Sermons	1988 September-December

6	11	Sermons	1989 January-1989 June
6	12	Sermons	1989 September-1989 December
6	13	Sermons	1990 January-1990 May
6	14	Sermons	1990 September-1990 December
6	15	Sermons	1991 January-1991 May
6	16	Sermons	1991 August-1991 December
6	17	Sermons	1992 January-1992 June
6	18	Sermons	1992 September-1992 December
6	19	Sermons	1993 January-1993 April
6	20	Sermons	1993 September-1993 December

Box	Folder	Title	Date
7	1	Sermons	1994 January-1994 May
7	2	Sermons	1994 September-1994 December
7	3	Sermons	1995 January-1995 May
7	4	Sermons	1995 August-1995 December
7	5	Sermons	1996 January-1996 June
7	6	Sermons – High Holidays	1996
7	7	Sermons	1997-1999

b) Topical

Box	Folder	Title	Date
7	8	Book, Movie, and Play Reviews	1957-1972
7	9	Children's and Youth Services	1978, 1991
7	10	Philosophy	1965-1966
7	11	Turbulent 1960s and Spirituality	1956-1975, 1987
7	12	Various Subjects	1956-1987

C) Other Congregational Papers

Box	Folder	Title	Date

7	13	By-Laws, Programs, and Fliers	undated, 1974, 2000
7	14	History of Hebrew Tabernacle of Washington Heights	1968-2005
7	15	History of Hebrew Tabernacle – Correspondence, Reports, Interview Transcript	1972-2013
7	16	History of Hebrew Tabernacle - Scrapbook	1962-1990
7	17	Publications, Photographs, and Programs	1948-1986
7	18	Rabbi's Class	1989

D) Projects, Articles and Research

Box	Folder	Title	Date
7	19	Anti-Semitism	1967-1970
7	20	Bible Comparisons – Birth Stories, Lord's Prayer, Passover and Last Supper, Sanhedrin and Trial of Jesus	undated
7	21	Boat People	1979-1980
7	22	Children's Services – Boy Scouts	undated
7	23	Crime Prevention Program	undated
7	24	Euthanasia	1942-1949, 1986
7	25	In the Shadow of the Tower/ Josef Nassy Art – Articles and Images	1989
7	26	Jewish Defense League	1969
7	27	Jews and Catholics	1964
7	28	Judaism in the Twenty-First Century	1990

Box	Folder	Title	Date
8	1	Liturgy Project	1994
8	2	Notes – Various Topics	undated, 1951-1970, 1984-1988
8	3	Poverty	1965
8	4	Services – Programs	undated, 1955-1958
8	5	Talks, Articles, and Research – Various Subjects	1948, 1967-1993
8	6	United States Holocaust Memorial Museum	1993
8	7	Young German Jews and the History of the Hebrew Tabernacle	1990-1999

Subseries 4: Late Career, 1969-2003

This subseries is in English.

0.1 linear feet.

Arrangement:
Alphabetical.

Scope and Content:
This small subseries contains documentation that pertains to Rabbi Robert

Lehman's later years, including his retirement from Hebrew Tabernacle, his time as rabbi in Vienna, and his time as rabbi for Temple Israel of Lawrence, New York.

The first folder holds papers regarding Rabbi Lehman's retirement from Hebrew Tabernacle as well as documents, including sermons, articles, and publications, on memorable events while he was rabbi. Documentation includes materials for the celebration of his doctor of divinity degree and the spring 1997 events organized by the congregation to honor his forty years of service. Some materials include biographical information on him.

Documentation on his time as rabbi in Vienna in 2000 primarily consists of drafts of his sermons. Most of these sermons are in German and are for holidays. Some of them mention the many converts he encountered in Vienna; one sermon is for the conversion of a congregant. The folder also holds undated sermons in English about being a rabbi in Vienna as well as a clipping on Rabbi Robert Lehman being a rabbi there.

Box	Folder	Title	Date
8	8	Retirement from Hebrew Tabernacle, Memorial, and Memorable Documents	1969-1992, 1997-2003
8	9	Temple Israel (Lawrence, New York)	2001-2002
8	10	Vienna	undated, 2000

Subseries 5: Conferences and Events, 1934, 1974-1996

This subseries is in English and German.

0.5 linear feet.

Arrangement:
Alphabetical.

Scope and Content:
This subseries holds papers relating to conferences Rabbi Lehman attended or trips he made.

The most prominent material in this series is the documentation of Rabbi Robert Lehman's two trips to Germany to participate in events for former residents of the towns of Heilbronn and Schweinfurt. Such documentation includes correspondence regarding the planning of the events, including itineraries and travel information. In Heilbronn Rabbi Robert Lehman gave a sermon at the Kilianskirche, in Schweinfurt a briefer talk at the St. Johannis-Kirche. Correspondence and the sermons from the Heilbronn visit include some biographical details on Rabbi Robert Lehman as well as the names of his family members who perished in the Holocaust. Included in the correspondence of the Heilbronn trip is an opinion on the drafts of the sermon he was to give there. Heilbronn correspondence also includes letters from Robert Lehmann's cousin, Heinz Freudenthal, in Munich. The Schweinfurt trip was part of the town's celebration of its twelve-hundredth anniversary and includes a number of clippings on the town's festivities. Its correspondence similarly relates to the planning of the trip, including correspondence with potential participants discussing attendance and the purchase of a gift for Schweinfurt. In addition, some participants' experiences of the trip are also included in the letters. Articles about the Schweinfurt trip also hold a brief history of Jews in Schweinfurt and a list of Jewish residents; after 1945 no Jews remained in the town. Folders on both trips include photographs of Rabbi Robert Lehman speaking in the two churches and participating in the cemetery memorial in Schweinfurt.

Two folders relate to the World Gathering of Holocaust Survivors in Israel

in 1981. Rabbi Robert Lehman represented the Central Conference of American Rabbis at the event; material includes organizational correspondence, notes on talks, and other information. Several letters respond to his inquiry of fellow rabbis as to what their role ought to be at the gathering.

Other documentation pertains to conferences in which Rabbi Robert Lehman participated. Material on the Holocaust and Biomedical Ethics conference at Kent State University includes a sermon draft on the questions raised by the conference, namely whether it is permissible to continue to use data gathered from Nazi medical experimentation.

Box	Folder	Title	Date
8	11	Central Conference of American Rabbis – Resolutions Committee	1974-1978
8	12	Consultation on Conscience Conference	1989
8	13	Curaçao Trip	1988
8	14	Heilbronn Visit (Woche der Begegnung) – Articles, Lists, Newspaper Clippings, Photographs	1985, 1987
8	15	Heilbronn Visit (Woche der Begegnung) – Correspondence	1983-1986
8	16	Heilbronn Visit (Woche der Begegnung) – Sermon Drafts	1985
8	17	Kent State University Conference – Holocaust and Biomedical Ethics	1989-1990
8	18	Nürnberg-Fürth Reunions (New York)	1992, 1996
8	19	Schweinfurt Trip – Articles, Programs, Itineraries, Lists and Photograph	1990-1991
8	20	Schweinfurt Trip – Correspondence	1990-1991
8	21	Schweinfurt Trip – Correspondence – Dresdener Bank to Bruno Maar	1934
8	22	Schweinfurt Trip – Sermons and Services	1990-1991
8	23	Trips – Caribbean and London	1989-1990
8	24	World Gathering of Jewish Holocaust Survivors – Articles and Other Papers	1980-1981
8	25	World Gathering of Jewish Holocaust Survivors – Correspondence	1980-1981
8	26	World Gathering of Jewish Holocaust Survivors – Texts and Notes for Talks	1980
8	27	World Union for Progressive Judaism – 25th International Conference	1990

Series III: Diplomas and Certificates, 1949-1997

This series is in English and Hebrew.

1.75 linear feet.

Arrangement:
Alphabetical.

Scope and Content:
Series III holds several diplomas and certificates of Rabbi Robert L. Lehman. Several of the diplomas have been made into laminated, permanent plaques.

Plaques consist of his Doctor of Ministry degree from the New York Theological Seminary, his honorary Doctor of Divinity from Hebrew Union College, and his rabbinical ordination. Other diplomas include his Bachelor of Arts from Long Island University and Bachelor's and Master of Arts in Hebrew Letters degrees from Hebrew Union College.

The certificates held here are for his membership on the Hebrew Union College board of overseers, for completion of a course in Pastoral Counseling at the Postgraduate Center for Mental Health, and a proclamation from the Council of the City of New York honoring him on his retirement as rabbi of Hebrew Tabernacle of Washington Heights.

Box	Folder	Title	Date
OS 161	1	Diplomas and Certificates	1949-1997
OS 161	2	Laminated Plaques – Doctoral Degrees and Rabbinical Ordination	1954-1985

Leo Baeck Institute

Rabbi Robert L. Leham Collection

AR 25598 2/2 UAHC - RADIO BROADCASTS - DESIGN FOR LIVING 1953-1955 ARCHIVES

TOWARDS A HAPPY NEW YEAR!

An address Delivered on "DESIGN FOR LIVING", Station WNEW, New York,
On Thursday Evening, January 1, 1953, 9:00-9:30 p.m.,
by Dr. William F. Rosenblum, Rabbi of TEMPLE ISRAEL OF THE
CITY OF NEW YORK, West 91st St., Manhattan

********SPONSORED BY THE UNION OF AMERICAN HEBREW CONGREGATIONS********

Last night was New Year's Eve. There are many traditions associated with the coming of the new year. One is to see the old year out with celebration. Another is to review the outgoing months and evaluate their impact on our lives. Still another is to frame resolutions to guide out conduct in the months ahead. All three have their place and on this New Year's Eve they are, in a sense, my text.

As in past years the blowing of horns and the shouts of "HAPPY NEW YEAR" rent the air for never have people been as eager to look ahead instead of looking backward. Thousands thronged the clubs and cafes while other thousands had their parties at home bent on just having a good time. This is one of the fine things of the human spirit, that we do not permit sorrow and sighing to weigh us down too long but manage to make them flee away as we go about our usual pursuits and frequent our usual haunts in quest of enjoyment. Then, too, thousands shared in the frolic and fun because they had an innate optimism, because they believed as I do, that each new year brings something in its wake which is better. Such are the people who make it possible for the world to forge ahead, no matter what the troubles of any one year, no matter what the crises of any moment in history. They are the ones who, when they paused in their celebration at the stroke of midnight to shout A HAPPY NEW YEAR, helped to create a climate in which the new year may be worth living.

A review of the past year leads to the conclusion that it has been notable not so much for what has occurred as for what did not happen. It will go down in our annals as the year of great frustration for at its advent there was every hope that somehow a peace in Korea would be reached and thus the spectre of a third world war dissipated. There has been no more bitter disappointment in the whole free world, not only here in our own country, than the failure to achieve a cease fire in Korea for that land has become the laboratory in which either the pattern for peace or the plan for continuing strife must be found. It is there that the world may become irreparably divided or gradually brought together again.

It is because of this evaluation of the past year that I offer one resolution for the coming year which should be made by every man and woman individually and become the policy in national as well as international affairs. When two friends part they say "until we meet again." When two opponents separate, if their parting is not to lead to never ceasing enemity, they should say "WE MUST MEET AGAIN." In this simple formula lies the hope of our future.

Let me illustrate through two poignant stories in the Bible. They offer a remarkable guide for living intelligently and at peace with others. They are especially applicable to present world affairs for one of the basic causes for our difficulties is the mood of doubt and suspicion under which we all labor. They are, in a sense, the oldest accounts of what happens when a cold war is on and what sometimes happens when the parties to the strife meet face to face. Do you remember the story of Jacob and Esau. They were twins but an estrangement had grown up between them due to the way of life each had chosen. Esau was the outdoors type who did not hesitate to plunder to build up

his wealth. Jacob sat in his tent and studied the Law. He worked hard and patiently for all he acquired. The brothers drifted far apart and rumors fled from one camp to another setting each the more stubbornly against the other. Then Fate brought them within reach of one another and a meeting of the two households was inevitable. Jacob was afraid of Esau. He divided his entire household into two, prepared if one half was wiped out to have at least some of his family and fortune to survive. Though the Bible is silent on the subject Esau must have been as astute. Then the brothers met for what we in our language would call "the show down". The moment they saw each other they fell into each other's arms. The tie of family proved stronger than the hold of fear. The bond of brotherhood put all bitterness to flight.

Who does not know the story of Joseph and his brethren. Second only in power to the mighty Pharoah, he is visited by a band of Israelites in quest of food. He recognizes them to be his brothers who had sold him into slavery as a youth and had told his father that the lad was torn to pieces by the beasts. He devised to have Benjamin, his own brother, born of the same mother, detained but Judah, oldest of the brothers pleads with Joseph to let Benjamin go back to his aged father, else Jacob would die. The sight of his brothers drives all hatred from Joseph. He commands his Egyptian retinue to leave and reveals that he is Joseph. The brothers are stunned with fear but again the ties of family are more powerful than the recollections of their youthful feud. The brothers are reunited.

Here, in these two ancient tales, my friends, is indeed a design for modern times, a pattern that holds true in the affairs of nations and individuals alike. CONFERENCE IS ALWAYS BETTER THAN CONFLICT. Have you not found in your own daily lives that someone is waging a cold war against you or against them. You have a falling out. It happens in the best of families, among the best of friends, or between business associates. What do too many people do in such cases. They stop talking to one another. They stop seeing each other. Outsiders begin bringing reports, rumors. "He said this". He did this..what are YOU going to do? The bitterness grows worse. Then, unexpectedly the two principals meet sometime, somewhere. There are no outsiders to interfere with their innuendos and intimations. Nine times out of ten the old affections manifest themselves. Hatred melts away. They begin talking. Talking leads to tears and tears to the old ties. As a rabbi I've seen this happen again and again in my own study where people came with the fire of antagonism in their eyes and left with faith in each other in their hearts.

I know, friends, it doesn't always work out so perfectly. There are times when the cold war leads to worse strife but I maintain that when people meet across the table there is a chance they will not have to meet on a battle-line and this may hold true in world affairs as it does in the affairs of little people. During the coming year it might be well for the heads of nations to chart a new course in diplomatic relations, to do away with the rigors of protocol which dictates that lower echelons get together before the top brass will confer. When Jacob and Esau met they settled their dispute. When Joseph recognized his brothers he cleared the place of all subordinates and dealt with Judah, head of Jacob's clan and the whole history of the Jewish people was changed. That is a way history has of acting in hours of decision.

Joseph Stalin, the Russian dictator, has intimated that he is willing meet with our new President immediately after Eisenhower assumes office. The cold war between the Soviet and our nation has been going on for some years now. Stalin seems to be a scoundrel who out-Esaus Esau. It is all too true that many times in the past he has used his personal conferences for communist propoganda.

The ideologies of our two peoples are as opposite as any two systems can be. And yet there is one common denominator that underlies both. Stalin wants to save the lives of his own Russians, He cannot go on forever getting satellites to die for him and for them. He knows the die will have to be cast and soon. We, on the other hand, want to keep our boys at home though we realize that we must send them to Korea and other places to hold the line for freedom. Who knows but that a meeting between the two top men in the world today, the head of the Communists and the leader of the free world, for such any President of the the United States now is, may unexpectedly bring about the world's ONE GREAT EXPECTATION...the promise of Peace.

Who knows but that, as in the case of individuals, the cold war between two worlds may not be allayed, when meeting face to face, their two leaders try to find the formula for A HAPPY NEW WORLD!

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.....David J. Wise, Radio Director

GOALS WE NEVER REACH

An address delivered on "DESIGN FOR LIVING", Station WNEW, New York, on Wednesday Evening, January 7, 1953, 9:00-9:30 p.m., by Rabbi Jacob P. Rudin of Temple Beth El, Old Mill Road, Great Neck, Long Island, N.Y.

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January is a melancholy month in our part of nature's world. Winter is deep about us; spring still too far ahead to make the thought of it immediately comforting. Trees are gaunt and angular against the cold sky. Snow is fitted tightly on the earth, not so much a blanket as a shackling armor. It's a kind of melancholy month. An old year is gone; a new year is come. But we do not face it with eagerness and hope, despite the brave noise and the loud shouting of New Year's Eve.

In such a time of passage from one calendar year to the next, it fits the mood to read in the book of that gentle, wise, cynical but always compassionate author whom we know as Ecclesiastes the Preacher.

To read, for instance: "For (man) cometh in with vanity and departeth in darkness, and his name shall be covered with darkness...For what hath the wise more than the fool?...For who knoweth what is good for men in this life, all the days of his vain life which he spendeth as a shadow? For who can tell a man what shall be after him under the sun?"

Many there are who will say that here is the complete synopsis of man's search and frustration; of his journeyings across the face of the earth after goals he never reaches. It doesn't make any difference what road we travel, all of us are on a common pilgrimage and all of us ask the same questions: "What hath the fool more than the wise? Who knoweth what is good for a man in this life which he spendeth as a shadow?"

In the circle of our confusion, we mill about. We struggle in the encircling darkness, trying to break through to the goals which somehow we never reach. We always fall short of the mark. The job is never finished. Our most earnest best is not good enough. So it was with Moses when he stood

atop Mt. Neboh, and looked across into Canaan, the land for which his heart had yearned, the goal toward which his every effort had been bent--the Promised Land. But the land which God had said he would only see, but would never enter.

Jewish legend tells us that Moses pleaded with God: "Master of the world, let me enter the Promised Land for only a little while, for only two or three years. There isso much I still have to do; there are so many things I must finish. Let me enter that I might fulfill a few of the dreams which I still dream".

But God refused, and despite Moses' most eloquent plea, there on Neboh, Moses died, the goal of the Promised Land, unreached and unconsumated.

So it is with us. However many new years we look upon, our lives are always incomplete. Our Promised Land lies always against remote horizons. There is always one more task to finish; one more celebration to attend; one more happiness to share; one more cup of gladness to drain.

What a sad picture Ecclesiastes conjures up before one's vision: restlessness, frustration, darkness and the empty husk of existence. The hand reaches out and grasps thin air. The goals we never reach.

But over against these melancholy facts, life itself raises its own inner and authentic opposition. It says to us: Not so! This isn't the whole story. There is more. Suppose you don't reach the goals. The attainment isn't the all-important factor. To have the goals is what really counts. To lift up your eyes into the hills from whence cometh our help. To see God's spirit, luminous and shining, upon those hills. To know that God wants it this way.

To do our share in this world's work. That's what is important. For the beauty and the wonder of living lie in these very goals which we never reach. Not to reach them means that life has no limits. This is no

narrow, circumscribed universe which any mortal can embrace within the circle of his own strength. This is no tiny dream, that any one of us shall hold it, finished and complete, in the palm of his hand.

Surely the Jewish faith looks upon the world in this wise. We do not say to our children: "Here is the whole truth. Here is all we need to know. Here are the achieved design and pattern."

Instead, we say: "Here is your faith's and your people's beginning. Add to it. We have labored and worked. We have tried to know God and to serve men. Here is the result of our work and of our labor. Increase it. It is given to no man to finish the task. But not one ofus has the right to withhold his hand from the effort and to abstain from the work."

Moses did not finish his work,nor Isaiah his. Jeremiah did not complete his labors, nor Micah his. But each gave his heart to his dream. Each died with his eyes fixed forward, not looking back. The measure of a man's life is not what he accomplished, but what he sought; not what he won, but what he risked; not what he hit, but what he aimed at. We need the mountain top that cannot be scaled and the yearning that cannot be fulfilled. We need the struggle and the battle, the hope and the exaltation.

I was a Navy chaplain during World War II, and I remember many occasions when our heavily laden plane tried to lift itself from the placid waters of some quiet Pacific lagoon. Furiously we would taxi across the still waters, but in vain. The plane could not get off the surface of the sea.

Than a crash boat would be sent out, to zigzag across the path of the plane. It kicked up the smoothness and churned the placid lagoon into turbulence. Again the plane set in motion, and now it met the opposition of the created waves. Across their furrows the plane roared. And now it rose. The rough waters gave its wings the lifting power they needed. The plane had to have the challenging commotion of the sea to send it skyward.

Our lives are like that. We need the lift of the opposing waves. We must meet the challenge of the evil times in which we find ourselves. We need to seek the rough water and the turbulent seas. Prejudice, injustice, ignorance, bigotry--where these are, we belong--to lift the level of our country's living, to make our land a decent place in which all of us can dwell in peace and dignity.

Will we then, in our lifetime, defeat prejudice and injustice, ignorance and bigotry?

I don't know. I doubt it.

But because we won't reach the goals, doesn't mean that we shall forsake them.

In this boundless, limitless, ever-growing universe, there dwells the spirit of the timeless God. We are fashioned in His image and we walk in His paths. It is our duty to see God's world as an unfinished creation, which God began and which we shall complete. Each generation's hand is clasped by the one that went before it. Each age lifts the next one up, to help it stand a little higher and a little straighter.

Thatis our job in this new year 1953, even as George Eliot said it in her poem "Stradivarius"

God be praised,
Antonio Stradivari has an eye
That winces at false work and loves the true
And for my fame -- when any master holds
'Twixt chin and hand a violin of mine.
He will be glad that Stradivari lived,
Made violins, and made them of the best...

I say not God Himself can make man's best
Without best men to help Him...
Tis God gives skill,
But not without men's hands: He could not make
Antonio Stradivari's violins
Without Antonio.

May God keep our hearts true, that with Him, we steadfastly seek the goals which we shall never reach.

Amen.

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.....David J. Wise, Radio Director

CREATION AND RE-CREATION

An Address delivered on "DESIGN FOR LIVING", Station WNEW, New York on Wednesday Evening, January 14, 1953, 9:00-9:30 p.m., by Rabbi Jacob Rudin of Temple Beth El, Old Mill Road, Great Neck, Long Island, N. Y.

**********SPONSORED BY THE UNION OF AMERICAN HEBREW CONGREGATIONS**********

I remember an evening last fall, when the air was quiet with the hush of night, the sky suffused with a thin, silver lustre from the moon, cloud-obscured, that slipped invisibly across the heavens. The whole world seemed locked in sleep, soundless and unstirring.

I stood in the open, gazing up at the grotesquely ribbed pattern of partially denuded branches, thrown in sharp silhouette against the half light of the heavens. It was one of those rare moments that comes to us all: a time when there was nothing in the universe except quiet beauty and loveliness.

Without intention, my gaze came to rest on one branch, a slim, graceful branch turned heavenward like an arm uplifted in prayer, beseeching and reverent. Then, suddenly, as if plucked by an unseen hand which took it from the bough and held it for an instant before letting it fall, a leaf detached itself, poised for a breathless moment, motionless, and then with noiseless flutter, glided gently earthward, to come to rest without even a rustle on the carpet of fragrance that blanketed the earth. There it was lost to my sight, indistinguishable from all the other leaves which it had come to join.

All this, of course, happened in less time than it takes to tell: the silence, the pattern of branches, the dancing grace of the drifting leaf, its soundless mingling with the others on the ground.

Then a car went by, and the noise of the motor jarred the silence into a thousand pieces, and shattered the golden moment of the falling leaf.

How rich life would be, were men like the leaf, the leaf that drew its strength from branches that derived ultimately from deeply-grown and far-ranging roots; the leaf which turned its face toward heaven, fulfilling its life in beauty, to go at last in quietness to join the rest of its generation.

How rich life would be, if man drank always from the wells of living waters, the water that is sweet and cool to the touch of his parched lips; if he let himself grow in beauty and die in peace, to mingle his beauty and peace with the beauty and peace of all men plucked from the tree of life.

How rich life is, when the quest for inner wholeness becomes our goal; when we are dissatisfied with merely existing, and we seek to fill the dull void with something of the majesty and the wonder which are from God.

How blessed life is, when we cease to look upon ourselves as being by ourselves, thinking alone, living alone, striving alone, weeping alone.

Do you recall the story of the lady who when asked if another lady was her friend, replied, "Well, we're friends, but we're not real friends. We've laughed together, but we've never cried together."

How blessed life is when one human heart cries out, and finds the needed answer in another human heart. The beauty of the tree lies not in the single leaf, but in the collectivity of leaves. The beauty of the carpet underfoot lies not in the individual leaf, but in the pattern of all the leaves, the sum of each one's light and color.

Now this is not mere rhetoric nor fanciful imagery concerning the life and purpose of man. I have been speaking the inescapable truth: men belong together. It is God's will and purpose that we live together and serve Him together in joy and peace and gladness. Judaism says this to Jews; Christianity says this to Christians.

In a commentary on the Genesis story of the creation of man, Jewish tradition has told this little tale. When God was about to create man, He took earth, not from one place in the world, but gathered from the four corners of the universe. He took earth--earth of all colors--red earth and brown earth, yellow earth and black earth and the white sands of the sea-shore, and He mingled them together. It was from this mingled earth that God created Adam, the common ancestor of all men.

And why did God do this? So that later on, no man would be able to say to his fellow, "My color is better than your color", and no land would be able to say to any man, "You do not belong here. You cannot come in."

All men belong to God -- the black and the white, the yellow and the brown. The whole earth belongs to God, and all men are brothers. This is how we Jews see the world and the inhabitants thereof. We see ourselves as God's partners; His world still being created and formed through us who are the instruments of His will, committed to His way of life.

What, then, is this way of life, which religious men and women would make their own? Let me answer the question by again referring to Jewish tradition as it centers around the creation story.

There is a lovely legend told, that when God was about to create the world, He said to Justice, "Go thou, O Justice, and rule the earth which I am about to create."

Several worlds in succession were then created by God, but each displeased Him and He destroyed them all. Justice was too severe a ruler, and the worlds created for Justice's sovereignty alone could not endure.

Then God turned to Mercy. "Go thou, O Mercy," He said, "and together with Justice rule over the world I am about to create. Ruled by Justice alone, no world can exist."

And so this world, our world, was created, the legend tells us, ruled over by Justice and Mercy together. This is the religious way of life which God wishes us to follow, the way of Justice and Mercy, so that this world of ours shall not be destroyed.

How pleasant and how comfortably easy all this sounds; a few paragraphs about a leaf falling from a tree; a parallel between the leaf and the life of man; an admonition that men are brothers; and a charming story about the creation, taken from Jewish tradition, to remind us that Justice and Mercy shall be the guiding stars of our lives.

But it isn't so easy and it isn't so comfortable. There is more to the world of nature than a delicately tinted leaf falling earthward. There is a core, flint-hard and obdurate. There are lashing winds that whip the traveller with cutting edge. It isn't all moonlight and quiet beauty and autumn serenity.

Nor is man's life. There is beauty, to be sure. But there is the impulse to evil, as well. There is a core of flint-hard inhumanity, lashing winds of prejudice, the knife of fear and the chilling grip of mistrust. There are the enemies of Justice and Mercy who would dethrone them, and so destroy the world.

It is to this grim struggle that the way of God takes us. You can't sit back in the moonlight and relax forever in the beauty of the autumn night. That is not the place for God's partners. We belong out where the gale lashes and the howl of the storm opposes us. If we belong to God, we will ever be where we are needed: to fight bigotry, to defend freedom, to end persecution, to preserve liberty.

This isn't easy; but by the same token, it isn't impossible. We aren't alone, none of us. There are millions of good people, all around the world, on our side; the people who see themselves as God's partners, His servants and every man's brother.

There is a oneness of spirit in the universe, a oneness for good, for justice, for mercy. It is a oneness, however, that must be achieved. It will not be given to us. We must work together; we must think together; we must live - together.

The fallen leaf isn't dead. It gives its richness back to the earth and adds to the earth's strength. Our lives do not disappear, either. We give to the life of humanity the strength that is ours, the beauty that is ours, the faith that is ours. We don't get lost. We are never wasted.

The oneness of man will come; and we can help. May God give us the vision, the courage and the understanding to link all hearts and all hands to

make His way the way of all men forever. Amen.

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.....David J. Wise, Radio Director

THE ETERNAL VERITIES

An Address delivered on "DESIGN FOR LIVING", Station WNEW, New York, on Wednesday Evening, January 21, 1953, 9:00-9:30 p.m., by Rabbi Jacob P. Rudin of Temple Beth El, Old Mill Road, Great Neck, Long Island, N. Y.

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What a place of turmoil, of noise and confusion this world of ours is! How it looks to so many of us: patternless and meaningless. And how we smile in cynicism when someone uses words like "Eternal verities."

Well, this word of mine tonight, dear friends, will be about faith and about the eternal verities. I shall try to share with you my confidence in the greatness of the heart and mind of man; why, louder than the clash of arms and above the voices of terror, I hear the clear and grave word of my faith saying:

"O, Lord, what is man that Thou thinkest of him, and the son of man that Thou takest account of him?...Yet Thou hast made him but little lower than the angels. Thou hast put all things under his feet..."

I know that the terror is there; and I know that the way is toilsome and heartbreakingly slow. But I believe in that great word. I believe in man. I believe in the eternal verity of an inner world that exists and grows and changes, and is more real than the external world of our senses.

The Psalmist said: "Be still and know that I am God." I believe in this inner stillness, in this germinative world of the spirit, burgeoning, growing, silent.

I believe in this, and I believe that this is the mark of divinity; and of God working in the stillness and in the quiet of an inner universe which moves steadily to a noble goal.

Indeed, what is man! This creature which learned to walk upright; this thing of earth that was not satisfied merely with earth; this flesh, this clay that sought to be more than flesh, and reached beyond the clay in which he was fashioned; this man who learned to think, who remembered, who learned to talk

and transmitted what he remembered from one generation to the next.

This creature among all other creatures in the animal kingdom, this one alone was chosen for greatness and marked for divinity.

Man's mind stretched and his spirit yearned for beauty: a clumsily shaped bowl, a crude painting scratched upon a cave wall; a tool of bronze, an ornamented handle; a burnished plate set with stones; a dance, a simple tune sung, a flute, a plucked string sounding true; a home, a clan, a tribe. Wanderers, then settlers; nomads, then farmers; a city, a state, a nation, a world.

And ever the stillness within: the quiet place beyond the turbulence, the pool of serenity beyond the stir and noise.

A romanticized view, you protest. Man has shaped a world for himself, it is true. But not that kind of world. Rather, it is a world for destruction and hatred, a world of hydrogen bombs, of brutality and shock and barbarism.

Are these then the eternal verities: hatred, bloodshed, power, destruction? I don't believe it. The record of my own faith stands against it. There was a proud and mighty Pharaoh once, ruler of a great nation; and a weak and oppressed multitude of slaves led by a man, Moses, whom the Bible calls "meek".

Can you recall that Pharaoh or his power and his glory? Which has lived: the might of Pharaoh or the meekness of Moses?

Nebuchadnezzar ruled a world and he scorned the Hebrews; and their prophet Jeremiah, a despised visionary, driven from his land, died in an unknown place.

Who lives? The blood-letting Nebuchadnezzar, king of destruction, or the rejected prophet of the God-touched heart?

Where is the verity and where the falsehood?

So God works: in unpredictable lives and in unpredictable places. He takes a musician, Beethoven, and makes him deaf,--shuts out the sound of the outer world so that in the stillness within, he can hear a Ninth Symphony.

He takes a poet, Shelley, and shows him a skylark, slanting upwards, singing into heaven, so that he can write:

Hail to thee, blithe spirit!
Bird thou never wert,
That from heaven or near it,
Pourest thy full heart
In profuse strains of unpremeditated art.

Higher still and higher
From the earth thou springest
Like a cloud of fire;
The blue deep thou wingest,
And singing still dost soar, and soaring ever singest.

He takes a sculptor, Michaelangelo, and gives him a block of marble rough and unhewn, and the sculptor sets free the majestic form of David--grace and repose, youth and unleashed strength.

He takes a Jewish journalist, Theodor Herzl, and gives him a vision and fires his mind with a plan for a people's redemption.

Jews know the power of these verities that work ceaselessly, quietly, through a people's destiny.

We know that God can give a people a scroll of Torah, a scroll of faith and learning, and say: "Wrap your heart in this. It is truth and it is eternal life."

We know that God can take slaves out of Egypt and give their descendants the bread of affliction to eat; and the people eat that bread and remember forever that oppression is evil and that freedom is the best inheritance of men's minds and hearts.

God has given men words like "peace" and "righteousness" and "compassion" and "pity". He has taught us that these are better words than "war" and "unrighteousness" and "selfishness" and "hardness of heart".

There is much--too much-- wrong with the world; and no one denies it. There is so much yet to do, to learn, to teach, to share. There are so many questions our hearts ask, and so few the answers.

But some answers there are. There is an answer to discouragement. Men have come a long way. There is a distance between us and the beast. It is the distance which we have o'erleaped by imagination, by the quest for beauty; by the sense of oneness in the universe; and even though we do not yet act in accordance with it--by the sense of oneness in the world of man.

There is an answer to despair. Man is not yet finished. We are the creators of light and of loveliness. We are well-nigh masters of nature. If not yet of our own hearts.

We have come so far, and we can go further. There will always be enough men undiscouraged and undespairing, to continue the journey in courage of heart and steadfastness of spirit.

For each of us there is work; for each a task. Each person God touches, and each can answer to the touch if he will. We are all part of tomorrow, and each one has his heart to bring to the treasury of the day yet unborn.

In his poem, "Watcher of the Sky", Alfred Noyes tells of Tycho Brahe, the Danish astronomer who patiently plotted the heavens in his observatory at Uraniberg. When his patron king died, the new monarch was doubtful of the worth of carrying on the work and he sent an emissary to talk with Tycho Brahe. What was the use of continuing? asked the messenger. The heavens are so vast, and the total count of Tycho Brahe's work, a mere seven hundred stars.

Tycho Brahe replied:

"These observations of seven hundred stars
Are little enough in sight of those great hosts
Which nightly wheel around us, though I hope,
To make my thousand up before I die.
Little enough, I know--a midget's work!
The men that follow me, with more delicate art
May add their tens of thousands; yet my sun
Will save them just that five-and-twenty years
Of patience, bring them sooner to their goal.

The victors may forget us. What of that?
Theirs be the palms, the shouting and the praise.

Ours be the fathers' glory in the sons.
Ours the delight of giving, the deep joy
Of labouring, on the cliff's face, all night long,
Cutting them foot-holes in the solid rock,
Whereby they climb so gaily to the heights,
And gaze upon their new discovered worlds."

I believe in the eternal verity of those yet to be new-discovered worlds and I trust in the God Who will lead us to them in fidelity and in truth.

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.....David J. Wise, Radio Director

WHAT ARE YOU BETTING YOUR LIFE ON?

An Address delivered on "DESIGN FOR LIVING", Station WNEW, New York, on Wednesday Evening, January 28, 1953, 9:00-9:30 p.m., by Rabbi Jacob P. Rudin of Temple Beth El, Old Mill Road, Great Neck, Long Island, New York

******** SPONSORED BY THE UNION OF AMERICAN HEBREW CONGREGATIONS ********

During the past weeks that I have been privileged to appear on this program, I have devoted these talks to a single theme: man's relation to his fellowmen and the relationship of all men to God. This theme has been the central motif which I have tried to approach from different angles and to view from different vantage points. It is to that same theme to which I return on this, my final visit with you, and I do so through posing the question, "What Are You Betting Your Life On?" I shall, in the next minutes, attempt to give you my answer to this question, to set before you what I am betting my life, my heart, my world on; to outline for you, for whatever it is worth, the things in which I believe.

Let me, then, begin by telling you a story, a true story that happened during World War II. It was out in the Pacific just after the battle of Tinian. I was a Naval Chaplain and I was in a hospital ward that was filled with Marines who had been wounded in the capture of the island.

As I stood at the bedside of one lad who couldn't have been more than nineteen or twenty, he suddenly said, "Padre, let me tell you what happened on Tinian. We were mopping up after the fighting, going around and clearing out the caves where the Japs had holed up. As I was crawling by one cave that was supposed to be clear, I heard little whimpering sounds coming from inside.

"I didn't know whether or not it was a trick, so I moved in pretty carefully. You can imagine my surprise when I discovered inside that cave a little Jap kid, maybe four or five years old.

"They told us that Jap families had been on the island, and I guess he belonged to one of them. Anyway, there he was. One arm hung kind of funny, like it was broken, and he had a bad gash on his face. He sure was a sad sight. You know how a guy would feel: a little kid like that, Jap or no Jap. I

picked him up and headed back to a First Aid Station. The kid must have sensed something, because he snuggled against me and held me tight around the neck with his good arm.

"I hadn't gone very far with him when one of my buddies yelled to me, 'Where you going with the kid?'"

"Back to a First Aid Station," I said.

"What's the big idea?" he said, "Why do you want to fix him up? He's nothing but a dirty little Jap rat, and the world will be better off rid of him."

" And he started toward me. I pulled my sheath knife, and I said to him and to all the other guys that gathered around, 'The first one of you guys that tries to touch this kid has to take care of me first. Nobody lays a hand on him, see? He's got guts, and he trusts me.'"

That was in the middle of a war, from a wounded American Marine about a Jap kid. And I've never forgotten those last words: "He trusts me".

That's one of the things I'm betting my life on: on trust.

I'm betting that men won't always hate; that they won't always fight. I believe that the vision of a united world will never, never get lost, and that we will win through to its successful realization.

I believe that there are more people in the world who care about saying it, than there are indifferent ones, willing to let it destroy itself.

I am betting that there are enough people everywhere who in a last ditch stand will gird themselves against fear and cynicism and irresolution and lawlessness and immorality; who will look at their fellowmen and will say, "He trusts me. I can't let him down."

That's not going to be easy, though. Do you know what is easy? To say, "The job's too big. What can I do? I'm only one person, one lone voice crying in the wilderness. I'll mind my own business. Let somebody else do the fight-

ing." That's the easy thing to do. To say, "I'll mind my business and let the next fellow mind the world's business."

It's easy to be a bystander, to pass the buck, to say that it's all too much and to crawl out from under.

But I'm betting that there will be enough who won't make excuses; who won't look the other way; who won't retreat from the fight; who will stand up to the demagogues, to the destroyers of civil liberties, to the thought controllers and all those who would defame dissenters from their private definitions of democracy and America and freedom.

I'm betting that there will be enough who will trust and who will be trusted; whose "yea" will be "yea" and whose "nay" will be "nay".

And I'm betting on something else, too. I'm betting on all the good, the rich, the wonderful tomorrows that lie before a trusting mankind.

Do you remember the legend about Chronos, the god of time? When he was ready to create the world, he called in the two brothers, Epimetheus and Prometheus. Now Epimetheus, whose name means afterthought, was a dull sort of fellow, and it was he who started the work of creation. He gave the trees their leaves, the shrubs their flowers. He gave the fish their scales, the birds their feathers, animals their skin and fur. He endowed them with all the qualities of endurance and swiftness, of cunning and patience.

When it came time to create man, Epimetheus found that he had used up all the resources and all the attributes which were at his disposal. So he called upon his brother to help. At once Prometheus--his name means forethought--went to work. He took man and he made him walk upright; and he flew up to heaven and seized the fire of the sun and placed it in man's breast.

I'm betting on the truth which this legend clothes. I believe that there is a tomorrow for men who walk upright, whose eyes are fastened on the long view and the distant horizon.

I believe in that heavenly fire which burns in man's breast, the fire that the prophet Jeremiah speaks of:

"But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forebearing, and I could not endure."

I believe in that burning fire which neither fear can quench nor hatred smother nor unrighteousness extinguish.

I'm betting on upright man carrying the fire of God's divinity in his breast.

These are the two sources of my belief: upright man, and his partnership with the everlasting God. I believe in the faith, the hope, the decency which God has planted within us. I believe in His never-failing help and in His never-failing presence. I believe that He will always talk to our hearts, and I believe that enough of us will always listen to His voice.

And out of this partnership of mortal man and everliving God, I believe that the tomorrow which will come will not be with darkness and with destruction. I believe that it is with light and upbuilding, with learning and education; not with ignorance and superstition.

There is an old Jewish legend told about Adam, the first man. It was Adam's first day on earth, the story runs, and when the sun set and darkness settled over the face of the earth, Adam became afraid. Maybe the sun was gone forever. Maybe it would never be light again. And Adam feared that he might die.

Then, the legend adds beautifully, Adam took two stones, the stone of the fear of darkness and the stone of the fear of death, and he struck them together; and from them flew the bright spark of faith, burning brightly against the black of the night.

I'm betting my life that the fear of darkness and the fear of death will be cast out in the brilliant flame of our faith in tomorrow and in the everlasting God who is our Father. Amen.

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.....David J. Wise, Radio Dir.

THE UNFINISHED BUSINESS OF LIVING

An address delivered on "DESIGN FOR LIVING", Station WNEW, New York,
Wednesday, February 4, 9:00-9:30 p.m., by Rabbi Albert Goldstein of
TREMONT TEMPLE, 2064 Grand Concourse, Bronx, New York

* * * * *SPONSORED BY THE UNION OF AMERICAN HEBREW CONGREGATIONS* * * * *

When we are very young we think that troubles are not really part of the main stream of life. They do happen, of course, but rarely, and "thank goodness," mostly to other people. We imagine that if we are clever, rich or lucky we can enjoy a care-free existence. Of course, we are able to entertain this delusion when we are children only because <u>then</u> it is some adult, usually a parent, who troubles himself about us.

When we grow up, or perhaps I should say, <u>if</u> we grow up, we discover that trouble is not so infrequent a phenomenon as we had supposed. We learn that "life <u>is</u> troubles." It is made up of problems, cares, burdens... And we never experience any truly rich human satisfactions or happiness until we learn to enjoy taking the trouble, lifting the burden, solving the problem.

When we are young and over-ambitious we are likely to place too much importance on reaching some goal, taking some prize, finishing some job. When this is done, we say, we'll be a success, we'll be <u>somebody</u>, we will have <u>arrived</u>!

But, as we mature, we come to realize that each achievement, like every crossing, bridge and milepost along a highway, is only a point on the road. The real satisfaction in life is the journey itself, the desire to live abundantly, to grow, to seek new paths, to lend a helping hand, to make some progress, to squander ourselves for a cause. Maturity brings the understanding that friendship and love must be earned afresh each day; freedom must be constantly won; faith and wisdom must ever be sought. Life is a constant job of always unfinished business.

Only God can do finished work. He had only to say: "Let there be light, earth, sea, sky, beast, bird and creeping thing--and it was so. And God saw that it was good." But in one department of Creation even God had to be content with unfinished work: behold His masterpiece - -Man.

Yes, man spends his days in hopes, and plans and toil. And he ends them with plans partly realized, hopes unfulfilled, tasks still unfinished. Indeed the nobler the soul and its vision, the greater the work it undertakes, the wider the gap between aim and achievement.

Sometimes this strikes us as cruel and unjust. When for example we consider the career of the man Moses; how tragic that the curtain should have been rung down on him just when he stood within a river's width of his goal. At the end of a lifetime of bitter hardship and struggle, he had brought people he had liberated within sight of the promised land. Just at this point he was forced to relinquish his leadership. He was denied his most cherished dream -- to enter the land with his people. It was not to be... There on the top of Mt. Pisgah the Lord prepared for him the couch of eternal sleep and kissed him as a loving father will at bedtime kiss a dutiful child who has had a busy day. "So Moses the servant of the Lord died there in the land of Moab, by the mouth of God..." his unfinished work "to be continued...."

This is the fate of every soul who has been challenged by a vision of God's plan for mankind, stirred by a dream of what humanity might be if only it chose to build according to that plan. What of the prophet Amos' hope for a world of

justice among nations and righteousness among men? Or Hosea's religion of tenderness and mercy and love? Or Isaiah's faith in a world made one in fellowship and peace? And what of the dreams of such dreamers as Count Tolstoy, Woodrow Wilson and Mahatma Ghandi? It was their destiny to dream nobly, to labor valiantly, to achieve partially. They knew that their vision was bigger than they.

In a sense, there are no people chosen by God. There are only people who choose God; choose to believe in Him which is quite easy; and then choose to do His will, which is rather more difficult. But when they have made that choice, they find the gratification of their life's deepest needs in laboring as co-workers with God in the never-ending task of building His kingdom. They are aware that idea of a world of justice, brotherhood and peace was not born with them, nor will zeal to establish such a world be interred with their bones.

More than 1800 years ago Rabbi Tarfon said: "The day is short; the work is great and the Master is urgent. Do not expect to finish the task, but also, do not excuse yourself from trying." This is man's fate and his glory: to know that in the sight of God he is always employable, that there is constant need for his strength, his skill, all his resources, to make the world more livable and, in the process, make himself more lovable, more useful, more worth remembering.

Do statesmen view with alarm the obstacles in the way of peace? That is their job: to resolve the riddles, to surmount the obstacles, to use their heads, rather than the blood of our youth, to solve their problems for them. Do ministers complain of moral laxity and spiritual indifference among their people? What are they ministers for? Do educators lament widespread ignorance and prejudice -- what are they teachers for? Does the rearing of children present perplexing problems and endless difficulties -- that is what parents are for.

Is there suspicion, fear, hatred and many kinds of ugliness in our world? If it were all beautiful, what need would there be for intelligence. But if we are intelligent we will strive to make it beautiful. Is there work to be done in the world because it is unfinished? Well, it will remain unfinished so long as men dream of perfection. And that dream and our efforts to make it come true are God's best reason for granting us the blessing of life.

There is an old legend which tells of a king who rubbed a magic lamp and the geni appeared who at the kings command built him a wondrous palace in a single night. At dawn the king awoke to find an exquisite miracle of architecture ready for his inspection. He spent the day wandering thru its spacious halls, exclaiming at its sheer beauty. Toward evening he came to one room where he found the first and only flaw. It was a window bare of any ornamentation. Answering the question in the king's eyes, the geni explained: "O master, I left this casement unfinished so that, in completing it, you may share the pleasure of creation which was mine in building the entire structure. It is a small thing, perhaps, but it will give you new joy in possession if you do some part yourself."

Of course, the rest of the story you know, or can guess. The king spent all the remainder of his life trying to finish that window. And with each passing day he gained greater appreciation for the magnificence and perfection of the original work that had gone into his palace, the gift of the geni.

It is precisely those who have labored hardest, devoting their best intelligence, their finest skills, their freshest energies to the task of

completing their own small area in the mansion of life, who appreciate most keenly, both the wisdom of the total plan, and the value of their own devoted effort.

And now I give you this thought for the week to come: When asked what he did during the Reign of Terror, one highly intelligent Frenchman said "I survived."

That was no mean accomplishment in his day...or in any time, including our own. Survival is a very great victory indeed. Each of us has already outlived more problems, pains, and threats to our existence than we can count or even remember. That alone should give us confidence and courage...courage to bear the burdens of today...and confidence to face the responsibilities of tomorrow.

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.....David J. Wise, Radio Director

THE IMPORTANCE OF BEING WHAT WE SEEM

An Address delivered on "DESIGN FOR LIVING," Station WNEW, New York , Wednesday, February 11, 1953, 9:00-9:30 p.m., by Rabbi Albert S. Goldstein of TREMONT TEMPLE, 2064 Grand Concourse, Bronx, New York.

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It was Socrates, who once said: "The shortest and surest way to live with honor in the world is to be in reality what we would appear to be." And this is what I should like to discuss with you this evening: The Importance of Being what we seem. The Greeks had a word for it. So have we. The word is sincerity.

Perhaps the best word-picture of sincerity in all literature, however, is one we find in the Bible. There, in detailing the construction of the Ark of Testimony, the Book of Exodus says: "Build thee an Ark...and cover it with gold. Within and without, thou shalt cover it with pure gold."

This I do believe is the most perfect description of Sincerity: Identical materials inside and outside, what we are really like in the inner-workings of our minds, and what all men can see, both the same, and both gold, pure gold.

My special reason for speaking of this now is because of the timeliness of the topic. Because sincerity was the one quality of character which distinguished both of the great Americans the anniversary of whose birth we celebrate this month.

Washington and Lincoln, however different they may have been in other respects, were completely alike in this. Washington was by birth and training an aristocrat. He was never completely at home outside the elite circle of his well-born friends. Lincoln, on the contrary,was a poor commoner, who liked to say that God must love poor folk, because He made so many of them. He himself was always in his element swapping yarns with the farmers around the stove in a country store.

It would not be difficult to name a shrewder politician, a more scholarly writer or a more brilliant wit than Washington. Lincoln, for one, was all that. However, Washington's great strength lay in none of these directions, but in his personal integrity alone, in the fact that the words of his mouth and the work of his hands matched because they came from the meditations of his heart.

He once said: "I hope that I shall always possess the firmness and virtue to maintain what I consider the most enviable of all titles, the character of an honest man." He had his wish.

He was in one respect almost unique in his day, and a rare human being in any age. He was a rich rebel. He was the wealthiest man in Virginia. Most other men in his economic bracket shunned the cause of the revolution. They were Tories.

Washington had almost everything to lose including life itself, in becoming a revolutionist. Everything, of course, except his clear conscience and his cherished title of "an honest man." Had he been caught by the British during the Revolutionary War he would have been hanged as a traitor to King George. And he knew it. But where his mind and heart were, there must his hand be. He was the same inside and out--pure gold.

As for Lincoln, the White House has been occupied by men of greater elegance and social grace, by those who attended church more often and regularly, and by men whose cabinet spoke more kindly of them. But never has it been occupied by anyone whose actions were more clearly dictated by an unflinching zeal for righteousness, who was more nearly the same stuff inside and out--pure gold.

In the second act of Hamlet there is the well-known passage: "To thine own self be true, and it must follow as the night the day, thou canst not then be false to any man."

Because these lines were written by Shakespeare they have often been quoted as a motto for the conduct of life, and as a fine definition of sincerity. In doing so we forget that England's greatest playwright put these words into the mouth of one of his silliest characters, Polonius. Like the rest of Polonius's foolish speech they are not the voice of wisdom. For, only if there is quality inside, the gold of character, will a man be true to all others by being true to himself. The mean, the crass, the corrupt, the cruel, when they are most true to themselves cannot be anything, but false to every man. Their behavior may very well match their thinking, but none of it is golden and it would be travesty to speak of them as sincere.

Responding to a series of articles on youthful delinquency, some time ago, a young lad wrote to the editor of a magazine asking to be given one good reason for being honest; challenging anyone to prove to him that honesty pays. He is troubled by one of the oldest problems in the world: why do the wicked enjoy the good things of life? He says he wants to be comfortable and intends to get that way as he imagines other have, by being dishonest.

Now sincerity is honesty, perhaps its highest form. And the same questions might well be asked. Does sincerity pay? Will you become rich or famous if you are sincere ? One answer, of course, is that if honesty or sincerity paid, where would be the virtue of virtue? If they paid off in some tangible way who would ever have to spend time urging them on anyone else? The sublime virtue of virtue is that it is its own reward, an end in itself and not a means toward any other. But the boy almost answers his own question when he speaks of comfort. To be comfortable, he is willing to be dishonest. He imagines all he needs for comfort is enough money to buy him all the pleasures he now wants and can't have. But being comfortably well-off isn't a matter of plenty of food, furniture and finery. Many a man and woman has all these material requirements and still is far from knowing comfort. For comfort is a condition of the spirit. Where there is no peace of mind, where the soul is troubled and the conscience uneasy,there is no comfort. Insomnia, nightmares and ulcers are not always caused by something we ate. Quite as often it is because of something we have said or done which disturbs more than just our stomach...

And that, if we must seek a value beyond itself, is the reward of sincerity, a soul at peace with itself because it is at peace with the world. Few efforts constitute so exhausting a drain on the nervous system as dissimulation. The sincere man is comfortable and at ease because he loses no energy trying to appear what he is not. He travels a straight, simple road which leads him more surely to his goal than the by-ways of pretense and hypocrisy.

Finally, there is the pure, unadulterated pleasure of expressing one's true inner self. It may not impress your neighbor in the same way as some phony impersonation might. And perhaps he would be grateful. But in any event the personality you are exhibiting is your own. It is not a mask, it is not something borrowed or plagiarized.

Remember, there is no neighbor, or friend or associate with whom we live as constantly or intimately as with ourselves. No critic so exacting, no censor so watchful. And no one else whose good opinion of us we simply must have. There is no standard which we can more profitably strive to maintain than our own ideal of good character. No goal more worthy of attainment than that of sincerity, of becoming the same inside and out--pure gold.

THOUGHT FOR THE WEEK

Beauty is born, like a pearl, in pain. Gold is refined in fairy crucibles. Nature fashions diamonds under enormous pressure. But this is not to say that pain, misfortune, and suffering always result in beauty. The pressure must, in the first place, be applied to the right kind of material. In human beings, it will bring out the best in good people. In others, it may serve only to expose their weaknesses. Adversity, affliction, bereavement do not constitute a sure recipe for strong character. They merely evoke the finest in the hearts of noble men and women.

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. . . . . .David J. Wise, Radio Director

THE POWER OF PRAYER

An Address delivered on "DESIGN FOR LIVING," Station WNEW, New York, Wednesday, February 18, 1953, 9:00 - 9:30 p.m., by Rabbi Albert S. Goldstein of TREMONT TEMPLE, 2064 Grand Concourse, Bronx, New York.

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A young man, crippled in a railroad disaster, tells this story about the trapped and injured passengers in his car: "We prayed...aloud, together, at length and often..We weren't a hand-picked congregation of pious souls, but a random assortment of travelers, who happened to be on the same train. The wait for rescue seemed interminable. And the pain was, for some of us, excruciating. I, for one, do not contend that our prayers brought the rescue crew that saved us. But, I do believe, that our prayers did save us. They saved our lives and our sanity until the crew came."

At least one victim of that catastrophe learned something really important. He learned that prayer is not a supernatural experience, but a very human one. It is not "something out of this world" not a magical way of getting something you have given up hope of getting any other way; it is not a trick formula for twisting God's arm,so to speak. Prayer is an end in itself. Like virtue, it is its own reward. The very act of praying does more for a man than any material thing he might ask for. Prayer itself constitutes a large measure of the comfort sought. It calls, of course, upon our reserves of moral strength, but it also replenishes the reservoir.

It is not the external circumstances of life, not even the imminent threat of death, that destroy one's peace of mind. Inner peace depends upon a man's attitude toward his plight. Prayer can determine that attitude. It does so in this way:

As two physical objects cannot occupy the same space at the same time, so two contradictory emotions--for, example confidence and terror--cannot fill the same heart at the same time. Thus, you cannot pray and still be angry, or bitter or hopeless. The very mood of prayer is a purifying spiritual chlorophyl that cleanses our hearts of cynicism, frustration and despair. The very impulse to pray is an upthrust of the soul, out of the pit of despondency. To transmute the troubled into the tranquil spirit, the hostile into the humble heart, is the function and the power of prayer. Prayer is a kind of conversation with a friend. When we talk to God we are no longer alone. We come away heartened and refreshed.

And it isn't only in catastrophe that religion works and prayer has possibilities. Sometimes we feel alone and forsaken, not because of some major collision in our career, but merely because our lives have become temporarily side-tracked off the main line. Perhaps it is on a sick-bed. A man who remembers his first frightening hours in a hospital, recalls how terribly he wanted reassurance that he was not abandoned and forgotten. Men who have made friends with God, still want other friends to come and see them of course. But it is prayer that keeps us healthy minded and cheerful in the long stretches between visiting hours, when we might otherwise become melancholy or morbid.

Men who have tried religion know that it is possible by its power not only to rise above the abyss of dark solitude, but even to conquer pain and the sting of death.

Every solitary separate soul could use religion and the companionship and helpfulness of prayer. But "it is not good for a man to live alone." So we make the uncertain journey of life in the same train with those whom history and destiny have given the same faith as ours. It is natural and wholesome to meet and pray together with those who think, and feel and believe as we do. It is good to worship with those who share with us a common faith. And, when we approach God with those whose thoughts are our thoughts, and whose ways are our ways, we do not necessarily shut out the rest of humanity. Quite the contrary.

To the extent that we are sincere in our own convictions, and ardent in our own faith, and true to our own religious ideals--to that extent can we appreciate and sympathize with the religious loyalty and conviction of others. On the single rail of individuality, and on the somewhat broader road-bed of group experience, we sometimes make a wonderful discovery. When we have prayed alone in the inner sanctuary of the soul--whether in sorrow or in joy--the warmth of our emotion expands the walls of that sanctuary. Spread wide, they fill with the anguish and the yearning hope of the world. In those sublime moments we recognize that all men, in their inmost souls, are one.

And when we have lived deeply, sympathetically, religiously with our own people, we become aware of their essential identity with others. We awake to the discovery that we are part of the whole human family on this flying planet we call Earth. And that this human family is a single living organism, like a human body. No part of it can know pain without all of it suffering. Because, when <u>my eye</u> is inflamed, it isn't only my eye that aches, it is <u>I</u> that ache.

If there were no comforting Friend behind the universe, no spiritual Father looking down with pity and sorrow as we hate and hurt and squander His most precious gifts, if we were utterly alone on this ball of earth sailing thru space - that were reason enough for us to have compassion on each other. If no one above or beyond this sphere cared for us, then there is excellent cause for us, huddled on this hurtling sphere, to care for one another.

If I doubt the fatherhood of God, then I must take my fellow man to my heart because he has no one else to whom to turn. But if, I do believe, and I do want to show my love for our Father in heaven, how better than by comforting and caring for His children?

Is it regrettable that men wait for a crisis before they seek God ? Perhaps. But, at least, it is possible to find Him, even then. It is not always possible to acquire all the brain, or brawn or bank account we could use in an emergency, just because we desperately need them then. But spiritual stamina, the strength of soul to live through whatever is in store for us--or, if need be, to die with courage--comes, even in the midst of crisis and disaster, to him who, in humility and trust, will reach out to touch the hand of God, Who is the source of all our power.

AMEN.

Address by Walter Weismann

Thank you for this wonderful opportunity to tell your listeners briefly about the month of Living Judaism, which is now being observed in all Liberal and Reform Synagogues and Temples throughout greater New York.

As many of you know, the year 1953 marks the 80th anniversary of American Reform Judaism.

From a handful of dedicated men and women inspired by the dream of Isaac Mayer Wise, the Reform Jewish movement has grown in the past 80 years to a point where it is a major force in American Jewish life.

More than 500,000 men and women and children affiliated with 450 congregations throughout the United States are identified with Liberal Judaism today and this movement continues to grow at a rate unprecedented in the 300-year history of the Jewish people in America.

The most tangible evidence of this growth is the House of Living Judaism, which was opened in New York City a little more than a year ago.

This magnificent building on Fifth Avenue is the National headquarters of the Union of American Hebrew Congregations, which is the coordinating body of all religious and educational institutions adhering to Reform Judaism.

The other national institution of Liberal Judaism which is so essential to our movement is the Hebrew Union College - Jewish Institute of Religion with schools in Cincinnati and New York. -- This is the oldest and largest rabbinical college in America. Its function is to train the rabbis who serve in our congregations and communities, and many of its graduates have gained international recognition in the fields of scholarship and service to humanity.

During this month of Living Judaism, we will dedicate ourselves to the strengthening and advancement of Reform Judaism and its national institutions. This month will see a spiritual mobilization of our people to affirm our faith in Americanism and in Judaism.

Today, as never before, each of us has a responsibility to strengthen and secure these bulwarks of our faith, not only for ourselves but for our children, our children's children, and our country.

This month of Living Judaism marks the opening of the Greater New York Combined Campaign, from which our Union and colleges secure the financial support they need to carry on their vital tasks.

In closing, I would like to remind all our listeners that "He who keeps the perpetual light of the Synagogue burning helps to save (our people)/(it) from destruction and brings us closer to God."

GOLDSTEIN: And now as our thought for the week to come, consider the following:

"As a man thinketh in his heart, so is he."
Prayer can change the thinking in your heart,
And so it can change you.
It can fill your heart with thoughts of God's loving-kindness, the happiness of home and the joys of friendship, the satisfaction of serving your fellowman,
the desire to grow stronger in wisdom,
broader in charity, more steadfast in faith.

The man who so fills his heart
will crowd out of it the forlornness,
the resentment, the disparagement of his own value,
and of human effort...
all the sad symptoms of soul sickness
through which mankind agonizes at this hour...
And find for himself the health,
the contentment and the peace he seeks.

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WHY GO ON CARING?

An Address delivered on "DESIGN FOR LIVING," Station WNEW, New York, by Rabbi Albert S. Goldstein of TREMONT TEMPLE, 2064 Grand Concourse, Bronx, New York, on Wednesday, February 25, 9-9:30 p.m., EST.

** SPONSORED BY THE UNION OF AMERICAN HEBREW CONGREGATIONS **

Friends, let me tell you a little about a young woman who came to see me some time ago. She said she was fed up with everything and everybody. She had no interest in her work, her family or anything at all any more. Twelve years ago she had been married for a few short months to a man whom she had loved since both were small children. Then her husband had been drafted. On his way overseas he was drowned in a collision between his transport and a cargo ship of some friendly country. It was a freak accident that was never satisfactorily explained. In the years since his death there has been no one and nothing to fill her life.

She cannot forget and she will not forgive life, the world, fate or God for this meaningless sacrifice, this senseless cruelty. She wants to go away. And, as she spoke, it was obvious that it was not merely the city or the neighborhood and all the old familiar places that brought him back to mind -- it was not just this that she wanted to flee. It was life itself with its heartbreaking disappointment that she sought to escape. "Why go on caring," she asked, "about life, about people, about God, about anything? Nothing matters any more. Not to me."

Here are parents of an only child just out of his teens, brilliant as high noon in spring, handsome as a god, well along in college, with a radiant future beckoning. And then like a sudden frightful storm, almost without warning, disaster struck. This fine lad began to exhibit curious, inexplicable behavior. He lost, first the good opinion of his teachers and friends; then he lost his friends who could no longer understand him or even tolerate his presence; his name was dropped from the university roster; and finally it became apparent even to his adoring and incredulous parents that his mind was broken; he had lost his sanity. Now they walk under so tragic a burden of grief and despondency that they have almost lost their own sanity. At least they have lost their interest in almost everything in life-- their home, their careers, their families and friends, the world and its problems. "Why go on caring?" they ask. "For what? What is there left to care about?"

There are others too who ask the same questions, but for completely different reasons. People whose lives have not been marked by anything like stark tragedy. Quite the reverse. Men and women who have health, wealth, influence, security and even power -- all they lack is humanity, sympathy, kindliness, charity, goodness of heart. Everything is all right with them. Why worry about anyone else? So there is sickness, poverty, homelessness, bereavement, and pain in the world! "It isn't

my headache," they say, "Why bother me with it? Am I my brother's keeper? Why should I knock myself out about other people's business? I mind my own, strictly and it gives me enough to do. I take care of myself and my own family. If everybody else did the same, the world would be a happier place to live in."

Well, you know, there was no apparent need for Esther, the Bible heroine of the Purim story to take the risk she did in coming into the presence of Ahasuerus the king, to speak in behalf of her people, to appeal to the Persian monarch for their lives. She was safe. No assassin's sword would have found its way to her body, sheltered as she was in the royal palace. She was physically secure.

Why then did she chance the king's displeasure and tempt fate in going to him for her people's sake? Why did she hearken to the voice of Mordecai's pleading and venture forth with the memorable words: "I will go. And if I perish, I perish." She could not resist speaking out even if death were the penalty. Nor could she have remained silent even if wealth and power were her reward.

Esther cared. Her security was not sufficient to numb her conscience. It was not sufficient for her that she was well sheltered and cared for. It mattered to her that others were not. It was of utmost concern to her peace of mind that thousands of wretched souls sat weeping in sackcloth and ashes; that hosts of terrified men and women with hopes of joy and fear of pain, comparable to her own, were sentenced to extermination. Far from the scene of their distress though she be, it mattered to her that they suffered. Why? Because she had the divine gift of compassion. She had cultivated God's habit of caring.

Men or women who really care are perhaps too few. Fewer than we might hope after 4,000 years of religion. But thank God, they are not so rare but that they are able to keep the world from sinking back into the black swamp of primordial chaos.

Generations before Esther there had been a man of wealth and station, Jeremiah, who blazed forth in righteous indignation against the inhumanity of the men in his class. His friends mocked and derided him for his efforts: "What common cause have you," they asked, "with the rabble?" They made his life miserable with their taunts. And Jeremiah decided that it was more than he could bear. Henceforth he would keep his mouth shut: "I thought," he said, "I would cease speaking out. I would be prudent, politic, discreet. I would keep to myself the evil that I see." Then, he tells us, "then was it like a raging fire shut up within my bosom. I strove to contain it, but I could not."

After that nothing stopped him. He was jailed, stoned, exiled, thrown to die in a quicksand pit. But Jeremiahs are not easily disposed of. His soul went marching on.

His spirit infected the saintly Rabbi Akiba who defied Rome to teach the word of God to his people. His reward was to be flayed alive. He knew what was coming, but he had to speak. He had to try with his own small power to make a light. Because he cared, cared more for truth, for justice, for humanity than for himself. One of his colleagues, Teradyon, was wrapped in the very scroll of the Law from which he was teaching and consigned to the flames. And as his disciples stood about the stake weeping, he cried out to them: "Weep not! Only the parchment is being consumed. What is written on it soars upward into the skies for all men to see."

Myriad students, scholars, saints were torn by beasts, racked, burned and maimed. Why? Because their care for mankind exceeded their concern for their own skins. Leonardo of Florence, Galileo of Pisa, de Brahe the Dane, Kepler the German, Spinoza of Holland stinted and starved in garrets, lived solitary lives, and died alone in order to bring light to a benighted world.

They were hated by those in power and even by the populace who were held in ignorance and taught to hate enlightenment. But the works of these men who cared have lived on to lighten the burdens, stimulate the minds, and inspire the souls of countless millions of their fellow numan beings.

They cared because they are children of God, made in his image. What any of us have in us of the image of God is the gift of compassion, the love of justice and truth. God has made us but a little lower than Himself in this.

Why go on caring? Because we must. Because in each human heart there is an eternal spark which is divine. It flares into a blaze when we burn with a passion for righteousness. It spreads a warm radiant glow of light when we pity not our precious little selves but the groaning universe.

Seeds are many for the plants that issue from them. Acorns, pollen, the seeds of life are in the countless billions of billions. Only a scant fraction of them bring forth fruit. But they are enough to make the world's physical life go on.

Souls who care are not too many. But they are enough to make humanity human, to breathe the breath of spiritual life into the protoplasm of mere physical existence. Is not this a marvel of creation? "How manifold are thy works O Lord! In wisdom hast Thou made them all." By the power of individual souls, co-workers with Thee, true to their high trust, the whole earth becomes filled with Thy glory.

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.....David J. Wise, Radio Director

WISE RULES RULES FOR A HAPPY MARRIAGE

An Address delivered on "DESIGN FOR LIVING," Station WNEW, New York, Wednesday, March 4, 1953, by Rabbi Albert Goldman, TEMPLE EMANU EL, 63 Hamilton Avenue, Yonkers, New York

**** SPONSORED BY THE UNION OF AMERICAN HEBREW CONGREGATIONS ****

Have you ever checked through the newspapers for one week and collected all the strange and bizarre reasons given in our courts for the granting of a divorce? If ever you wish to get an insight into the strange ways of human behavior try this little experiment. In one week I collected innumerable items which carried such peculiar stories as the husband who fed the cat rather than his wife; or the wife who constantly ironed her husband's shirts but refused to do the collars. You can multiply such examples ad infinitum - and each sounds more humorous than the one before.

And after you have perused these stories you must wonder to yourselves what actually have these people done with their marriages? Is it conceivable that because a wife has trumped her husband's ace that a divorce would be granted on such inane grounds? Of course, the real reason must be far deeper than the ones usually given. They lie deep within our own personalities and reveal themselves in the trying situation of marriage. Unfortunately, however, our courts are not prepared to deal with marital situations in any profound or prolonged manner. Some of our justices, are to be sure, completely aware of the basic problems and within their own heavy schedules do all they can to effect an understanding reconciliation. But such efforts are all too few and men and women are still unaware that there are experts in this field who are ready and able to discuss marital problems and help the husband and wife to find new avenues of relationship.

Someday we shall understand that we must treat marriage more seriously than we do now by demanding that no one shall be given a

marriage license without having taken some proper courses of study and learned some proper ways of preparing oneself for this most challenging of experiences. We give courses in our schools in cooking and carpentry, why not in marriage? Why do we neglect this most important aspect of our lives in which the future of our civilization is bound?

It is an old truism that it is very easy to break down but that it is always a much more difficult and much more time consuming task to build up: every married couple -- whether happy or not -- knows that marriage is a long range relationship which demands much from the people involved. A friend of mine who is in my opinion a fortunate man in his home life put it to me this way: what we have achieved has not come by accident -- we've put a lot of work into this -- and I can speak with satisfaction because the work we have done has paid off. And my friend is also aware that there are always changing, unpredictable situations in the marriage relationship which must always be met. Now that his two children are grown-up and both outstanding young people, there have arisen the problems of dealing with children who while at school seek to establish a home for themselves and who need a great deal of guidance. Because this man and woman were always able to speak to one another and because they developed over the years a trusting and understanding relationship -- these problems of their children were met, not without some anguish, but were met in a very mature way in which both felt that they were working together for a solution. Because of the trust and the communication they established their children respected their attitudes and were able to speak of their problems and found a father and mother who were not dogmatic or opinionated but open-minded and fair-minded. When after weeks and months of discussion the problems were resolved there was keen satisfaction all around. This is a home built on the spiri-

tual basis of democracy: there is reverence for all persons and each senses his own worth; and each knows that he is part of a wonderful pattern of life where his thoughts and actions can be reviewed and revealed without fear of any kind.

My friend did not achieve this at first - it took years of disciplining. It took constant working at love and constant understanding of the other person's point of view. Of course, like all human beings, they have known moments of disagreement and worry and tension, even dissatisfaction. But they trusted each other enough to know that even these human expressions must be given ground and must be aired and spoken of. They learned how to speak to one another because they developed a keen sense of trust. If criticism was given, it was accepted because they knew they were working for each other's good, not for each other's hurt. They did not harp or become critical because they accepted each other in a very grown up way -- they knew each other's weaknesses and each other's strengths; and in each area they trusted and respected one another. These people make no exhibition of their happiness as many people try to stimulate their joy in marriage and often are doing nothing more than play acting. When you walk into their home you feel it - you sense it because they communicate it to one another in their silences and in their actions. Every day for them is a day of interest - they have much to say to one another and each takes joy in the other's growth. Of course they are happily married because they have resolved and determined that their lives together would be a working partnership -- the children were the responsibility of each; the job was the concern of both; and the house which was turned into a home, the achievement of both.

I have been trying to stress throughout this little talk of mine the thought that marriage cannot be regarded as an easy, simple adven-

ture. Nor by any means do I mean to depict it as a terrifying experience. At best, it is a demanding relationship. It demands that we must be constantly alert to one another's feelings; we must be statesmen, diplomats, psychiatrists, friends, lovers all at once. It demands that especial gift to put ourselves in the place of the other and cultivate the ground of understanding whereby we know how to grow into the moods and needs of our partner. And whoever would think this an easy job is simply not achieving anything in marriage. For we tend to forget that when we marry we enter into a relationship with a personality which has been pretty well molded and formed. What has gone into his life; what components have produced her personality? How many shocks, or frustrations; how many difficulties and perturbations? And then these two must learn to live with each other -- betraying all their underlying facets and nuances - revealing the child as well as the adult. Flashes of insecurity -- and all humans are insecure -- tinges of envy and jealousy; the image we fell in love with now must give way to another - and a more realistic one. Can we find the resources within ourselves to meet the eventual disillusionment to create a better perspective and a more creative friendship from which flows the fuller meaning of comradeship?

Here then lie the tests of marriage: to see another person growing up; not living in a doll house playing with toy babes. How responsible becomes this relationship when disappointment arises and how creative can we be in resolving the problems? The Rabbis of old when studying the words of the Bible noticed that the Hebrew word for man is ish and the word for woman is ishah. The difference between the two words when spelled out, interestingly enough, spells out the Hebrew word for God and even more strangely when these differentiating letters are missing the word aysh is left..and aysh in Hebrew means fire. So

they explained that when a man and woman possess God, when they share love and live in truth and trust, then God is with them. But when misunderstandings break out and they no longer can find truth for themselves then fire, the fires of hate and resentment will consume them. God is always present in life when we permit him to co-exist with us by turning our tables into altars whereon we lay the offerings of our hearts and give sustenance to one another out of the harvest of our shared trust and cooperative effort and creative toil.

- - - THOUGHT FOR THE WEEK - - -

"Let me not to the marriage of true minds
Admit impediments. Love is not love
Which alters when it alteration finds,
Or bends with the remover to remove.
O, no! It is an ever fixed mark,
That looks on tempests and is never shaken;
It is the star to every wandering bark,
Whose worth's unknown, although his height be taken.
Love's not Time's fool, though rosy lips and cheeks
Within His bending sickle's compass come;
Love alters not with his brief hours and weeks
But bears it out....even to the edge of doom.
If this be error and upon me proved,
I never writ, nor no man ever loved."

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.....David J. Wise, Radio Director

Marriage

OUT OF MANY SHARED YEARS.....ONE LIFE

An address delivered on "DESIGN FOR LIVING," Station WNEW, New York, Wednesday, March 11, 1953, by Rabbi Albert Goldman of TEMPLE EMANU EL, 63 Hamilton Avenue, Yonkers, New York

**** SPONSORED BY THE UNION OF AMERICAN HEBREW CONGREGATIONS ****

Sometime ago I was privileged to witness a sight which I shall long cherish. I was with a group of friends having dinner at one of Boston's famous hotels. In the background the orchestra was blaring forth mightily and lustily. Before us men and women swayed upon the dance floor momentarily removed from their daily cares and concerns. As we sat enjoying the gladsome sight before us we noticed that the couples began to gather at one side and fixed their gaze upon the center of the dance floor. Each of us held our breaths and with eyes full of amazement and surprise we beheld two people moving quietly about the floor holding each other in tender embrace. What we saw was a man and women well along in their eighties dancing in quiet dignity to even the raucous bleatings of the trumpets. The entire room, as it were, became silent and all eyes pointed in their direction; as if by a wave of a wand the orchestra sensed the mood and changed its tune and rhythm to permit these two to dance to music softer, slower and sweeter. The grace and sway of youth was not visible as they danced alone there; theirs were faltering and mincing steps, age had slowed their movement but age had not deterred them from finding enjoyment together.

As luck would have it, they returned afterwards to a table close to ours. As they approached we spontaneously broke out into applause and voiced our delight to them. Both, still holding hands, came to our table and sat down with us. We, of course, could not restrain ourselves and gushed forth exuberantly with praise for their ability to dance and still come to places of recreation. Smilingly the elderly

gentleman accepted our compliments and said: We have never missed a Thursday night to dance together for the past sixty years and for the past twenty years we have danced here. As we heard these words with astonishment a waiter brought over a corsage and presented it to the wonderful old lady who sat there admiring her husband. The corsage came with the compliments of the hotel - a gesture that had been made over the past few years as the management's appreciation for the spirit and enthusiasm these two maintained between and for themselves.

I am sure, friends, you will feel with me that this was a moment of real inspiration. All of us were far younger than these people and I am sure that each of us at that moment was wishing in our hearts that we could find the vitality at their age to continue to remain active and be capable of enjoying life when the autumn and winter of time would set upon us. They told us further about their children and of the parties and dates they would hold with them. And as they reminisced, sharing their joys with us we became more and more humbled as we realized we were being privileged to share in a true and real love which these two had achieved for themselves. And just the other day I had clipped out of the newspaper a wonderful little item which came from the Passaic Herald News. The newspaper had received an advertisement and was so moved by it that it was printed on the first page and without charge. It was a greeting made by a husband to his wife on the occasion of their fifty-fifth wedding anniversary and these are the words: "To My Sweetheart, Sophie Hensel. I wish to thank you publicly for your love and devotion and for fifty-five years of wedded happiness made possible by your unmatched qualities as wife, mother, mother-in-law, grandmother and great grandmother. We all revere you. Your husband, Henry Hensel."

As I thought over these experiences, I cannot but doff my invisible hat to these people who have made out of the years wreaths of

love. You sense that you are in the presence of a spirit that is moving and exalting. You sense the whole mood of achievement, feel the exultation of accomplishment and regard with due respect for wonderful possibilities that life holds for us. You sense that age is not a deterent but a destination. You think, too, of so many young people who want to seize all of life in a moment, fearful lest life be lost to them on the morrow. They fling themselves into some madcap race, restless, anxious, for fear they may be missing something. Life, for them, has become a schedule of rounds, going and flitting from one place to another, driven by some inner urge to make sure they take everything in and then at the end of an imperfect day find themselves wasted and dissipated by their marry-go-round. Sometimes I wonder as I watch some of these people and ask myself from what and from whom are they really running? Is it perhaps not from themselves? Is it, perhaps, they are so empty inside they must be constantly taking things in - for they have little to give out to each other?

Often, I feel, here lies one of the reasons for discontent in marriage. That both husband and wife find so little of mutual interest or cannot create the opportunity to do things together and have values in common. Rather there seems to be areas and spaces of silences where neither husband and wife are able to communicate to one another. Rather there is the tedium of dull routine and he must find some outlet with the "boys" and she can find her need for companionship only with the "girls." I am sure that there are times when moments of relaxation are needed with friends of one's own sex but when these preclude any occasions for husband and wife to be together then there is true cause for concern. Not long ago a group of people were meeting together for what we in our congregation call "Fireside Chats." These are times of informal discussions when we sit together in the homes of friends and

express our thoughts about various topics. On this particular evening we were discussing the important subject of relaxation in this teeming, busy, competitive world of ours. As the discussion progressed the thought was elicited that husbands and wives could be more relaxed if they would find opportunity to talk about their daily affairs and not keep locked within themselves the problems of the day each has known and met. But our homes are like department stores. She wants to tell him about the washing machine - or the leaking roof, or the fright she had when baby climbed upon the window sill - or she might even want to tell him about the bright quip he made in the super-market...But no, a fierce silence must be maintained, what is her department she must take care of; he has his department and what goes on at home is no concern of his - at least until his mood has changed and he is ready to listen.

Well, our discussion revealed that husbands have been wanting to tell their wives about their daily problems at the office but mistakenly thought that they would not be interested and meanwhile their wives felt blocked within because their husbands refused to let them enter into the sacred precincts of the man's world. It became evident that some husbands were amazed that their wives felt hurt that they were being left out and spiritually relegated to a housewife's role in the narrowest sense of that word. One didn't think that the other would be interested. They set up walls about very important aspects of their lives and never realized that the other was full of anguish at being so completely left out. Is it not a false idea this common concept of dividing ourselves into mental compartments whereby husband and wife cannot share their concerns or their problems even about trivial things? Since when are the children her department alone! Or the work his department alone! He is more than a breadwinner, and one who pays

the bills, he is still father--and cannot consign this role to another. We become so routinized after a while in our ways that we lose the capacity to change even our moods and habits--spontaneity is gone, warmth is lacking, new pathways are closed. And I think back to the elderly couple--who found ways of being themselves spontaneously giving of their warmth and creating for themselves a tradition of joy. No wonder these two could dance and play together even in their middle eighties -- they found true resources for mutual interest, they knew how to talk to one another and share with each other life's gifts and tribulations. They found places to go, things to do - and they didn't wait for vacation time, they did it weekly as their ritual for enrichment. They created a wholesome sense of play for themselves where they rediscovered and renewed themselves over and over again. They took off their working clothes and released their burdens and became youthful once more through the vitality of their love. In truth, Dr. Richard Cabot once said: Perhaps the greatest blessing in marriage is that it lasts so long. The years, like the varying interests of each year, combine to buttress and enrich each other.

--- THOUGHT FOR THE WEEK ---

"The shadows of evening lengthen about me, but morning is in my heart. I have lived from the forties of one century to the thirties of the next. I have had varied fields of labor and full contact with men and things...and have warmed both hands before the fire of life. The testimony I hear is:-- That the castle of enchantment is not yet behind me. It is before me still, and daily I catch glimpses of its battlements and towers. The rich spoils of memory are mine. Mine too are the precious things of today--books, flowers, pictures, nature, and sport....The best thing of all is friends...The best of life is always further on. Its real lure is hidden from our eyes, somewhere behind the hills of time."

....William Mulock

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.....David J. Wise, Radio Director

THE PROBLEMS OF INTERMARRIAGE

An Address delivered on "DESIGN FOR LIVING," Station WNEW, New York, Wednesday, March 18, 1953, by Rabbi Albert Goldman of TEMPLE EMANU EL, 63 Hamilton Avenue, Yonkers, New York

***** SPONSORED BY THE UNION OF AMERICAN HEBREW CONGREGATIONS *****

Tonight, friends, I return to a theme which has proven to be of growing significance to many parents and children. It is one which continues to perturb the teachers of religion and speaking for myself alone, one for which we cannot provide fool-proof answers, or arguments which will be completely satisfactory to many people who are involved. Tonight, I turn once again to express some thoughts on the problem of intermarriage. I do not know whether or not anyone can prove statistically that intermarriage, marriage between people of different faiths, is on the increase or in a decline; but it is a situation which must be regarded as part of the democratic risk. For that matter it is always part of the risk of life; for whether or not people have lived in democracies or dictatorships intermarriage has always been evident. Races and groups have mixed all throughout history. Although some societies have set up restricting laws and barriers there have always been those who went beyond the demands of convention and gave their hearts to another. In the Bible we find that some of the restrictive laws were counteracted by the Book of Ruth, wherein the story of a Moabitish woman is told who married a son of Israel and became the great-grandmother of King David. At least some scholars interpret the story of Ruth in this manner as to offset the laws which were instituted by Ezra and Nehemiah. However that may be, it is true that here in America, try as we may, we cannot throw up walls about our children so completely and so effectively that we can insulate them from knowing other people or from falling in love with others. And in the long run, nor would we want to create such ghettos

of the mind or the spirit that we or our children should not learn to know our neighbors and even develop some common forms of interest with them.

But you may ask, and rightfully, where do we draw the line? I doubt very much if we can create such lines, or some hard and fast rules or some kind of legislation -- for in essence these might very well be destructive of the democratic concept. The question is not then of some external formula but of an internal attitude and maturity which must be inculcated into ourselves as well as into our children. There are those who answer the problem of intermarriage by a prejudice of a mean and narrow sort. Certainly this cannot be of any value to the structure of our American lives, for the evil of prejudice will only create more poison within the community at large. A parent may feel this is the safe way to forestall what he or she will consider a terrible blow to their pride and status but he must also ask himself whether or not by so doing he has provided a basis for spiritual and mental health in the life of his child. For the cancer of prejudice is as detrimental to the one who carries this disease as it is for its intended victim. Certainly no mature society cannot discountenance the evil and baneful effects of such a method.

The surer and more positive way is to give our children a true sense of self respect for themselves, for their culture, for their background and for their heritage. If children will be given an affirmative sense of their belongingness they will not seek to break with their group nor will they find it necessary to disparage the way of life followed by others. For when a child is given a proper sense of self respect and a keen affirmation for what he is, he will not need to look elsewhere,for the reservoirs of spirit and growth are near and dear to him. He will, for himself, realize that his personality will

find its fullest expression in the cultural faith in which he was reared and there will be no urge for him to break with that which has become significant and purposeful. There are, of course, exceptions to everything and this observation is not intended as some absolute guarantee. I do not, however, know of any other way which contains within itself a greater hope for spiritual self-assurance and religious loyalty. I am not oblivious, nor are any of my colleagues, of the basic challenges involved when the problem of intermarriage confronts us. We know something of the desperate heartbreak; of the yearning of two people who find the outer world stubborn and importunate; of the cry that the world is unjust and that true love should exist for its own sake without fetters or barriers. In a sense there is some true justification for their feelings and anguish and I consider it my basic task not to destroy but to build within the limitations of their situation. But such building must be done realistically; and, as terrifying as that word sounds, without a fine measure of realistic understanding an intermarriage, like any other marriage, is doomed to failure. It is this very often which those who come before us on such a basis often forget and often evade the inherent profound and real problems. They do not want to face the realities; they try to dismiss them as if they did not exist; and while one must praise them for their courage, one cannot condone their lack of understanding. For they must learn to live in a world of people and they must bring up their children in a world of people--and that world will not necessarily be gracious or kind, and that world may not always know how to treat them fairly; and for that matter they, too, may not know how to get along with that world.

I often wonder whether or not, in some cases of intermarriage, it is really love that brings people together. Or is it rather their own

inner necessities to rebel against parental authority, an unconscious desire for revenge against the home which is manifested by turning against the religion of the fathers? Somewhere within all of us, to some degree, is this sense of rebellion. And, depending upon the unique experiences, we know some of us must manifest greater breaks than others. One way is intermarriage; another may be Atheism, Facism, or Communism; another may be complete indifference or even fanaticism. These expressions may not always be immediately known but often they find their way out to destroy the marital relationship. When strain and stress come, as they do to every marriage, these attitudes will become even sharper and become thrusts of pain and hostility from which there may be no way out but to end the relationship itself. For an intermarriage there are additional factors: - Heightened feelings which always mean added tension; There is the unrelaxed feeling that because one or the other may be different he or she may have moments of real regret; Guilt may ensue which soon corrodes the always nec essary element of trust; When he hears some slurring remarks made by some unthoughtful people about her religion or people--does he not immediately feel it applies to him and to her? And when she hears the same--what is her attitude? And should they not have the necessary fiber to withstand these sallies of gossip, do they not begin to react upon one another? They tend to become more isolated, hurt and angry and soon frustrate one another. Sometimes they themselves begin to carry chips upon their internal shoulders and find fault where fault is neither intended or meant. When they come to one another's home--are they strangers or does the in-law tension exist here in even greater force? I am pointing to these factors of personality problems because they are real and they do exist and they do enter all if not most of these situations. This does not gainsay that there are those

of such maturity who have been able to meet these situations and have been able to build a beautiful home life together. But their testimony will always bear witness to the fact that it was never done without sweat and tears. One of the finest women it has ever been my privilege to know said to me: I have never had any regrets that Frank and I married in spite of the opposition we met, but I will never permit my children to experience what we did. And if you were to know this person you would know a woman who is as wonderful as she is stalwart and who, in her lifetime, became the most ardent and beloved member of the Temple which she and her husband attended. For she met the problem in the one hopeful way, as I see it, that faces an intermarriage. They both arrived at a decision to follow a religion in common. The particular religion is not, at the moment, the issue. It was a religion in which both shared. And this, to my way of thinking, is the first step for assurance. It is not my purpose to say this for the sake of making converts, for Judaism does not follow a missionary pattern; but my main concern, as it is the concern of my colleagues, is that this and every other kind of marriage be given every opportunity for health and durability. I cannot see very much sense in the contention of those who intermarry and agree among themselves that they will not adhere to any religious pattern--but will allow the child to fend and choose for himself. Now let us see how really superficial is this approach: To begin with does any parent have the right to make the child victim of his or her problems? Because they are unable to resolve a problem is it fair that the child must go through life without any spiritual meaning and development to his existence? Is not their silence more a proof of their inability to help their child grow than an evidence of their vaunted liberalism? How pathetic is this confusion that one is more liberal by being

irreligious! But again we must deal with reality: is the child to live a world without meaningful symbols? What happens when he sees his playmates joining their parents on their way to temple or church? Does he not begin to feel different? Something is not being given to him--what answer have they for him when he wants to know what he is? When the school observes various holidays where does he fit in? And the ceremonies he sees at the homes of his grandparents, what mean these to him? And when he wants to know about God? Children want to know; and children want to belong, for they sense the mystery of all and want some real sense of belonging, need some interpretation of significance. Is it deferred, evaded, passed over in embarrassed silence? Can either parent then feel that he or she is altogether fair? Not long ago there came to my office a young man, the product of such a marriage, who said that all his life he felt left out; he knew somehow that the time would come for him to find himself in spite of the assumed air of silence; and that he needed to belong to something; otherwise his life would be meaningless. He sense the vacuity of life; he knew that as a human being he must find his way to God, somehow, somewhere. And now he was lost, for the foundation was not there.

This then, friends, in the main, partially expresses my attitude towards this problem. I do not view this intolerantly for that would serve neither myself nor anyone else with any value. I view it realistically. To say to such young people: You must prepare all the more; you cannot enter such a marriage on the false basis of rebellion and abnormal ambivalence; you must enter it mindful and aware of all that is entailed and strive for a resolution of the basic problems which will assure your marriage success. Achieve oneness to every extent possible. Do not evade the larger areas where difficulty may easily arise. Settle these problems first--the human elements you

will have to deal with later. Remember that your child has spiritual feelings--if you want him to know God you must take him along the road with you; if you want him to have happy and positive memories of his home life, do not deprive him of a religious culture in which you must share together; for what is important to you will be important to him; if you want him to achieve self-respect let him know who he is for in belonging he will find strength and in knowing he will discover the resources of life.

- - - THOUGHT FOR THE WEEK - - -

"You who are letting miserable misunderstandings run on from year to year, meaning to clear them up some day; you who are keeping wretched quarrels alive because you cannot quite make up your mind that now is the day to sacrifice your pride and kill them; you who are passing men sullenly upon the street, not speaking to them out of some silly spite...and yet knowing that it would fill you with shame and remorse if you heard that one of those men were dead tomorrow morning; you who are letting your neighbor starve, till you hear that he is dying of starvation..or letting your friend's heart ache for a word of appreciation or sympathy, which you mean to give him someday.....If only you could know and see and feel, all of a sudden, that the 'time is short'!!! How it would break the spell!! How you would go instantly and do the things you might never have another chance to do!!"

.....Phillips Brooks

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.....David J. Wise, Radio Director

THE HAPPY FAMILY

An Address delivered on "DESIGN FOR LIVING," Station WNEW, New York, Wednesday, March 25, 1953, by Rabbi Albert Goldman of TEMPLE EMANU EL, 63 Hamilton Avenue, Yonkers, New York

**** SPONSORED BY THE UNION OF AMERICAN HEBREW CONGREGATIONS ****

During these weeks I have attempted to convey some ideas about marriage and the fruits of personal study and experience about this the most rewarding of our interpersonal relationships. As we close th this series I should like to develop one or two more ideas which may be of some help to you. I feel that it is worth repeating that marriage deserves a great deal of study as a subject in itself. Few people ever bother to read studies of this nature and they would be amazed to discover the ever growing literature about this topic. For example, one of the very best books I have ever read about marriage and children is called the "Happy Family" by John Levy. Here is a book that one can turn to with great profit over and over again. It is always good to read even about the obvious for it helps us to crys-- talize our thoughts. Sex seems to have been discovered with the Kinsey reports--but there has been good and salutary literature on this subject long before Dr. Kinsey made his reports, and in many ways much better material than what many people hoped to find in what appeared to be sensational exposes, although that was not the intent of the research Dr. Kinsey undertook. There is a book called "Ideal Marriage" by Van de Velde which can be of real help to many men and women. Similarly the book by F. Alexander Magoun, "Love and Marriage" is a very fine work. I can add many, many others, but I think it significant to point out that it is shameful that more people do not give serious attention to the study of marriage. Why do we feel that we know the answers beforehand or that this is one subject where no help can come from books? Yet the converse is also true, that the

growing literature shows that many people are concerned and are giving serious thought to making theirs a successful relationship. May their tribe increase.

Another point also worth stressing is the necessity of airing out our difficulties. Not enough can ever be said about this. Again, there is a confused attitude here: that it is a sign of weakness to talk about our troubles. We have some confused notion that strong people do not cry or carry their troubles elsewhere. Yet if this were true why is it that so many marriages which could be resolved by the people themselves, must end in breakdown? Is this the way strong people meet their problems? Dr. Irving M. Clyne, the eminent psychoanalyst, once said: only weak people are afraid to cry; the strong are never afraid to show their tears. Think that over for a moment. Is it not true that people who are afraid to show their emotions are usually so rigid of personality that they cannot and dare not reveal anything that might show weakness? Why are they so afraid of being weak-- or even being called cry-babies, which is a favorite taunt in our American culture. The fear of being thought weak only creates a false facade; it proves nothing about our inner strength; but is a tension which pervades the whole of the inner man and becomes, in the long run, destructive of health and mind. It was known, during the war for example, that those who pretended to be brave by not showing their fears were usually victims of crack-up; while the truly brave man was one who revealed his fears and fulfilled his duty. We do not hesitate to call in a physician when illness strikes; or a lawyer when legalities intrude, why then not seek out some expert in interpersonal relations or even a good friend, or one's minister who will be glad to listen.. and often we need someone more to listen to us than to give us advice. In my own experiences this came to me forcibly when I had occasion to counsel a man and woman who were at the breaking point and when the

woman ended her side of the story, the husband uttered those ever famous words: I never knew you thought that about me. To which she rejoined with an equally devastating remark: you never wanted to listen to me. And so it goes on and on...when help is available, we refuse to grasp even at a straw.

Why do I feel so keenly about this? After a lecture which I had given on psychiatry and religion and speaking of marital relations a young man came to me and said, well who do you go to see when there is trouble? He explained that he was recently divorced and he wanted to do something about helping his child through this very difficult period. He knew he had a problem and when a child is involved the situation is even worse. Both of these people, by the way, are college graduates and it is astounding that such a question should be asked; if only men and women would just turn to know something about the community resources, the family services, the mental health clinics, the marital discussion groups, the trained psychiatrists, they would discover that many resources for help are available. Even, and this I say with some regret, a few of the churches and synagogues have experts on their staffs who are ready to help. Surely here I can say the churches and synagogues have not fulfilled the great potentiality that is theirs to provide trained aid for men and women who seek the counsel of religion. However, there have been real advances made by some; the Roman Catholic Church is pursuing an excellent program as have some of the larger Protestant Churches; in some Temples too, psychologists and psychiatrists have been added to the staffs. Here, I feel, is a real challenge to the religious leaders and groups within our communities. We sanctify marriage at our altars--should we not also assume some responsibility for its sacred continuance?

One of the areas which I have only slightly touched during these discourses was the area of divorce. Here we must, it seems to me,

embark upon an enlightened program of understanding and rehabilitation. I do not think that divorce is a final answer - although it may be a necessary one at times. I believe that everything should be done to ensure a marriage's preservation before a rupture should be legalized. And insurance will only come when every court is staffed with experts who deal with this problem in a complete and total review of the personalities and the difficulties. But more than that, I am more concerned with what happens to the children of divorced parents. From the usual parents' view, there is always the pretended confidence that the child will understand and know how to meet the problem. From the child's point of view it is not quite so simple--for to him this can never be an easy experience; it is a crucial break in his life which must leave its scar upon his psyche. Yes, he may never whimper-at least outwardly-but within him is turmoil and more harmful his own exaggerated feelings of guilt. For to him the situation is not because of father and mother--but that he is to blame. This is what has often been revealed, that the child takes the blame upon himself; he introjects the guilt, as the psychiatrists put it. It has been seen in some cases that such children develop what may be called: divorce-proneness. They repeat the pattern set for them by their parents and flit from one marriage to another because they have somehow learned that marriage is an unstable relationship. On the other hand, there are those who work all the harder at their marital status because they have known how profound the suffering can be. A recent study published in the New York Times Magazine revealed that children, above all, were the main sufferers of divorce and that here lay one of the great problems of society--how to give to such a child a stable, normalizing point of view. The child must be helped to overcome his feelings of rejection--he must be given all the more love in

an unloving situation.

Not long ago I had the pleasure to perform a wedding ceremony for two good friends. Both were slightly past the summit in life which is called our prime. Both had been saddened by the loss of a partner and both had seen their children into adulthood. As they stood before me, blushing, like any other young bride or groom I could not help but feel inspired by their fine example. There was a youthfulness about them which was pleasant to feel. I could not help but express my heartfelt congratulations that they possessed that spirit which bouyed them up so magnificently to want to give of each other even in the middle autumn of life. I felt that they could serve as a wonderful example for many lonely people who are without companionship and affection. I realize it is not altogether simple to say to either a widow or a widower: "seek comradeship again." For some, one relationship may have been enough; or they may develop those interests which give them the necessary satisfactions. But for many, I have the feeling, that what deters them is a wrong sense of guilt--that they feel it would be wrong to contemplate marriage again--that this is an offense to the beloved one who has already gone on and sometimes children are equally wrong in carrying a false sense of guilt - as if this were a betrayal. I cannot but feel that this is not a mature attitude. Death should not be a tyranny but a blessing. Certainly our beloved deceased would not want us to lose ourselves in a veil and shroud of eternal sorrow. But on the contrary, would it not perhaps be a true compliment to one's beloved that out of the shared life, out of the rich years together, we retain that vitality and fondness for life that we would seek to enrich the lives of others? Is it not a compliment in the sense that we know how wonderful companionship can be--and that we should want to continue to develop rich re-

lationships with another? Why can it not be analogous to a cause: when the leader of a cause dies, do we not consecrate ourselves all the more to his ideals and aspirations? Should we then also carry the memory of our beloved forward in bringing maturity--not self pity, into other relationships? The memory of our beloved is not enhanced by isolating ourselves: it must become a stream of living waters, wells of joy and waters of salvation. Our inability to find joy may only mean that the memory we hold is a burdensome one; not a joyous one.

Friends, it has been a great privilege to bring this series on marriage to you. I am most thankful for the wonderful letters we have received and we look forward to being with you again in the near future. Thank you.

- - -THOUGHT OF THE WEEK - - -

"When a man achieves a fair measure of harmony within himself and his family circle, he achieves peace; and a nation made up of such individuals and groups is a happy nation. As the harmony of a star in its course is expressed by rhythm and grace, so the harmony of a man's life course is expressed by happiness... At the end, only two things really matter to a man, regardless of who he is; and they are the affection and understanding of his family. Anything and everything else he creates are insubstantial; they are ships given over to the mercy of the winds and tides of prejudice. But the family is an everlasting anchorage, a quiet harbor where a man's ships can be left to swing in the moorings of pride and loyalty." ...Richard E. Byrd

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.....David J. Wise, Radio Director

THE FOUR BONDAGES

An address delivered on "DESIGN FOR LIVING," Station WNEW, New York, Wednesday, April 1, 1953, 9:00-9:30 p.m., by Rabbi Judah Cahn of TEMPLE ISRAEL, 140 Central Avenue, Lawrence, Long Island, New York

**** SPONSORED BY THE UNION OF AMERICAN HEBREW CONGREGATIONS ****

This week Jews throughout the world are celebrating the great holiday of Passover. Another name for the holiday of Passover is (Hebrew), the Season of our Deliverance, and it commemorates Israel's deliverance from Egypt, the Land of Bondage. We have been taught that each generation should recall the slavery in Egypt and that we should consider ourselves as that generation which went forth out of the Land of Bondage. And so each year at a home service, known as the Seder, the story is told in answer to four questions which are asked by the youngest member present at the Seder meal.

The number "four" plays a very important role at the Seder. The youngest person asks the four questions. Four cups of wine are consumed. Four types of sons are described.

Tonight, therefore, I wish to utilize the number "four" again and speak of the four kinds of bondages which enslave all people in this day.

(1) Perhaps the most oppressive kind of bondage is bondage to one's self. This bondage which is created when our ego becomes so great, so over-powering that it eliminates everything else and out-weighs every other sense which we possess. Such a person acquiesces to every whim, every desire. He is unable to set aside his own immediate wish for the benefit of others. If he wishes to sleep, the whole world must remain quiet. He serves but one master. He knows but one rule. He serves himself and lives by the rule, "Let others do unto me as I would do unto myself."

(2) The second bondage is bondage to appetite. By this I mean not

only the physical bondage to hunger or alcohol, but an appetite for power - a desire for possessions - a desire for glory. This is a bondage which allows neither rest nor satisfaction. It is a tyranny of the most terrible kind. The alcoholic knows that he is killing himself, and, yet, he finds it difficult to stop. The glutton is told that he is eating himself into an early grave and you might think that his very desire to live would overpower his appetite. And, yet, it is not so. These are physical appetites. Their parallel is to be found in the man or woman who knows he is living beyond his means, who tries to keep up with everyone around him even though it means going deeper and deeper into debt. He knows it is ruining him and, yet, he cannot stop. He doesn't know how to stop. He hasn't the will power. He is a slave in every sense of that word.

(3) The third bondage is what I would call the bondage to the crowd. These people wear a kind of straight jacket which consists of always predicating every act with, "What will people say?" or "What will people think?" They never enjoy the luxury of a free man; namely, of doing a thing because it is right. They accept the standards around them in respect to people or things even though they may think that these standards are wrong. They are possessed of a fear of not being "Regular" and "Accepted." Their whole lives are in the hands of other people.

(4) The fourth bondage is the bondage of prejudice. I doubt very much whether there are many people who are not slaves to prejudice in one form or another, and in lesser or greater degree. Hitler was a slave just as all tyrants are slaves. But we don't have to refer to these great tyrants. There are many little tyrants in public and private life. The employer who uses the power of his position to strike terror into the hearts of those who work with him. The father who asks

that his opinion be accepted without question. Any person in authority who is arbitrary in his demands upon the lives and thoughts of those about him. Or the slave who dislikes Jews or Negroes or Catholics and who is servile to prejudice without the ability to discern between truth and falsehood. These people, too, are enslaved and fettered.

Passover is the Holiday of Freedom. Let us, therefore, try to strike from our minds the chains of bondage to which I have referred. We must free ourselves from selfishness. We must break the chains of appetites which destroy us, from the bondage of always fearing what people will say and think, and from the bondage of prejudice which destroys the essence of human dignity and freedom. If we can succeed in achieving this freedom, then this Passover will, indeed, be a time of our deliverance and we will have fulfilled the Commandment of considering ourselves as the generation which went forth out of Egypt.

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.....David J. Wise, Radio Director

THE SPIRIT OF JERUSALEM

An address delivered on "DESIGN FOR LIVING," Station WNEW, New York, Wednesday, April 8, 1953, 9:00-9:30 p.m., by Rabbi Judah Cahn of TEMPLE ISRAEL, 140 Central Avenue, Lawrence, Long Island, New York

**** SPONSORED BY THE UNION OF AMERICAN HEBREW CONGREGATIONS ****

During this past summer I spent many wonderful weeks in the Land of Israel. This evening I should like to discuss with you not the political, social or economic problems of that Land, but rather I would like to talk about an emotion, what I call "the spirit of Jerusalem."

I remember vividly walking about the city of Tel Aviv and feeling pleasure and pride, but not inspiration. Then on Sunday, the first Sunday I spent in Israel, I went to Jerusalem. The road that leads directly to Jerusalem is a winding, steep hill. On every side there are magnificent purple hills which catch the afternoon sunlight and look almost like a painted backdrop of a stage setting. Then, suddenly, as you go around one turn, there sitting like a silver crown on the top of the mountain is Jerusalem, City of David. You catch your breath and suddenly you know why you traveled six thousand miles. You understand why people died so that they could live in a little land which is barren and difficult. Suddenly you understand the Psalmists' song, "If I Forget Thee, O Jerusalem, May My Right Hand Wither."

Now I understand anew why Jerusalem is so important to the Jewish Faith - for the Faith reflects the land. Judaism is a faith which believes that life is a pilgrimage, not to the grave, but to Jerusalem; that there is glory, not in death, but in life, and the essence of Judaism is the continuous search for a glorious life. This is the secret of Jewish living which you and I have forgotten.

This evening I talk on this theme because not all of us can make the pilgrimage to Jerusalem. This evening within our own hearts we

must find the Jerusalem we seek. In these radio talks together we have tried to find ourselves a practical means to achieve the goal of living happily one with the other. It is our duty as brothers in Israel to do this, as it is the essence of our Faith to live happily together. Many books have been written on this subject. Learned doctors and teachers have told us of the new psychological techniques to achieve this goal. I am, however, very tired of psychiatry. To paraphrase the Book of Ecclesiastes, there is a time for everything under the sun, and the time has come when I should like to leave the field of psychology and turn to a matter of Faith and the understanding of religion, not as a mental and psychiatrically necessary exercise, but as a part of life which gives it warmth and meaning.

Perhaps it is the answer to this question which will constitute the Jerusalem of our hearts. To constantly practice a faith without understanding its essence is like traveling a road without knowing that there is a destination worthy of the effort. What is Judaism? Judaism is a belief in the infinite value and worthwhileness of mankind. There is no code of observance which makes one a Jew. Judaism believes that there is a spark of Divinity in every person. Judaism teaches that there is a beauty in life.

I have heard a hundred times that there are many of us who do not need a religious faith. They can live without it. That's true. But they can also live without music - without art. It's just that life is that much poorer. What Judaism offers is not salvation for one's soul, but enrichment of one's soul. You may ask the obvious questions. "How does one learn about Judaism? How can one achieve this state of appreciation?" There is no royal road to Judaism. It's a long, hard and difficult way and each one of us must find it in his own particular fashion. Nor can it mean anything without some know-

ledge of the history and significance of our Faith.

Jerusalem possesses no mystical grandeur which captivates. A large Gothic cathedral is impressive even to one who doesn't know the nature of the building. The greatness of Jerusalem must be seen through eyes and hearts that understand. The greatness of Jerusalem is in the heart of the beholder. A religious faith is not a belief in the efficacy of a ritual or in the mystical value of observance. A religious faith is found in our ability to face our lives day by day and remain rooted to values which we believe to be good. It is the ability to face the loss of a husband or wife, a child or parent, without death destroying our own moral fibre. It is the ability to face material failure without becoming moral and spiritual failures. It is the ability to achieve success without success destroying humility and understanding of the failure of others.

I cannot offer you a Faith which moves you. I can offer you a Faith which will prompt you to move yourself. I can give you a Faith which believes in hope, but a hope which can be fulfilled not through miraculous intervention, but through human effort, human suffering and, finally, human achievement. I can give you a Faith which is not a magic carpet, but a map which indicates the direction in which we must travel.

This, then, is my purpose in speaking to you tonight! To clarify our goals. To speak poetically, yet clearly, in terms of prayer. To ask for the strength to live aright. To create happy relationships one with the other. To be a better parent, a better child, a better friend. There are those of us who see the City of Jerusalem only from afar and who are frightened by the steepness of the Hills and are satisfied merely to behold the grandeur. Then we have those who begin to climb and who, each day, draw closer to the summit of the hill.

Judaism is a Faith which cannot be practiced one or two or a half-dozen days a year, or even on Friday nights. This is a plea to you not to become discouraged by blackness, by the dangers of the day in which we live and by the hopelessness which sometimes grips and holds in check human achievement. To live as a Jew means to live in hope. To believe with perfect heart that we can achieve a better world and to believe with absolute conviction that our own personal effort, small and insignificant as it may seem, is absolutely essential for the fulfillment of this dream. Judaism is a Faith in the importance and worthwhileness of every single human being.

Each day new problems will arise. Many of us will be beset by personal tragedy. The world is black under a cloud of apprehension, but in the spirit of our Fathers, we go forth each day into an unknown future, knowing that despite all obstacles and all pitfalls, we shall survive and go forward.

If we can face each day with hope, and not lose that hope, then, in truth, we shall have traveled the road and reached Jerusalem.

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.....David J. Wise, Radio Director

PSYCHIATRY AND RELIGION--DO THEY CONFLICT?

An Address delivered on "DESIGN FOR LIVING," Station WNEW, New York, Wednesday, April 15, 1953, 9:00-9:30 p.m., by Rabbi Judah Cahn of TEMPLE ISRAEL, 140 Central Avenue, Lawrence, Long Island, New York.

**** SPONSORED BY THE UNION OF AMERICAN HEBREW CONGREGATIONS ****

Within recent years the subjects of psychiatry and religion have achieved great importance. Many of our best-selling books, such as "Peace of Mind," "Peace of Soul" and others, deal with the relationship between these subjects.

Because of the super-abundance of words both spoken and written which deal with this subject, there has arisen in the minds of laymen a confusion or over-emphasis or an under-estimation of the roles which psychiatry and religion play in the lives of men and of their relationship to each other.

Religion deals with the subject of morality. What is morality? In a free society man is constantly faced with the necessity of making choices in his life. Morality is the ability and the desire to choose one road of action in preference to another. Religion is that force or body of knowledge which helps us to decide which choice to make and these choices constitute our moral behavior. In this sense religion is the teacher of morality. There are occasions when the human mind is not capable of choosing reasonably or judiciously. Sometimes the human mind is beset with extraordinary fears or unreasonable compulsions which prevent us from making a free and wise choice. These fears, or blocks, are the things which must be removed if the moral choice is to be made.

Let me use another example to make my position clearer. I am asked to pass judgment on a series of designs - to choose the most beautiful. But unfortunately, my eyesight is not good. I, therefore, cannot clearly see the designs from which I am to make my choice. I, therefore, put on glasses which rectify my eyesight and which permit me to make my choice, The eye-glasses make possible the choice. They do not make the choice

for me. My choice is made possible by taste, by aesthetic sense, by an artistic sense. The eye-glasses merely help me to utilize these senses. The error into which some fall is the belief that our ability to see clearly is equivalent to good judgment, that 20-20 eyesight automatically gives us artistic taste.

There are some people who commit this childish error when they consult a psychiatrist. It is the function of psychiatry to give us an inner security and to rid our minds of those fears, hatreds and lack of confidence in our judgment and our abilities, which block so many individuals. Psychiatry can give us confidence in our judgment. It does not claim to give us judgment.

No two human beings are alike, for which we can be truly grateful. There is a certain virtue in difference. We must recognize the differences between people and understand that our design for living must be adjusted so as not to abuse the right of every person to be different from every other person. There are times when two people who are in relationship with each other find that their ability to be together is limited. Such a relationship can be between a husband and wife, parent and child, brother and sister. They are unhappy, dissatisfied with the relationship. Now there are two possibilities in such situation. One, I can say to that person, "I love you. I want to get along with you. I admire you and nothing would give me greater happiness than to find fulfillment in our relationship, but something is preventing that fulfillment." In such an instance, the psychiatrist could be called in and utilized in order to remove the block which is preventing the operation of judgment. Perhaps then these people can now create the full relationship which both desire. Thus, psychiatry has fulfilled its appointed task.

But let us consider another possibility in a situation where two people cannot relate to each other. Perhaps it is said, "We are in a relationship but I don't like you! I don't admire you! Your standards are not my standards and your tastes are not my tastes. Your aspirations are not my aspirations, or a thousand other reasons why I don't like you." The psychiatrist could not erase the differences between these two people. He would not try to create affection or love. In such an instance, the psychiatrist would try to give the individuals involved an understanding of themselves and the strength to break off the relationship, if necessary. Or, where this is impossible, an understanding which would allow the individuals to live together with as little tension as is possible under the circumstances. Both psychiatry and religion are in full agreement that although people are different from one another, they must live in relationship with each other.

Judaism in its best and its highest sense attempts to give man a set of standards and values which will permit him to live with his fellow-man in a fashion which will promote and inspire moral progress in society. Judaism tries to tell us when personal satisfaction and desire should be curtailed in the light of the common social good and it tries to make this curtailment understandable, not merely to the intellect, but just as important to the emotions. Judaism believes that there is within the human being a source which, if tapped, allows him to become more than he is, in the sense of being a greater person. Judaism tries to give us standards of judgment, a way of life, whereas psychiatry tries to enable us to utilize judgments and to follow our chosen way of life.

Religion and psychiatry are, therefore, co-workers in man's attempt to create a design for living. This is especially true of Judaism. Judaism is not a religion of retreat but an arena in which men struggle to achieve

a better social order. It has as its goal, not the salvation of the individual, but the salvation of the individual in relation to his fellow-man. This is one of the unique elements within Judaism. Such a struggle necessitates two elements, first, a blueprint for action and, second, courage to make action possible. Judaism offers that blueprint to those who are willing to read it. Psychiatry can help those who find themselves unable to participate in action because of an inner-emotional failure. The two elements are not one or the same. The mind which is free to think must be given materials with which to think. The mind which possesses the material must have the freedom to think. The two go hand in hand. One is useless without the other. There are many Mansions in the House of the Lord. These two forces of judgment and strength, religion and psychiatry can achieve great things if they do not ignore each other, despise each other or try to displace each other. Let them rather work together and help each other achieve the goal which is common to both, a happy, progressive and spiritually rich social order.

- - - THOUGHT FOR THE WEEK - - -

"Let me but do my work from day to day,
In field or forest, at the desk or loom,
In roaring market-place or tranquil room;
Let me but find it in my heart to say,
When vagrant wishes beckon me astray,
'This is my work; my blessing, not my doom;
Of all who live, I am the one by whom
This work can best be done in the right way.'

Then shall I see it not too great, nor small,

To suit my spirit and to prove my powers;

Then shall I cheerful greet the laboring house,

And cheerful turn, when the long shadows fall

At eventide, to play and love and rest,

Because I know for me my work is best."

* * * *

THE TIRED BUSINESS MAN

An address delivered on "DESIGN FOR LIVING," Station WNEW, New York, by Rabbi Judah Cahn of TEMPLE ISRAEL, Lawrence, Long Island, New York, on Wednesday, April 22, 1953, 9:00-9:30 p.m.

*** SPONSORED BY THE UNION OF AMERICAN HEBREW CONGREGATIONS ***

Recently the Benjamin Franklin Clinic of the Pennsylvania Hospital made public some of its findings after examining and treating about two thousand so-called "Tired Business Men." All of these men were quite successful in the business and professional world and of better than average intelligence. Yet only a very small percentage of the group did not need either medical or psychiatric attention.

The medical authorities gave a number of reasons for the existence of the tired business man. Tonight I should like to discuss these reasons with you. The first reason given was the fact that the average business man stuffs his business troubles in his briefcase and carries them home at night. Now, it is very difficult not to carry business troubles home. However, it isn't the bringing home of trouble which causes fatigue, but the manner of bringing trouble home. When our business affairs are running smoothly, we seldom discuss them at home, except perhaps to boast a little. But when business slumps, the average business man becomes frightened and cautious. When this happens, there is a growing tension in the business office. Partners find more things about which to be irritable. We have less patience with our business associates. Then one night, our tired business man storms into the house and without warning, begins an economy drive. It begins when a child or his wife makes a routine request which has been granted a hundred times before. His answer this time, however, is, "Do you think I'm made of money?" This rhetorical question is the springboard. Then the statement, "There are going to be some changes made around here." Then follows a list of projected economies which he thinks are essential. Now,the man may be perfectly right in his analysis, but the members of his family are not prepared for the onslaught. The results of his tirade are tears, arguments, anger and excitement. Now everyone's nerves are stretched taut,and the man feels that no one is willing to cooperate with him.

A second reason for the tired business man is his luncheon habits. Lunch time has become the occasion for another business conference, in the life of the average business man. There is no relief from tension at lunch. We merely accompany the tension with food. I need not dwell on the results of such a procedure. There has arisen another complication. The charities, which we are asked to support, have discovered the lunch hour. Men may be reluctant to spend a dinner hour and an evening at a charity affair, but would be willing to give their lunch hour. So he is invited to lunch, and there, a speaker is assigned to the task of exciting him, and then he is asked to give a contribution, and get others to contribute. This must all be accomplished in ninety minutes. I wish I could get a few men to try an experiment for me; men who are accustomed to holding business conferences at lunch. Decide on the hour you wish to take lunch. Then at that hour, have your lunch brought in; even if it's a sandwich and a cup of coffee. For one hour, take no calls and see no one. Finish your lunch, and then for the rest of the hour, read a book, or magazine, or just rest. In other words, take these sixty minutes and devote them to yourself. I wonder if you would feel as tired at the end of the day. Or, perhaps, you have a friend. You know, the kind you always

enjoy meeting by chance, and to whom you always say, "We must get together for lunch sometime." But you never do. Why not do it? Let your lunch hour be an hour of relaxation.

I don't have to spend much time on this next reason. I have known men who, even while suffering with fever, will go to their place of business. Yet, when because of this kind of abuse, they are forced to stay at home two or three weeks, the business, strangely enough, goes on anyway. There are just a few important differences between a vacation which is taken and one which is forced upon you. When you take a vacation, you plan it and can, therefore, clear your desk first. But a forced vacation comes without warning. If you are wise, you can return from a voluntary vacation, rested and relaxed. But you return weak and tired from a forced vacation. However, in one way, they are both alike. They both cost money. But when you choose to take a vacation, you can spend as much as you choose. On a forced vacation, you have no choice. Your cost depends on the number of visits the doctor must make, the bill for the hospital or other expenditures which must be made at the time of sickness and convalescence.

A vacation should be a period of relaxation. But the ability to relax is not easily learned. A man who decides to go away for a month's vacation after not vacationing for over ten years doesn't learn to relax for some weeks, if at all. And so he spends the month rushing from one thing to another in a manner he thinks most advantageous. If he tries to stay in one place, he finds the month too long and irritating. Relaxation must be learned. And like all other things, in order to learn, we must practice.

Now, it is true that no man is indispensable. However, it is equally true that men are important to the people around them and in the positions which they occupy. The more important you are to those about you, the more important it is that you keep well both physically and mentally.

The nature of our social order does not encourage moderation. Competition rather than self-satisfaction seems to be the accepted condition of our lives. What are the alternatives if we would like to achieve physical and mental health, if we seek happiness even as we seek success?

The tired business man is not the inevitable product of his business or profession, but of his own failure to live wisely which in this instance means to live moderately. It is a lack of appreciation for, perhaps, the most important person in the world; namely, himself. A man is important to his business, to his associates, to his family. They depend upon him for many things. The ability to fulfill this obligation constitutes happiness for the average business man. Sickness, mental and physical fatigue, prevent him from fulfilling these obligations adequately and thereby destroy his happiness. Let this, then be the lesson we learn, and the motto which must be ever before us. Let us seek moderation and we shall find health. Let us find health, and we shall achieve happiness.

*** THOUGHT FOR THE WEEK TO COME ***

When some great sorrow, like a mighty river,
Flows through your life with peace-destroying power,
And dearest things are swept from sight forever,
Say to your heart each trying hour:
"This Too Shall Pass Away."

When ceaseless toil has hushed your song of gladness,
And you have grown almost too tired to pray.
Let this truth banish from your heart its sadness
And ease the burdens of each trying day:
"This Too Shall Pass Away."

When fortune smiles, and full of mirth and pleasure,
The days are flitting by without a care;
Lest you should rest with only earthly treasure,
Let these few words their fullest import bear:
"This Too Shall Pass Away."

When earnest labor brings you fame and glory,
And all earth's noblest ones upon you smile,
Remember that life's longest, grandest story
Fills but a moment in earth's little while:
"This Too Shall Pass Away."

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.....David J. Wise, Radio Director

THE TIDES IN THE LIVES OF MEN

An Address delivered on "DESIGN FOR LIVING," Station WNEW, New York, Wednesday, April 29, 1953, 9:00-9:30 p.m., by Rabbi Judah Cahn of TEMPLE ISRAEL, 140 Central Avenue, Lawrence, Long Island, N. Y.

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The other evening I participated in a very lovely ceremony. The beloved Cantor of our Temple, after eighteen years of magnificent service, retired. Clothed with material security for the rest of his life, he began a life of greater ease, less responsibility, and greater enjoyment.

As one of his last official acts at the Temple, our Cantor has started a young man on a new phase of his life. Our new Cantor, David Benedict, begins with a dream of a career, which Cantor Lohre has now completed with success. This ceremony seems to impart a great lesson to all of us.

Perhaps the only true thing which can be said of life other than it must end, is the fact that it is in a constant state of change.

Life is made up of this tide-like change, of going from one phase to another.

Perhaps the two great unhappinesses which men suffer are one, the refusal to recognize the inevitability of change and, therefore, rebel against it. Or the recognition of the inevitability of change but finding it necessary to move on in failure.

Let me turn first to those who refuse to recognize or admit change.

How many of us know men and women who try to hang on to youth with a desperate intensity.

Some do it by trying to look young. Every wrinkle is a blow. Every limitation of age, a challenge.

Or, perhaps they try to hang on to their youth by refusing to accept the responsibility of maturity.

They were made the center of attention when they were young and this

self-centeredness remains their one hold on these years.

These are men and women who try to make all life reflect them. If they are happy, the world must be happy. If they feel low, unhappy, they resent if the people around them are not feeling the same.

They must be pampered, cajoled just as they were as children.

Many of us in feeding little children tell them a story so that they will eat the food while engrossed in the fantasy.

How many men and women must be fed and given petty illusions so that they can be fed the realities of living.

The wife who must always be told how pretty she is, or how capable she is in order to maintain her morale.

Or the husband who comes home with a story of petty triumphs, real or imagined. How careful the wife must be lest she ask a question which would break the balloon of fantasy with the pin prick of reality.

All of us need a little of this treatment, but too many of us use it as an escape or shield from the truth.

The tragedy lies in the fact that there is so much to be enjoyed in every phase of living.

Then we come to the second type. Namely, those who see the need for change , the inevitability of change, but are loath to leave in failure.

How often we meet men who have reached an age when success should be in sight, who still are groping, trying this and the other, hoping for the break which seems to come to so many others but eludes them.

By success we do not necessarily mean financial success. There are many people in the academic world who do not earn enough to possess any of the material luxuries of life, but who are successful because they are making a contribution in their chosen fields.

Many of the greatest scientists were not the wealthiest. The best doctors are not always those with the largest practices. One scientific

paper, worthy of academic or professional praise, is worth far more than a dozen attempts at self-exploitation.

But so many failures spend their years jumping from one thing to another, fighting the discipline of maturity.

I recognize only too clearly that there is a great deal of unearned and, perhaps, undeserved good luck in the making of every success.

Frequently, ability and intelligence are not recognized.

But frequently, too, you can hear a man complain, "What has he got that I haven't got? We went to school together or we worked together. I was as bright as he was. Why has he gone so far and I still am waiting for that big break?"

Study the man who asks those questions. Too often to be coincidence, we find a man who is not only unsuccessful in his work, but who is also unsuccessful as a person.

Many are like children who must be given an immediate reward for effort, a word of praise, a stick of candy. If the reward is withheld, they sulk and say they are unappreciated.

There are many kinds of phases in human life. It isn't merely a matter of years. Sometimes it's a phase when we have a particular scale of values, or set of beliefs.

Unpleasant though it be to admit failure, it is better to admit it and then examine ourselves for whatever causes lie within ourselves.

Certainly, despite all of our bad luck, there must be an element of personal responsibility.

Sometimes we need the help of others in order to do this and we seek professional counseling. There is always hope.

As I said some weeks ago, the near-sighted man who puts on glasses does not automatically become possessed of an esthetic sense. The glasses merely permit him to utilize such a talent if he possesses it, or is willing to struggle and study to gain such possession. Otherwise, his ability to see clearly may merely increase his number of mistakes.

In such an instance, the new phase in life begins not with the freedom but rather with the recognition that the characteristic is bad and needs change.

On this night we may well pray that as the tides in our lives carry us from one phase to another, we shall be able to make these transitions without pain, without fear that we shall see every change an opportunity for growth and development. May we ride the tide of our lives with a hope that we shall remain strong and a faith that shall be renewed with the dawn of each new day.

- - - THOUGHT FOR THE WEEK - - -

"Let me but live my life from year to year,
With forward face and unreluctant soul.
Not hurrying to...nor turning from...the goal;
Not mourning for the things that disappear
In the dim past, not holding back in fear
From what the future veils; but with a whole
And happy heart that pays its toll

To youth and age, and travels on with cheer.

So let the way wind up the hill or down;

O'er rough and smooth, the journey will be joy;
Still seeking what I sought when but a boy---
New friendship, high adventure, and a crown;
I shall grow old but never lose life's zest,
Because this road's last turn will be the best."

Henry Van Dyke

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. . . . . .David J. Wise, Radio Director

GETTING THE MOST OUT OF LIFE

An address delivered on "DESIGN FOR LIVING", Station WNEW, New York, Monday, October 5, 8:35-9:00 p.m., by Dr. Theodore Ross, Rabbi of TEMPLE ISAIAH, 75-24 Grand Central Parkway, Forest Hills, L.I., N. Y.

********** SPONSORED BY THE UNION OF AMERICAN HEBREW CONGREGATIONS **********

Man today is a perplexed creature. Never did he have so much of the world's goods, and rarely did he have so little security, peace of mind, serenity. So he says to himself--as you and I have so often heard people say: "What's the use? As far as I can see, the best thing I can do is to get the most out of life." But, ah, there's the rub! He doesn't realize that this kind of thinking is like the squirrel running around in a cage - around and around and getting nowhere. He already has more out of life than any preceding generation of men ever had. And what has it gotten him? Only perplexity, confusion, bewilderment.

The trouble is - we think of getting the most out of life when what we really ought to think about is getting the best out of life.

Take Adam - the same Adam we heard about earlier in this program. He certainly had the most that life could offer any man. Here he was in a Garden of Eden, a place of perfect pleasure - with every conceivable want fulfilled. He should have been happy, but he was miserable. He was afraid and perplexed. The shadows haunted him. The twilight affrighted him. The night held nameless terrors for him. Every rustle of a leaf made his heart jump. Every strange sound was a menace to his peace of mind.

So God said: "This is just not enough for man. All of the wonderful things I've put on earth are just not enough." And then we are told - God created Eve, the first woman, to be a helpmate to Adam. Then the fears left him. Then the haunting doubts were resolved. Then he was free to get the best rather than the most out of his life.

So the old Bible tale brings us down to fundamentals. What are some of the best things in life? What are the things that are really stable, enduring, the bedrock things that cannot be shaken.

Let's go back to the story and take our cue from it. First - when God created Eve, He gave Adam companionship. He had a friend, he had someone to whom to talk. There was someone with whom he could share his doubts, his dreams, his fears, his hopes, his ideas, his imaginings. He could drink deep of the precious elixir of friendship and in sharing his life, his problems and his hopes with a friend, find at one and the same time surcease from perplexity and fulfilment of some of his best self.

Secondly: when God gave Eve to Adam, He also gave him a goal outside of himself. Now there was someone about whom to think other than himself. There was a shift of emphasis from egotism to altruism. In his concern for someone else, Adam could forget his own problems. The world suddenly ceased to be a place where me and myself and I was the all-important, all consuming consideration. He had discovered that a great amount of occupational therapy is to occupy yourself with some one else. He learned that there is loneliness and heartache in living by and for yourself. And there is healing and the expansion of personality in living for others.

Lastly - when God gave Eve to Adam, He gave him love. He gave him not only friendship, not only the healing balm of altruism. He gave him the gift of love.

The Bible puts it beautifully: "And man said: 'This is now bone of my bone and flesh of my flesh.' Therefore shall man leave his father and mother and cleave unto his wife and they shall be one."

A very interesting experiment was performed in a hospital some time ago with two groups of new-born babes. One group underwent the regular hospital routine. They redeived only the most necessary attention. They were handled only for feeding and other such purposes. They spent their time in their bassinettes except for such formal care as had to be given them. The other group, however, was tended differently. In addition to all of the care which the first group received, they were handled and they were fondled, and they were mothered by the nurses. After a lapse of time, the babies of both groups were weighed. The second group who had received mother love was in every respect a bigger, healthier, happier, more smiling and more bubbling group than the first to which only formal care had been given.

Yes, there is strength, happiness and health through rich and enriching love.

How to get the best out of life? Mix a little friendship, a little altruism, and a little love, and you have a prescription which will dispel perplexity and replace it with confidence, and with peace of mind and heart. Try it sometime. Try it open-mindedly. Give the prescription a chance. It can work wonders if you let it.

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THE AGE OF ADVENTURE IS.....TODAY

An address delivered on "DESIGN FOR LIVING," Station WNEW, New York, Monday, October 12, 8:35-9:00 p.m., by Dr. Theodore Ross, Rabbi of TEMPLE ISAIAH, 75-24 Grand Central Parkway, Forest Hills, L.I., N.Y.

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So frequently today you hear people say, and especially young people, the age of adventure is past. There are no new lands to be discovered, no new territories to be explored, no new mountains to climb, no new rivers to name, a whole chapter in human history is at an end.

Of course, these people are right. The greater part of the surface of the earth has been explored. But at the same time they are wrong, because when you really come to think of it, the age of adventure is today.

Columbus was willing to take a chance. That is why he set out on his adventure to discover a new route to India. He was willing to take a chance that his ships would not go to disaster over the edge of a flat world. So that the first element in any adventure is the willingness to take a chance or a risk.

Secondly, for what are you chancing or risking your life or limb? When a scientist in his laboratory exposes himself to a dread disease, he is risking his life for something worthwhile. He takes a chance on the discovery of a medical boon for mankind. But when a fellow climbs the surface of a skyscraper like a human fly just to prove that he can be a human fly, he's taking a foolish chance. That's not an adventure, it's a risk for the ridiculous.

To take a chance for something worthwhile is, then, at the core of every great adventure. When a man chances ten years of his life to invent a labor-saving device that will make farming easier, he may not uncover a new continent, but the thrill of a great discovery may be his just the same. In every laboratory in the world when people invest time, money, health, wisdom and energy for the good of their fellows, they are adventuring. Whenever a man sets up a fund to supply scholarships for under-privileged students, he is taking a chance on human nature and he will earn the reward of knowing that his money has embarked on a voyage that can win great happiness not only for the holder of the scholarship, but for the people whom he will serve.

Our country was founded on such risks. Men took a chance on self-government, something unheard of since the days of the early Hebrews when there were no kings in Israel; when every man stood free and equal with his fellows. That risk and the preservation of its goals lead us through a revolutionary war and a civil war and two world wars, but the goal has been shining and bright. We have felt and we now feel that given the chance, man can govern himself as a free and independent creature through the exercise of his reason and through the control of his instincts.

Don't say the age of adventure is dead. Say, rather, the age of adventure is today. Every classroom where good citizenship is taught, every research institution where the things of the air, and the land and the water are fused so that new substances and new drugs for the good and the health of mankind are evolved, every council table such as the United Nations, where men pool their thinking on the chance that the word is mightier than the bomb, all are sacred places where man's venturesome spirit seeks new horizons for mankind's betterment. Say not yesterday

was the golden age of thrill and glory, and tomorrow is the iron age of drabness and sameness. The scene of the adventure changed, but the actors are the same -- the children of men seeking new continents of human amelioration, new rivers of healing balm for fearful and wounded spirits, new goldmines wherefrom peace and brotherhood can be mined for a brilliant tomorrow.

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JERUSALEM.... 3000 YEARS

An address delivered on "DESIGN FOR LIVING," Station WNEW, New York, Monday, October 19, 8:35-9:00 p.m., by Dr. Theordore Ross, Rabbi of Temple Isaiah, 75-24 Grand Central Parkway, Forest Hills, L. I., N. Y.

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It is not an accident that Jerusalem, most ancient capital among the capital cities of the world, endured and survived. It was, rather, for a high and imperious mission that the city was dowered with the magic touch of immortality. She lived so that from her might spring a band of men dedicated to God and bringing His message to the peoples of the earth. She endured so that incarnate in her most sacred precincts, in the Holy Temple and in the Sanctum Sanctorum within the Temple, might burn a glow of faith to illumine the dark, pagan and superstition-ridden spaces of men's lives, and bring enlightenment to races and nations. She persisted so that from her inspriation would spring two other great daughter faiths.

Rarely has a city so significant, been so strikingly lacking in the physical qualities and in the natural resources which would ordinarily be concomitant to the singular role she has played.

Her origin was a bare rock set in the hills. As early as in the Bible book of Genesis, mention is made of the city. Reference to it is also made in Egyptian sources dating back as far as 4,000 years ago. But for our purposes the story of Jerusalem begins 3 millenia ago when King David, greatest of the Kings of Israel, master technician in the arts of statesmanship and poet-genius of the Psalms, "conquered the stronghold of Zion" to make it into his capital. That he placed a religious as well as a political stamp upon the city is evidenced from the fact that he moved the sacred book of the Covenant containing the Tablets of the Law and the Sacred Writ into Jerusalem. And from that time on Jerusalem became the fulcrum of the Jewish spiritual world, a function which grew in importance with the years and which until this very day has bound the people of Judaism together in a bond of brotherhood strengthening and intensifying through the centuries.

To Jerusalem came Jews from every part of the world. On the three pilgrim festivals great throngs of worshippers flowed through its streets and overflowed its houses. Descriptions almost ecstatic in nature are to be found in the classical volumes of Jewish lore telling of the fervor and joy that accompanied the pilgrims as they beheld with their own eyes the splendor of the Holy City.

And even when Jews could no longer travel to the city, they incorporated into their Service of worship the symbolic observance of these ancient pilgrimages, so that they might thrice yearly relive in their imagination the thrill of the journey.

But the history of Jerusalem is filled with war, ravishment and violence. Assyrians, Persians, Egyptians, Greeks, Romans, all overran the city. It was held vassel in turn by Arabs, Mongols and Mamelukes. But nothing could destroy her. And what is more significant, nothing could destroy the spirit of the people that held her in reverence as a symbol,live and indestructible. See, how in the midst of the first Exile,they mourned for her as one mourns over the suffering of

a creature of flesh and blood. From the Psalms comes this song of lamentation and yet this challenge of unforgetability spoken by the first exiles from Jerusalem:

By the rivers of Babylon,
There we sat down, yea, we wept,
When we remembered Zion,
Upon the willows in the midst thereof
We hanged our harps,

For there, they that led us captive asked of us words of song,
And our tormentors asked of us mirth:
"Sing us the songs of Zion."
How shall we sing the song of the Lord
In a foreign land?

If I forget thee, O Jerusalem,
Let my right hand forget her cunning.
Let my tongue cleave to the roof of my mouth,
If I remember thee not;
If I set not Jerusalem
Above my chief joy.

Nor can the records of human valor overlook the superhuman struggle waged by the inhabitants of Jerusalem against the Roman masters of the world. What should have been a Roman victory achieved in a matter of weeks became a military campaign lasting three years. Here was a tiny state, one of the postage-stamp nations of the world, standing up against the Roman gargantua. And so significant victory was it deemed, that the Romans erected an arch of triumph when the conquerer Titus returned to Rome with his Jewish captives. The city was razed to the ground; the Temple reduced to ashes. The physical city fell. But the spiritual city was ensconced in the heart of her people and their children's children, and into the prayerbook where daily the memory of her was quickened and the recollection of her refreshed, so that never might a day pass in the hundreds of years since the Roman conquest when the word Jerusalem, and the mental image of Jerusalem and the prayer for her welfare and the hope for her well-being might not be uttered by the descendants of her inhabitants.

And why! Because Jerusalem is not only a physical fact - it is an ideal. Jerusalem is not only stones and streets and houses - it is visions and dreams and prophesies. The word "Jerusalem" itself is redolent of the ideal. The word Jerusalem means "City of Peace."

Some day the city shall again give birth to genius - to great spirits dedicated to the healing of mankind, and again another Isaiah will arise out of the midst of the Holy City to bring the message of the first Isaiah to the peoples of the earth.

"For out of Zion shall go forth the Law,
And the word of the Lord from Jerusalem.
And He shall judge between the nations,
And shall decide for many peoples;
And they shall beat their swords into ploughshares,
And their spears into pruning-hooks;
Nations shall not lift up sword against nation,
Neither shall they learn war anymore."

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.....David J. Wise, Radio Director

ARE YOU GREATER THAN YOUR HANDICAPS?

An address delivered on "DESIGN FOR LIVING," Station WNEW, New York, Monday, October 26, 8:35-9:00 p.m., by Dr. Theodore Ross, Rabbi of TEMPLE ISAIAH, 75-24 Grand Central Parkway, Forest Hills, L.I., N.Y.

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I don't suppose there ever lived a person who didn't have some kind of a handicap. You will say: What? I know lots of people who seem to have been born and to live without any perceptible disadvantages. But no. Examine the matter closely and you'll see that every single one of us labors under some sort of handicap.

We come into this world puny and insignificant. The first fact that we face is that of helplessness and dependence upon others. From the time that we enter this world until the time that we leave it, all nature seems to be banded together to prove our inferiority. If we have older brothers and sisters, they are our superiors. If we are an only child, then that gives us our peculiar problems. Bullying older companions, teachers, supervisors, social superiors - the whole complex of the civilization in which we live conspires to point up the chinks in the armor of our self-satisfaction.

Physical handicaps are, of course, one thing. What we will be depends upon how we determine to live with them. Cyrano de Bergerac with his nose becomes a tragic figure. Durante with his odd proboscis, and added to that a voice like a rasp, becomes a stellar figure in the entertainment world.

Some of the greatest geniuses rose to the heights just because they had a handicap against which to struggle. Socrates and Voltaire and Michaelangelo were homely men, Darwin, Keats, Heine, Wilberforce, Dostoyevsky and Van Gogh were all sickly men. Caesar, Napoleon, Toulouse-Lautrec were all little men. How these ugly, sick and tiny men loom large in the perspective of history's giants!

What alchemy lifts one man to success while another man, having the same handicap, is a failure and a liability to society? One man spends time in a prison and forever becomes a hardened criminal. But John Bunyan is jailed and he writes the great work "Pilgrims Progress"; or Cervantes spends years in a dungeon, and he produces "Don Quixote." One woman is invalided and becomes a pathetic, bed-ridden burden. Another, with the same handicap, becomes Elizabeth Barrett Browning, great poetess.

So it is not the handicap that really counts, but it's your attitude towards it. William Shakespeare's father was an illiterate. He himself was variously a wool-comber and a jack-of-all-trades, but he lifted himself above background to become one of the few true geniuses the world has ever known. Michael Faraday's father was a blacksmith and he, himself, for 22 years was a book-binder's apprentice. Yet he lifted himself to become one of the stellar personalities in the history of the natural sciences.

We could go on and on indicating how among every people and every nation, in every age, there have been illustrious men and women whose early beginnings seemed doomed by an insuperable handicap--from Moses and Demosthenes, who were tongue-tied, and to Louis Wohlheim who, with his broken nose became a distinguished moving picture star.

Yes, a handicap is as natural to every one of us as breathing. Some are born with the handicap of poverty; others with the disadvantage of too much wealth. Some of us are born of humblest parents, and must pull ourselves up by our bootstraps; others are born into such distinguished families that they simply cannot live up to their illustrious forebears. Some of us are born too short or too tall, too thin or too stout, or with the wrong shade of hair, or with eyes that do not match. No matter, we are all actually brothers because we are all members of the family of the handicapped.

The important thing to know is that you can be greater than your handicap. The driving law of compensation can thrust you far ahead of any drag that your handicap can impose on you. The tug of war between yourself and your disadvantages, once won, gives rise to an impetus far more driving than what the drag of your original handicap could possibly be.

So, actually, the best thing that can happen to you is to see your handicap for what it is. Draw it into the full light of day. Look at it cooly and dispassionately and say to it: "So this is you? Now I know the nature of the thing that makes me feel backward and inferior. Now I know that all men are similarly burdened, and now I know that others throughout all time have become greater than their handicaps. Why not I?

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.....David J. Wise, Radio Director

THIS GAME OF LIFE

An Address delivered on "DESIGN FOR LIVING," Station WNEW, New York, by Rabbi Abraham J. Klausner of TEMPLE EMANUEL, 63 Hamilton Avenue, Yonkers, New York. Time--8:35-9 p.m., Monday, November 2, 1953

**** SPONSORED BY THE UNION OF AMERICAN HEBREW CONGREGATIONS ****

Listen to this sound (THE SOUND OF ROLLING MARBLES).
Do you recognize it? It is a childhood sound. The sound of marbles rolling against each other. How long has it been since you were down on your knee playing that childhood game? This evening I should like to take you back to childhood days and to the game of marbles, for there is much to be learned from this delightful game played for many centuries by children around the world. Yes, I should like to discuss this game, not as you and I used to play it but as a man by the name of Jean Piaget played the game. Mr. Piaget took a handful of marbles of different colors and sizes and placed them in the hands of a charming young lady aged three by the name of Jacqueline. Now, who ever heard of a three-year-old playing the game of marbles? You remember, perhaps, that when we played the game we were somewhat older than three. We had a name for each marble. There were the one-ers, the common marble, the five-ers and the ten-ers and the precious agates. The one-ers were placed in a ring, either round or square, and then according to the rules of the game, each marble had to be removed from the ring by the use of another marble.

What did little Jacqueline do with the marbles Mr. Piaget gave her? Jacqueline examined the smooth round objects and displayed much curiosity. It was evident that she had not played with marbles before. She dropped them one by one on the carpet. She picked them up and tried filling the hollow of an armchair with them. Then a thought came to her. She gathered her marbles and was off to the playroom. She found her toy frying pan, filled it with marbles and placed the frying pan upon her toy stove.

Mr. Piaget then took another handful of marbles and gave them to a young man, aged five, by the name of Robert. Robert knew what marbles were and he was certain as to how the game was to be played. He looked up his friend Steven who lived down the block and together they set out for the corner lot. There they traced a square on the ground and together they proceeded to play the game of marbles. Mr. Piaget notices, however, that Robert paid little attention to Steven. He took his turn whenever he wanted to and kept removing marbles from the square whether he hit them or not. Mr. Piaget, of course, was interested in each detail of Jacqueline's and Robert's behavior, for through the game of marbles, he was certain he could determine the manner in which personality develops.

Since most three-year-olds behave like Jacqueline and most five-year-olds like Robert, Mr. Piaget concluded that the first step in growing up or the first behavior pattern is imitative. The child copies or repeats what she observes in her home and in her surroundings without giving thought to the meaning of her act. Parents often become aware of this first step when they hear their own words coming back at them through their child and wish they hadn't said what they did or said it out of the child's hearing. During the imitative period in a child's development, rules of behavior are not particularly observed.

Robert, aged five, represents a second stage in personality development. He has learned to put the marbles to their proper use. He has not, however, learned the meaning of cooperation. Though he plays with his friend Steven, he is only using him. Robert like other five-year-olds and, of course, we need not limit this observation to five year olds, if he grows tired or disinterested or discouraged, he give up the game with little or no concern for Steven's feelings or interests. This second step in personality development, Mr. Piaget calls egocentrism. It represents a stage of development during which the interest of the individual is focused upon the self to the exclusion of all others. During this stage, however, the child begins to put to proper use the articles of civilization.

Mr. Piaget then took a handful of marbles and gave them to Arnold, a young man of not more than eight years of age. Arnold and his friends set about playing the game of marbles according to the rules of the game. The rules were most important. From time to time there would be an argument about the distance from which the marble was thrown and the manner in which the shot was made. During this stage, there appears a strong desire for mutual understanding in the sphere of play. Though competition is part of the game, it is not the primary motivation. Arnold is interested in winning the marbles of the other players but he is also interested in doing this while observing the common rules of the game. The pleasure of the game is prompted neither by a desire to imitate nor egocentrism. It is a pleasure derived from social interaction.

There is still a great difference between Arnold, the eight-year-old, and Ross, the eleven-year-old. Both Arnold and Ross play the game according to the rules. Arnold, however, obeys the rule for the sake of the rule. Ross is interested in the rule itself. Why must we throw the first marble from a distance of twenty feet? How did this rule come into existence? Is it the best rule for the game? Can the game be improved by changing the rule? This fourth stage represents an element of reflection and creativity.

Thus if we are to list the four stages in the Game of Marbles as played by Mr. Piaget, we would list them as the imitative, the egocentric, the social and the creative.

The game of life, much more serious indeed, than the game of marbles, follows a similar pattern. Personality development, growing up, follows the four stages: imitative, egocentric, social and creative. Though we think of ourselves as adults, not all of us have attained the fourth or creative stage. Some of us regretfully, are still imitative with Jacqueline. We have no thought, objective or plan - no design for living of our own. We imitate what seems to be pleasing in the designs of others and what seems to afford them happiness. As imitators, we shift with the winds or style and propaganda and are always found crowding the popular bandwagon. If we can afford it, those of us who are imitators in our behavior, we go in for what the economist Veblen calls "conspicuous consumption" - doing things not for their worth but for their show.

The second stage in the game of life is egocentrism. Here we make correct use of the tools of society. We know what to do with what we have, but we do only that which is of worth and value for ourselves. This is an individualism carried to an extreme - even justified at times by Biblical verse or religious preachment. The egocentric is inclined to say of the poor and less fortunate, it is a punishment from God, or he deserves it, had he worked or exerted himself, his lot would have fallen in better places. The egocentric thinks of

himself as a selfmade man and is inclined to worship his Maker. He speaks of the Golden Rule: "Do unto others as you would have them do unto you" but he has no intention of doing unto others and he feels he can get along without the help of others. The egocentric has a unique opportunity to come to know to its fullest, the meaning of loneliness.

The third stage in the game of life is social: people living and working and playing together. Here the brotherhood of people begins to have meaning. Religious behavior, Christian and Jewish, takes on its true meaning. Behavior in this stage of development can best be described as being ethical. The interests and welfare of others is considered and protected. For many people this is the highest stage in the game of life in the development of personality. Piaget's Game of Marbles feels, however, that there is a higher phase of development, the creative phase. Here we go beyond the rule of the ethic, to the reason for and the objective of the rule. The teacher of the ancient Talmud expressed it in these words, "Lifne m'shuras hadin" - living beyond the borders of the rule and the ethic. In this stage the individual is not satisfied merely in complying with the rules of the game of life, he wants to improve upon them, to change them if necessary in order that life might constantly become a more abundant experience.

One of the most important observations made by Jean Piaget and the one that points up the significance of his Game of Marbles and the reason I cherish this study as a prize possession in my collection, pertains to Jacqueline's behavior. The reason, he says, that she does not observe any rules is because her personality has not developed to the point where she is capable of submitting herself to something superior to herself. The rules of life can only be established and perfected when one recognizes a superiority in life. Superiority takes on many forms. Sometimes it is the parent to the child, the family to the individual, the community to the family. It may take on the form of history or tradition. Or again it may take the form of ideals and goals. The form that superiority will take will depend upon the ability of the individual to recognize that superiority. To the individual who has advanced through the four stages of personality development, superiority becomes the critical and dynamic will that exists in our universe and that is above and beyond all plans, dreams and accomplishment. It takes on the form of a perfection unattained, of dreams unrecognized, of a will unfulfilled and we call it God.

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ACCOUNTING FOR DIFFERENCES

An Address delivered on "DESIGN FOR LIVING," Station WNEW, New York, on Monday, November 9, 1953, 8:35-9 p.m., by Rabbi Abraham J. Klausner of TEMPLE EMANUEL, 63 Hamilton Avenue, Yonkers, New York

**** SPONSORED BY THE UNION OF AMERICAN HEBREW CONGREGATIONS ****

There is a story of two youngsters who found their way into a house by way of the chimney. One turned up black with soot and the other clean. When they observed each other, the one covered with soot saw that his friend was clean and assumed that he likewise was clean and therefore felt no need for washing himself. His friend, however, observed that the other youngster was black with soot and assumed, having come down the same chimney, he likewise was covered with soot and immediately set out in search of water with which to wash himself.

I was reminded of this story a few days ago when parents came to see me about their son. They were unable, they said, to understand the behavior of their teenage son. We have afforded him a good home, they said, gracious care, every conceivable attention, an abundance of kindness bordering upon generosity and now we face serious problems with him. His brother and his sister, the parents explained, having shared similar offerings and experiences, have turned out entirely different. Is it possible Rabbi, they asked, that children coming down the same pathway of life can be touched so differently by the experiences of life as to make their attitudes and outlooks so different one from the other? Well it is possible for two people to come down the same pathway of life, for two people to live and grow in a common environment, to share similar experiences, and yet to develop different or even contrasting attitudes and dispositions. It is possible for two youngsters, so to speak, to travel through the same chimney, one to turn up covered with soot and the other to remain perfectly clean. We observe this phenomenom every day of our lives. The extent to which this takes place is depicted for us in studies made on the growth and development of identical twins. Individuals born moments apart, having the same parents, living in the same home, sharing common experiences, do develop personalities which reflect varying attitudes and dispositions towards life and its many problems. Frederick Langbridge makes this observation in two succinct lines. He writes "Two men look through the same bars: one sees the mud, and one the stars." The parents who came to see me were interested not so much in whether it is possible for individuals to turn out so differently though they share a common environment as they were interested in finding the reason for the differences in the growth and development of their children.

In order to understand these differences, we must know something of the nature of human experiences. Life's experiences cannot be transmitted. An experience to be meaningful and effective in the life of an individual must be lived. There is a beautiful

Hebrew poem written in praise of God which is read during one of the Holy Day services. In part it reads: If all the heavens were parchment and all the oceans ink and all the trees were turned into pens, I still would not be able to relate the glory of God. Similarly it may be said, that all the words in the world cannot convey the meaning of an experience. It must be lived in order to communicate its significance.

You have observed, I am certain, among those families in our society which have won the respect and admiration of the community for their behavior, families in which children are proud of their parents and parents delight in their children, the following incident: A daughter of such a family is married and eventually becomes a mother; when her mother or the grandmother of the new born child offers her advice or assistance in rearing the child, it is rejected. The daughter prefers to turn to such authorities as Spock, Gesell, or the next door neighbor in preference to her mother. The mere fact that mother has to her credit an excellent job in rearing her children is of no consequence. She is simply not permitted to contribute her experiences in the rearing of her first grandchild. When the second child is born, the young mother relies less on so-called authorities and more on her own experiences When the third child arrives, then mother and dad are at liberty to manage their grandchild as they see fit -- in fact it is at this point that grandparents are anxiously sought as baby sitters with no questions asked.

Now let us analyze this incident. Has grandmother changed? No, she has not. Daughter, however, has undergone a series of experiences, a first, second and third child, which have given her not only insight but a sense of appreciation of her mother's experiences. This has come to her not by the transmission of experiences but by living experiences.

Not all of us approach life's experiences with the same attitudes, and because our attitudes are different, even though we share a common environment, we are in truth products of different environments. Some of us, as David Dunn writes, are "brought up to look upon life as a process of getting." Others of us are brought up to look upon life as a process of giving. Perhaps the parents who came to see me about their teenage son were reporting to me that the care and attention they gave to their son was received by him in the spirit of "getting." He came to feel that they owed it to him as life owed him the fulfillment of his dreams and ambitions; and, since the dreams and ambitions of men can never be fully satisfied, the young son expressed his dissatisfaction in turning against the givers, his parents, and became as they indicated a problem for them. The other children looked upon life as "giving." They saw each experience as an opportunity towards understanding and becoming something more than they were. The individual who looks upon life as a process of giving always looks for new experiences through which he can give of himself to his world in order that he might become a part of the world.

Is this not so, friends? As we look about us, do we not see that those individuals who, as David Dunn has so beautifully said, try

giving themselves away, always seem to be finding the meaning of life while those who look upon life as a process of getting, always seem to be carping and criticizing and finding fault with life?

Experiences cannot be transmitted, but attitudes with which we meet the experiences of life can be taught and communicated. A child is like a sensitive musical instrument, even a slight breeze can evoke a sound. The child senses love and hate, bitterness and resentment -- even the quality of justice and neighborliness is felt by the child. Unknowingly, these attitudes are constantly dangled before the child and eventually they become a part of his general attitude with which he meets life's experiences. Our religious heritage calls upon us to recite many blessings in the course of a day's activities. There are blessings for food and a new garment. For a beautiful sunset and a trip successfully concluded. For the sound of thunder and the falling leaf, for the first fruits and a new born child -- for everything that is and for the opportunity to be part of all life's offerings.

The sages of our tradition, I feel certain, formulated these blessings in the hope of inculcating in the heart and soul of the religious individual, the spirit of giving, an attitude that would meet each experience of life in the hope of becoming an effective part of a living world.

----A THOUGHT FOR THE WEEK TO COME----

Pluck and grit will find out how.
Persevere, although you tire--
While a spark is left, there's fire.
Distrust doubt; doubt is a liar.
Even if all mankind jeer you,
You can force the world to cheer you.
This is your hour--creep upon it!
Summon your power, leap upon it!
Grasp it, clasp it, hold it tight!
Strike it, spike it, with full might!
If you take too long to ponder,
Opportunity may wander.
Yesterday's a bag of sorrow;
No man ever finds Tomorrow.
Hesitation is a mire--
Climb out, climb up, climb on higher!
Fumble, stumble, risk a tumble,
Make a start, however humble!
Do your best...and do it now! ...Herbert Kaufman

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.....David J. Wise, Radio Director

IN THE FACE OF DEATH

A True Story Told on "DESIGN FOR LIVING", Station WNEW, New York, on Monday, November 16, 1953, 8:35-9 P.M. by Rabbi Abraham J. Klausner of Temple Emanuel, 63 Hamilton Avenue, Yonkers, N.Y.

**** SPONSORED BY THE UNION OF AMERICAN HEBREW CONGREGATIONS ****

It is the month of May, the year 1945. The war with Germany is rapidly coming to an end. The American troops of the Seventh United States Army sweep across the heart of Bavaria in pursuit of the enemy. The troops move through the cities of Landsburg and Dauchau and turn to the south, breaking open the notorious concentration camps - to give back to God's children what is rightfully theirs - freedom! I move with the troops wearing the chaplain's insignia. We are on our way towards the city of Bad Tolz. The highway is jammed with military and civilian personnel. The faces of the conquered are sullen. The faces of the liberated are excited. We move on prompted by the conviction that our crusade is for freedom and justice and peace and nothing more. Above the din of rolling stock we hear, first faintly and growing louder as we move forward, a tune. The words become clear and intelligible - the song is in Yiddish. It is a march. The march of those we liberated from the perils and perverseness of the concentration camps. They sing: "ZOG NIT KEINMOL. Never say that you are on your last journey. No matter how grave the day, how difficult the challenge, how severe the destiny - never say that you're on your last journey." At Bad Tolz we break off from the main contingent of troops and head for the town of Innsbruck. We have a goal in mind. We plan to leave Innsbruck for the road that begins at the edge of the city and winds through the Alps towards the Brenner Pass, the gateway into Italy. We never reached the pass. Some miles before the pass we caught a rumor to the effect that tucked away somewhere in the corner of the mountains rising about us, there were still men and women doomed to the sufferings of Nazi tyranny. We turned off the road and drove all that day from one mountain village to another. From time to time, we stopped and asked the villagers about the rumor. Invariably they answered and said "keep going"; and they pointed in the direction of the winding dirt road. As long as the undisciplined road could be discerned, we kept moving. Late that evening our bucking jeep brought us to the end of the road and left us facing a huge mountain rising as a wall before us. Just beneath the mountain there were a number of low wooden huts now draped in darkness. Dull frames of light marked the windows. We moved towards the hut wondering if the rumor was about to bear truth. We wondered only for a moment. As we reached the first hut, looked in through the rustic window, we saw a small knot of women seated about the practically empty room. Each seemed to be lost in thought. From a corner of the room came the words of an old Hebrew catechism put to music. Ani Maamin-Be-emuno Shlayma. "I believe with all my heart in the dawn of a new day. I believe with all my heart that the Lord, God, watches over us. I believe with all my heart in justice and peace. I believe with all my heart. . ."

We entered the room. When the knowledge of our being touched them, the women became alive. Excitement filled the room. We symbolized for them the promise of freedom. They welcomed us with a few tears they still retained from their many years of imprisonment. We greeted them humbly in the name of our great American tradition. They plied us with questions. "What has happened during these long years?" "When did freedom come and how did it come?" "Tell us," they said, "of the people who were liberated." When they asked this question they wanted to know something of their families and of the people with whom they lived. As Joseph of old asked his brothers when they came to Egypt, "Avi chay? - is my father yet alive?" We told them what we knew, but we knew we were telling them little. As we stood there surrounded by eager voices, a young lady, hardly more than 14 or 15 years of age, left the room. In a moment or two she returned. Her face wore a beautiful celestial smile. Her eyes were gems of excitement. Her head was tilted upward. In her hand she held a small black object. Over the voices of the others, she said to us: "Look what I have!" We looked. And behold in her hand she held a small black prayerbook! She

moved toward us and in the ray of the single light we could see the well-worn character of the prayerbook. "Where did you get it?" I asked "I brought it from the ghetto," she answered in a calm, resolute voice. I stood there transfixed. Through my mind rushed the knowledge of the events that brought her to this strange corner of the Alps. I could see her and thousands of others restricted to the ghetto of her city as the first in the tyrant's plan to destroy a people. From the ghetto she was taken to her first concentration camp. She was permitted to bring nothing other than the clothes she wore. When she was taken to the second of the concentration camps, even her clothes were taken from her and in exchange she was given the ugly camp uniform. There was no way in which an individual could possibly save a possession no matter how small, and yet here she stood after these long dark years to rejoice in the fact that she had her prayerbook with her. "How did you do it?" I asked.

And this is the story of faith that I heard from her lips:-"When I was given my first portion of bread," she said, "it was the heel of a loaf. I cut back the top slice and formed a little door, so to speak,on the heel of the loaf. And then I dug out the crumbs and ate them. In the heel of the loaf I carried my prayerbook from camp to camp."

That day in May of 1945 has slipped away. The story of faith of the prayerbook and the heel of a loaf of bread has remained with me as a cherished possession. In the face of death, the young lady found in her faith and her tradition a strength of purpose symbolized by the prayerbook that eased so many grave difficulties. And when the day came when freedom was here that same prayerbook symbolized a new hope, a new dawn and a new day. Here friends is my story of faith, the story of man's ability to overcome the greatest of difficulties if he but maintain his faith in his God.

A THOUGHT FOR THE WEEK

PEACE
by HENRY VAN DYKE

With eager heart and will on fire
I fought to win my great desire
Peace shall be mine, I said; but life
Grew bitter in the weary strife.

My soul was tired, and my pride
Was wounded deep; to heaven I cried -
God grant me peace or I must die
The dumb stars glittered no reply.

Broken at last, I bowed my head
Forgetting all myself, and said
Whatever comes, His will be done
And in that moment Peace was won.

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.....David J. Wise, Radio-TV Director

SPIRITUAL MIDDLEMEN

An Address Delivered on "DESIGN FOR LIVING," Station WNEW, New York, on Monday, November 23, 1953, 8:35-9 p.m., by Rabbi Abraham J. Klausner of Temple Emanuel, 63 Hamilton Avenue, Yonkers, N. Y.

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In our economic system the Middleman fulfills an important role. He facilitates the movement of essential materials to those who are in need of them. Many of us are Spiritual Middlemen. We receive the tradition of our fathers as it has been handed down through the centuries and we pass it on to those who will take our places when our time is at an end. As Spiritual Middlemen, we give little heed to the source of our tradition and too often pass it on for no reason other than a vague feeling that it is the proper thing to do. As Spiritual Middlemen we do not permit ourselves to be caught in the spiritual excitement out of which the tradition came, nor do we enjoy that inspiring satisfaction that comes from the knowledge that those who come after us will carry the tradition - because, as Spiritual Middlemen, the tradition had no great significance for us. It comes to us and we pass it on.

That many of us are Spiritual Middlemen is made obvious by the statement so often made about the Golden Rule. The Golden Rule is credited to two great historical figures: Hillel, the great Jewish teacher who came to Palestine from Babylonia to gain a reputation as one of the leading authorities on the Bible; and Jesus of Nazareth who was only a boy when Hillel was bringing his long, blessed and productive life to an end. Hillel gave us the Golden Rule in its negative formulation. That is - "Do not unto others as you would not have them do unto you." Jesus reformulated the rule - "Do unto others as you would have them do unto you." The Golden Rule, say many, is a rule for life. If we abide by it, we can be assured of peace among men. Let us examine the Golden Rule for a moment and evaluate its potential. First of all, where did the Golden Rule come from? I indicated only a moment ago that its source is to be traced to two great historical figures, but to stop at this point is to fail to find its true source. Actually the Golden Rule is a formulation that came out of a driving desire on the part of God-fearing and Man-loving individuals who sought with all their might to shed God's light and God's truth upon the way of man. The formulation, the Golden Rule, is the product of the thinking and feeling of these men. It is not a finished product but a living, palpitating, begging affirmation that can only live by continuous growth and increasing effectiveness. In one sense, Hillel and Jesus were manufacturers. They produced a product, namely, the Golden Rule. We are Spiritual Middlemen, we have inherited this product, and are prepared, in the normal course of events, to pass it on to our heirs. But were they only manufacturers? Or were they sensitive souls that felt the needs of their people and responded to them hoping that their response would be lifted from them as we lift the last words off the lips of those who have been near and dear, and carefully and sacredly guard and prosper them through a life of spiritual awareness. The Golden Rule has little value as a manufactured product distributed by modern day middlemen, it has value only as a living creed that must constantly grow with man as it grew in the minds and hearts of those who dressed it in its first formulations.

What I say of the Golden Rule, friends, is true of all ethical standards. I have often been asked of what need is there for the spiritual in life when we have at hand a host of ethical principles which like well-disciplined policemen can guide and protect us through each day of our lives. The Golden Rule is one. But there are many others. What we fail to realize is that in accepting ethical standards and relying upon them as guides to conduct we rob man of his dynamic quality, his ability to grow. We are in effect saying that these ethical principles are the result of the brilliance, the inspiration and the devotion of many great men through the centuries. They have perfected for us a way of life. We need only live in

accord with their patterns. But what of the future? Are those principles to remain forever as we inherited them? Are they to cease growing as they have grown through the centuries? Have we truly come upon the perfect way of life? Have we reached the millenium, at least in ethical precepts? I hardly think so. How then shall we continue to grow? Shall we not constantly rethink our responsibilities and formulate new thoughts and mould them into more effective and more meaningful ethical principles? This we can do, but not as Spiritual Middlemen, concerned with the "manufactured item," neglecting the spiritual springs from which the will and the dream do flow.

There is an interesting article in a recent issue of one of our popular magazines. It records that one of our universities will introduce a course in ghostwriting. Ghostwriting is a much-practiced art in American life. Individuals preoccupied with responsibilities of office, are called upon to speak at gatherings or to make statements for the press or for publication. Not having the time, or the ability to adequately prepare the material, they call upon ghost writers, who prepare articles which are then signed by the individual requesting the article. In humorous fashion, the editor of this item describes the course and then says of the instructor, "If the course is to face up to realities, the instructor presumably will not make the mistake of preparing his lectures himself but will locate a behind-the-scenes man on the faculty to get up his stuff for him. The students, for their part, will not waste their own valuable time studying for their exam but will get some bright freshman to come up with the answers." Have we not in some measure followed a similar practice in our spiritual lives? The script having been written for us, we become interested in merely repeating the lines and investing them with the hope and salvation of mankind.

One of the great stories of the Bible emphasizes for us man's tendency to assume the role of Spiritual Middleman and to throw the burden of creation to the few. Who,when they dare dream and create,become subjects for scorn and criticism. I take the dramatic narrative of Jacob as he left his father's house and set out to seek his fortune. Jacob takes leave of his home as all young men and women who, having been nurtured by the warmth and care of their parents, must set out in search of their fortunes. Jacob, after much travelling accompanied by the problems that beset his mind and heart, came upon a place where he decided to rest. There had had a dream that brought into play the thoughts that had vexed him during his journey during those days when he sought to understand himself and the world in which he lived. At rest now, these thoughts came to him like actors upon the stage of his mind. We call this his dream. And behold, the Bible tells us, Jacob saw a ladder standing near and its top rung reached into the very heavens. Then, the dream continues, angels moved up and down the ladder. Here was Jacob's answer to his problems and in the answer may be discerned the nature of his problems: Earth and Heaven were tied together. They were part of one universe. Shall we say then that Jacob was bothered by the question - what is the relationship between earth and Heaven, between the mortal and the spiritual, between man and God? He found the answer. They were part of one grand experience, like two sides of a coin they were of one significance even though they were in actuality two. Earth and Heaven, mortal and spiritual, man and God were tied together by a ladder of many rungs. This suggested that as the angels ascended and descended, so man could move from rung to rung, towards the heavenly, the spiritual, towards God. Life, Jacob discovered, was a partnership which had a single objective, to respond to the challenges of Heaven, the will of God. When Jacob awoke, he uttered strange, but significant words, "This must be Beth El, the House of God, for here are the very gates of Heaven."

But what did Jacob do following this great and revealing dream? He fell into an old pattern of the Spiritual Middleman and said to God - "If you will take care of me, guard me and guide me, feed me and clothe me, then I will give you of all

my earnings." These were hardly the words of a dreamer. These were the words of one who was prepared to adopt the manufactured item, the principle, the ethic. Jacob, the dreamer, together with God sought those great sources, the gates of the very heavens, in order that he too could keep alive the will of God so that its formulations, its principles, its ethics would constantly change and grow to reflect the maturity of man, the movement up the rungs of that ladder that binds heaven and earth, the moral and the spiritual, man and God.

Middlemen, a vital role in our business world but a harmful one in our spiritual undertakings. Seek, friends, the source from whence the tradition flows, and catch if you can the spirit of your tradition for out of that spirit will come the meaning and the beauty of life which will constantly flower into richer traditions, more compelling ethics and clear principles. With each season the flowering will come for we shall have moved up another rung upon the ladder that binds heaven and earth, man and God.

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.....David J. Wise, Radio-TV Director

A SUBURBANITE'S DREAM

An Address Delivered on "DESIGN FOR LIVING," Station WNEW, New York, on Monday, November 30, 1953, by Rabbi Abraham J.Klausner of Temple Emanuel, 63 Hamilton Avenue, Yonkers, New York.

**** SPONSORED BY THE UNION OF AMERICAN HEBREW CONGREGATIONS ****

Modern psychiatry considers the dream valuable material for defining personal problems. Though Sigmund Freud is credited with the origin and development of psychiatry as an approach to human problems, the interpretation of dreams dates back to early Biblical times. You will remember that it was Joseph, the son of Jacob, who came to his exalted position in the Egyptian government of his day by way of interpreting a dream of the then reigning Pharaoh.

Our dream this evening, is that of a Suburbanite. We are presently witnessing a radical change in the urban community. We call it the decentralization of the city. Heretofore, people flocked to the heart of the city where they earned their livelihood. Today there is a movement away from the city to the suburb. This movement away from the city has created a life of community duality - a living in two communities. In one community, the city community, time is devoted to earning a livelihood. In the suburban community time is devoted to family and social responsibility. These two communities are tied together by the tenuous cord of the commuter train.

Living in two communities calls for the establishment of a rigid pattern of movement and activity - an obvious mechanized way of life. One takes the 8:05 or 8:15 each morning to shift from one community to another. One sits in the third car and usually in the same seat. One meets the same people and discusses the same matters - always mindful of the separation of the life of the livelihood community from that of the family and social community. At the end of the day, one departs from the livelihood community and returns to the family community.

We shall now observe that this mechanistic pattern of behavior imposed by the suburban way of life, governs not only the movements of the Suburbanite from community to community, but also creeps in upon his personal life and effects his attitudes. We make this observation as a result of the dream I now relate.

This Suburbanite we have in mind, was accustomed to leave his office each day at 4:45 p.m. At 4:46 he would pick up his hat, 4:47 nod farewell to the girl at the switchboard, 4:48 ring for the elevator, 4:51 take the salute from the doorman, 5:05 arrive at the station, 5:07 purchase an evening paper, 5:10 leave for home. At 5:42 he was met at the station and whisked off to his home. Day in and day out, year in and year out, this was his schedule - until one day it happened, he left his office at one o'clock! The switchboard girl looked at him quizically, the doorman couldn't think of an appropriate greeting, the evening paper hadn't reached the stand and there was no express train running to his suburb. He took the local. It was all strange. It stopped at new places. People seemed different. The chatter had a more relaxed sound. When he arrived there was no one to meet him. He took a cab. He entered his grounds and saw the gardener who looked at him with surprise. He knew there was a gardener, but he hadn't recalled seeing him. No one was home; he was not expected.

He sat down in his old comfortable chair. He would sit and wait. He fell asleep and dreamed a dream. He dreamed that he was in heaven. Heaven appeared as a large room styled after his office, but much much larger. There were rows upon

rows of desks and at each sat a clerk busily working over voluminous records. He was impressed by the efficiency of the staff and secretly hoped that he would be able to entice one or two away from heaven for his office.

No one paid attention to him. He moved about glancing at one deak and then another - and then suddenly, looking at the records on one desk he caught his own name! He moved closer, peered over the shoulder of the clerk to see the name more clearly. There it was at the top of a large page, his full name written in a careful and attractive hand. His eyes studied the page. It was a record, his record, of his life's activities. A credit and debit account of all that he had done. His eyes followed the columns to the end of the page and there he saw the total - in red ink, a deficiency of acceptable behavior.

He was excited. He who had considered himself the paragon of suburban virtue, he who had done everything that was expected of him could not be deficient in moral conduct - there must be some mistake! Ah, yes, it was obvious. He put his hand in his pocket and felt the package and the ribbon that was tied around it. He had brought his wife a beautiful anniversary gift - was this item recorded among his benevolent deeds? He studied the column. It was not there. This was proof indeed of errors in heaven. He turned upon the clerk and exclaimed, "This record is in error!" There was silence for a few seconds. The clerk then turned around, and showing neither surprise nor impatience said: "That is hardly possible." In a calmer voice, but no less determined, the Suburbanite insisted, "Nevertheless that record is in error." He then explained the gift. He drew it from his pocket, showed it to the clerk and challenged him to indicate where it had been recorded on his record. The clerk studied the column and could not find the gift entered. "Unbelievable," he kept muttering, "unbelievable, an error in heaven: A man remembered his wedding anniversary and brought his wife a gift and the gesture has gone unnoticed in heaven?"

When the Suburbanite heard these words, he said to the clerk: "In the service of exactness, I must point out that I did not remember the anniversary, but I did bring the gift. You see, it was my secretary who remembered and reminded me. "And tell me", said the clerk, "did she also select the gift?" "That she did," the Suburbanite said, surprised to hear the question from a clerk in heaven. "What is her name?"the clerk asked. The Suburbanite gave the clerk her name. He drew another volume out of his files and turned to the page headed by the secretary's name. There it was recorded, the full deed - the remembering of the day, the care with which she selected the gift and the many reminders to her employer to make it a day different from all other days.

To cover his embarrassment, and to hold the offensive, he changed the subject. "What about the flower gardens?" he asked. And spoke volubly about the gardens that covered his grounds which were open to the public. The clerk waited until he had finished and then asked: "Who planted the flowers?" He gave the clerk the name of the gardener. Upon checking his record, it was found that credit had been given to him. On his page it was recorded that he loved the flowers and cared for them. He watched them grow and delighted in the pleasure others took from their beauty. The clerk read this entry out loud and then looked at the Suburbanite with an expression that asked: "Were you aware of their delicacy, their beauty and did you share the joy they brought to others?"

Once more the Suburbanite shifted ground. He had lost the offensive. Nevertheless, he would try again. "What about my children?" he asked. "Their education and their needs, I supplied this in great abundance - and they have fared well with no credit recorded on my account?" There was now a plea in his voice. The clerk

felt the plea and responded sympathetically, "Your children's growth, education and care are credited to a number of people, nurses, teachers and tutors. People who loved them, shared their interests, gave of their time, and inspired them with goals and objectives - true, you made it possible, but say you, who deserved the credit?"

As all dreams seem to end upon their most dramatic note, so this dream ended before the question could be answered. When he awoke, he awoke to the realization that of all he did and of all he gave, he personally did little and gave less of himself to those things that have value only when they are of the self. He believed in many good things and good causes - he gave to them, but not of himself. Good will, peace, justice, good government, these were important and he was prepared to contribute to sponsoring movements - but not to give of his voice, his excitement, his anger, his love - as the incident might require.

Perhaps our lives today have become too mechanized. Even those of us anxious to enrich our spiritual heritage, our democratic way of life, lend our names, give of our possessions, but not of our time and ourselves - we are there in spirit, but not in determined effort. Spirit alone is not enough. The causes of justice and righteousness, peace and brotherhood need you - your heart and mind and the works of your hands, yea, the works of your hands remember thou it.

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. . . . . David J. Wise, Radio-TV Director

THE WILL TO DIFFER

An Address delivered on "DESIGN FOR LIVING," Station WNEW, New York on Monday, December 7, 1953, by Rabbi Harold I. Saperstein of Temple Emanu-El, Ross Plaza, Lynbrook, Long Island, N. Y.

**** SPONSORED BY THE UNION OF AMERICAN HEBREW CONGREGATIONS *****

The Chanuko festival recalls the victory of the Maccabees over the Syrian oppressor. It was an almost unparalleled military achievement - matched only by the victory of the people of Israel in our own day over the Arab nations which sought to crush their infant state. Though to all appearances hopelessly outnumbered, the courage, faith and determination of the Maccabees proved the decisive factors.

But it is not the military victory which the Chanuko lights commemorate so much as that which the military victory made possible - the rededication of the sanctuary, the rekindling of the light of faith, reconsecration to a heritage. To achieve these objectives it was not only necessary to defeat the enemy without. A far greater danger was represented by the enemy within. For in that age as in every age there were those who were willing to submit to the totalitarianism of tyranny. Only the Jews refused to bow down before alien altars. And even among the Jews there were those who were indifferent to their heritage. They were known as Hellenists. Captivated by the superficial attractions of the prevalent Greek culture which had deteriorated far from the heights it had reached in the age of Pericles, they were ready to cast aside the austere moral grandeur of their own culture and faith and to take over the coarser, more brutal standards of their neighbors. Against such moral weakness, Matathias, father of the Maccabean family, thundred - "Though all the nations that are under the King's dominion obey him and fall away every one from the religion of his fathers, yet will I and my sons and my brethren walk in the covenant of our fathers."

It is always easy to conform. But the will to <u>differ</u> demands courage and often sacrifice. Yet the glory of history lies in the contributions of those who placed principle above conformity - truth above compromise -- Abraham, Moses and the prophets, who stood before kings and were unafraid; Socrates who drank the hemlock rather than betray his convictions; Mahatma Gandhi, who defied a great empire, wielding only the weapon of non-resistance; Albert Schweitzer, who gave up the material success that could undoubtedly have been his as medical scientist or musician, to bring hope to the stricken in the benighted interior of Africa. These are the idealists, men usually scoffed at as being impractical dreamers, to whom the values they cherished were worth more than anything else life could bring. They are the kindlers of the light whose standard is reflected in the words of the poet -

We know the cost and yet our gifts we strew
Our life blood and our tears to feed the lamp
God orders us to bear in front of you.

Few of us are called upon to pass the test of defying tyrants or to make decisions in realms where life itself is weighed in the balance. But all of us, again and again in life, must decide whether we shall dare to differ - whether we will be true to our convictions of right and wrong in the face of misunderstanding, criticism and often personal loss. He who wills to differ must be ready to pay the cost. The business man who refuses to resort to unfair competition and underhand methods, the professional man who maintains the ethics of his calling even when there are others who are less scrupulous, the religious leader who

openly and unevasively passes moral judgment on the events of the day even though his views go contrary to contemporary trends, the youth who maintains moral standards which his crowd scoffs at - these are the exemplars of the Maccabean spirit in our time.

Sometimes it takes more courage to repudiate accepted ideas than to defy a tyrant. It means the willingness to stand alone, the moral strength to endure solitude and unpopularity. But ignorance is no less false because most people accept it. Evil is never justified just because the majority condones it. H. G. Wells once wrote an interesting story he called the "Kingdom of the Blind." It is the tale of a man who wanders into a lost kingdom, all the inhabitants of which are congenitally blind. None of them has ever known the power of sight. The traveller remembers the old adage that "In the Kingdom of the blind, even the one-eyed man is king." He expects that they will make him their guide and ruler. To his consternation they look upon his eyes as a deformity and the power of sight of which he speaks of as an hallucination. Before they will accept him as an equal, they demand that his eyes be removed. All too often such is the fate of the non-conformist in thought or action in our world.

This then is the challenge of the Chanuko lights. They tell us that we must not only have the courage to fight for freedom, we must have the courage to use that freedom. They remind us that integrity is more to be valued than ease. They warn us - if we are true to principle, if we have the will to differ when conscience demands difference - there will be forces that will seek to crush us. They inspire us to answer, despite everything, with the words of Matathias - "Though all those who are under the King's dominion obey him and fall away every one from the faith of his fathers, yet will I and my sons and my brethren walk in the covenant of our fathers."

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GOOD WILL TO MEN

An Address Delivered on "DESIGN FOR LIVING," Station WNEW, New York on Monday, December 21, 1953, 8:35-9:00 p.m., by Rabbi Harold I. Saperstein of Temple Emanu-El, Lynbrook, Long Island, New York

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Marc: Daddy, while we were driving in tonight I saw a sign and it said -"Good will to men." Just what does that mean?

Rabbi: Good will to men, Marc, means that people have friendship for others in their hearts, that we are ready to help each other in time of need and to live together in peace. You've heard the sentence from the Bible - "Thou shalt love thy neighbor as thyself." Well there's a story in the Talmud about a great Rabbi who lived in the land of Palestine almost 2000 years ago. His name was Hillel. Once a young man came to Hillel and said - "Rabbi, teach me all about your religion in the time that I stand on one foot." He really was trying to make fun of Hillel and didn't expect an answer. But Hillel, who was very patient as well as very wise, answered calmly, "I will, my friend. That which is hateful to you, do not do to your fellowman. All the rest of our religion is just an explanation of that. Now go and study it." We call that the Golden Rule, Marc, and Rabbi Hillel was one of the first to teach it.

Marc: But sometimes, dad, you don't like people and its hard to be nice to them.

Rabbi: That's true, Marc. As you grow up you'll find its not always easy to do what's right. But that's what makes it so important. Much as we try we can't like everybody. But we must never forget that religion teaches that, just as God is our father, all men are our brothers, even those we don't like. The Rabbis of the Talmud tell us that when God created the first man from the dust of the earth, he didn't take the dust all from one place, but he took some from each of the four corners of the earth and mixed it all together. Do you know why? So that no one would ever be able to say, "We're better than everybody else." It reminds us that we're all equal and all part of the one great human family.

Marc: I think I get what you mean, Dad. If we're all one family then if you hurt others, it's like hurting yourself, and if help others, it's like helping yourself.

Rabbi: That's very true, Marc. There's a little story about that in the Talmud, too. There are lots of wonderful little tales there. This one tells about a group of people who once were crossing a wide stream in a boat. They had just reached the middle of the stream when one of the group took out a knife and started to dig a hole in the bottom of the boat. You can imagine how amazed the others were when they saw him. "What are you doing?" they shouted, "You'll sink the boat." "What business is it of yours," he answered, "I'm digging this hole under my own seat." "You stupid fool," they returned, "don't you realize that if you dig that hole we'll all drown. We're all in the same boat." We, too, Marc, all of us who have faith in God and who love truth and freedom, are all in the same boat.

Marc: That's a swell story Dad. Then no matter what your religion is, whether we're Jews or Prostestants or Catholics, good will means we should do what's right and live together like one big family.

Rabbi: That's exactly what it means, Marc. And to illustrate it let me tell you

one more story. This story was written a long time ago by a man named Lessing in a book called "Nathan, the Wise." Somebody had asked Nathan which was the best religion. And for his answer Nathan told this story. "Long ago," he said "there was a king who had a wonderful ring which had the magic power of making whoever wore it a wise and just ruler. It had been handed down by his forefathers from generation to generation. But this king had three sons and he loved each of them equally well. And to each one in turn he promised that when the time came that he should die, he would give him the ring. When the King realized that he had little more time on earth, he summoned the most talented artisan in all the kingdom and had him make two exact copies of the ring. So perfect was his work that when he was done, even the artisan himself could not tell the difference between the original and the copies. The king then called his sons to him, one by one, and to each he gave one of the rings. After he died, each of them claimed that his father had chosen him to succeed to the throne and as proof each showed his ring. They started to quarrel and a spirit ofenmity began to rise amongst them. At last it was brought for judgment to the oldest and wisest from amongst the counsellors of their father. "No man can tell which of these three rings is the true ring," he told them. "We know only that he who wears it will be blessed with the virtues of a just and wise ruler. Let us therefore divide the kingdom in three parts. Each of you shall rule over his portion. And let the manner in which you reign prove which is in possession of the true ring." So, Nathan concluded, "no human being can tell which religion is the best. But all faiths guide their followers in paths of goodness and of love. Let each of us, therefore, practice his own and prove by our lives the truth of the faiths we follow."

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LATER THAN YOU THINK

An address delivered on "DESIGN FOR LIVING," Station WNEW, New York, on Monday, December 28, 1953, 8:35-9:00 p.m. by Rabbi Harold I. Saperstein of Temple Emanu-El, Ross Plaza, Lynbrook, L. I. N. Y.

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Several years ago a popular song swept the country entitled "Enjoy yourself - It's Later than you Think." That striking title, I believe, owes its origin to a remarkable article written in 1938 after many years of successful practice by Dr. Frederic Loomis, a physician who had put aside his stethoscope to take up the pen. He called the article "In a Chinese Garden" and it told the tale of a letter that had completely changed his life. The letter was from a patient to whom he had once brought some encouragement and comfort. In it she said "I recall your visit to me many years ago. I noted then how weary and worn you looked. The nurse told me that you were at the hospital virtually night and day. This afternoon," she continued, "I was a guest in a beautiful Chinese home here in Peking. On one wall of the lovely garden was a brass plate. I asked someone to translate the Chinese characters inscribed on it. They said "Enjoy Yourself, it's later than you think." Please forgive me, but when your work is over on the day you get my letter, won't you sit down very quietly and think about it."

The doctor did and as a result went on a trip that he had postponed taking for a long time because he had been too busy. Several others to whom he read the letter made decisions which transformed the tenor of their lives. And when the story was published it elicited an amazing response. Apparently there were thousands of people all over the world who had been caught up in the quicksand of busyness, who had been living from day to day, oblivious of the fact that each day represented a portion of the most precious thing they possessed - time, which once spent, can never be regained.

At this new year's season we become particularly aware of the passage of time. Consciously or subconsciously, the realization that "it's later than you think" colors our attitude. We sense that life is passing and that we must try to make it as full as possible. And some reach the conclusion implied in that quotation from a Chinese garden"Enjoy yourself" - and so they will start off the new year seeking joy as the ultimate goal of existence. But others with deeper insight recognize that there are more important objectives in life than joy. And to them the thought - "it's later than you think" comes as a summons to live life at its highest today. It may well be that what we do may have little effect upon what we call our destiny - upon the duration of our life or the externals of our experience. But ours is always the power to choose the character of our lives and in so doing we can offset the sadness of the fact that life must inevitably end.

In practical terms this means that we must turn from the pettiness and selfishness which characterize so much of our day to day living. One of the greatest of American preachers was Philips Brooks. As rector of Trinity Church in Boston he preached many eloquent and memorable sermons. But the one that is best remembered was a simple message, spoken directly to the hearts of his people.

It was intended to make them realize that life is too short to harbor grudges, remember insults and nurse grievances, "You who are letting miserable misunderstandings run on from year to year," he said, "meaning to clear them up someday; you who are keeping wretched quarrels alive because you cannot sacrifice your pride, or letting your friend heartache for a word of appreciation or sympathy which you mean to give him some day - if you could only know and see and feel all of a sudden that the time is short, how it would break the spell. How you would go instantly and do the thing which you might never have the chance to do."

The realization that life is passing means also that we must make religion a reality in our lives now. A great Jewish sage of the Talmud said "Repent one day before your death." "But who knows what day he will die?" he was asked. "No one does," he answered, "therefore repent today." Too many of us put religion aside for special occasions, for the great crises of life only to find that it does not avail them. The reason is that they waited until it was too late. They failed to understand that religion is not like an electric switch which turns on the power when a button is pushed. Religion is more like a battery which goes dead when not used or too long. It must be constantly recharged if you wish it to be available when you need it.

And the realization of life's transitory character means that we should share our blessings with others now. How many there are who tell themselves - "some day I shall give generously to worthy causes - but first I must provide for myself and my family." Somehow one's own needs increase with one's means - the time for giving is repeatedly put off but the bread that would mean life now may be too late next year - and the good work that a worthy cause might have accomplished now may come too late in the future.

I recall a radio drama presented several years ago. It was the story of a poor woman, destitute of everything, but one precious possession, her charity box. The first penny of everything she earned went into it. Often she was hungry but she resolutely refused to take anything from it. At last, broken down by privation, she takes two pennies from it to buy a loaf of bread. And then she filled with bitter remorse. A friend tries to console her - "God understands, "he says," "Surely in the world to come he will forgive." But she answers in anguish, "I know it now and how can I forgive myself." And the narrator concludes, "I think of the others, so many others who have not known such hunger, and I think of all the broken charity boxes. I wonder that these others forgive themselves so easily." Truly the help we can give now can never be replaced. It may be later than we think.

Stephen Vincent Benet once said - "Life is not lost by dying - life is lost minute by minute, day by dragging day, in all the thousand small uncaring ways." At this New Years season let us resolve that we shall not lose our lives from day to day thru wasted opportunities. Let us live life at its highest - now.

Good

THE GREATEST THING IN THE WORLD

An Address Delivered on "DESIGN FOR LIVING", Station WNEW, New York, on Monday, December 14, 1953, 8:35-9:00 p.m., by Rabbi Harold I. Saperstein of Temple Emanu-El, Lynbrook, Long Island, New York

**** SPONSORED BY THE UNION OF AMERICAN HEBREW CONGREGATIONS ****

From earliest times philosophers have searched for the answer to the problem which we have been considering this evening, - "What is the summum bonum, the greatest good?" In a less theoretical way each one of us is seeking the same thing in our lives. Sometimes it is a disillusioning experience to note what it is that people seem to value above all else. The commandment referring to idolatry which says "Thou shalt have no other gods before me" is usually regarded as referring to ancient history. But idolatry is still with us. Idols are the things men set up in their lives as the objects of their highest loyalty, to which they pay reverence and in the service of which they are willing to give of themselves. There are many people in the world who may pay lip allegiance to God in the faith of Christianity or Judaism, but who give evidence in their lives that they have really set up the idols of wealth or power, fame or pleasure, as the objects of their worship. The Bible tells us that for the Golden Calf the newly-liberated children of Israel brought their most precious possessions. False ideals still make their appeal and people are still willing to pay the price for the Golden Calf.

But deep down in the consciousness of most people is a profounder wisdom. And when they seek the greatest good in sincerity, they delve beneath vain superficialities and find answers more worthy of their better selves. Love, humanity, faith, are perhaps the most frequent values which great spirits have chosen to place before all else. And we ponder - do these great values have a common element? If so, what is it that they share. A moment's thought reveals that all three of them involve the concept of consecration - sacrifice for things that are more important than we are, the conviction that it is sometimes not only possible but necessary to forget oneself in order to reach the highest level of self-fulfillment.

The very essence of <u>love</u> is selflessness in man's relationship to others. How true it is that the profoundest meaning of marriage is found by two people, not in the intoxication of romance so much as in the sharing of the vicissitudes of life, the bearing of each other's burdens, the ministering to each other's joy. Similarly in the classic friendships of Damon and Pythias, of David and Jonathan, love for one's friend transcends self-seeking impulses to find expression in unselfish devotion. Parenthood also is no path of comfort and ease. It is often a pilgrimage of weariness, sacrifice, labor and anxiety. But the greatness of parental love emerges from this very subjugation of self.

Similarly is it with humanity. Even more significant perhaps than our military heroes are those who devote their lives not to destroy but to serve life. What more glorious manifestation of the nobility of the human spirit could we find than that of a Father Damien consecrating his life to the task of bringing healing of body and comfort of soul to the wretched inhabitants of a leper colony - than that of a Henrietta Szold in the last weary years of her life, finding renewed strength to be a mother to thousands of young people, rescued from the dark pit of European savagery, and brought to the land of Israel to have their shattered young lives rebuilt on normal, healthy foundations!

And surely <u>faith</u> in its very essence implies consecration to a cause greater than ourselves. Theodor Herzl, founder of the modern Zionist movement, when told that his vision of a Jewish state was but a dream, answered, "If you will it, it is no dream." His faith was justified fifty years later when the Jewish state was proclaimed the fruit of the faith of men like Herzl, preceded by the faith of the Jewish people through dark and troubled centuries and followed by the faith of the builders and

defenders of modern Israel. No braver song has ever been written than one which came out of the concentration camps of the Nazis. It was entitled "Ani Maamin," "I Believe," and incorporated words taken from the principles of faith of the medieval philosopher, Moses Maimonides, "I believe with perfect faith that the Messiah will come, and even tho he tarry, yet will I believe in him." Most of those who sang that song ended their lives in the crematoria of the Nazis, victims of man's inhumanity. But the faith they expressed in that song has been proved to be a more potent force in history than the might of their persecutors.

When we see them in this perspective the dividing lines between love, humanity, and faith become dim, and it is sometimes hard to know where one ends and another begins. But this we know-that true love, true humanity, true faith manifest this one characteristic - unselfish consecration, the giving of oneself.

Olive Schreiner once wrote a little book called "Dreams," a collection of gentle parables. And one of them told the story of a painter whose works had won rare renown. Their distinguishing characteristic was a crimson hue of a strange, haunting quality which appeared in everything he painted. It imparted to his work a sense of throbbing vitality. His pictures seemed not inanimate representations but living creations. Other painters tried to copy it but none could do so. And the time came when the painter died and his colleagues came and searched in his humble home for the secret of his unique crimson color. They never found it. But if they had looked at the skin underneath his heart, they would have noticed an open wound. He had painted with his life's blood.

Life asks of us, if we would make it meaningful, that we join that sacred band whose guiding stars are love, humanity and faith - the band of those who seek not to receive but to give, above all to give of themselves. To live and to give in this spirit of consecration - that is the greatest thing in the world.

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.....David J. Wise, Radio-TV Director

RELIGION....THE ART OF LIVING

An Address delivered on "DESIGN FOR LIVING," Station WNEW, New York, on Monday, January 4, 1954, 8:35-9:00 p.m.,by Rabbi Albert S. Goldstein of Tremont Temple, 2064 Grand Concourse, Bronx, New York.

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Everyone knows the anecdote of the three men, each of whom claimed membership in the world's oldest profession.

"Medicine," said the doctor, "is the most ancient calling. It's as old as Genesis, where it says: 'God caused a deep sleep to fall upon Adam, removed a rib and closed the incision with flesh.' Obviously a surgical operation performed under anesthesia, complete with cosmetic suture."

"Quite so," replied the engineer. "But remember that this was the final act of creation. God's first step was to bring order out of chaos -- clearly a job of engineering."

"True, true," the politician agreed. "But who do you suppose created all that chaos."

Perhaps the politician had a point. Certainly the doctor did. But the engineer's view is most constructive. For bringing order out of chaos is indeed the work of God. And we give evidence that we are made in His image when we take the formless stuff of existence and fashion it into meaningful and esthetic designs for living.

But God is more than the engineer of the universe. He is the Architect of creation, the cosmic Artist. He is concerned with order not merely because it is more efficient than chaos, but because without form there can be no esthetics.

And God did have a dream of beauty when He conceived the universe. And the religious man accords His Creator the sincerest form of flattery. For the imitation of God is religion in essence. Religion is art -- the art of living.

The difference between the religious and the irreligious life is the difference between a finished painting on a framed canvas,and a mess of paint on an artists' palette. On both surfaces the pigments are the same. It is their arrangement which makes all the difference.

Inspiring the arrangement on the canvas was a dream of perfection; and directing the hand of the artist was intelligence, skill, perhaps genius. As a result of all this we have -- what? Perfection? No, not that ever. But a masterpiece, something to stir the imagination, to kindle the spirit and lift the heart of the beholder. In a word, a thing of beauty. And that, precisely is what we have in the truly religious soul: a bit of living human art.

All art is the expression of man's delight in God's handiwork. Whether it be sunset or snowscape, still-life or the representation of the human form -- art is reverent imitation of Divine creation.

Historically, all art had its beginnings in religion. The earliest examples of architecture were temples and tombs. Primitive sculpture and paintings are of the gods. The first songs were psalms and the oldest literature Scriptures.

Religion itself is art on the grandest scale, using the most colorful and dynamic of media: human life, in the midst of the ever-changing panorama of the universe.

In the physical world, religion has sought to invest with sublimity all the cyclic changes of nature. New Year and new moon ceremonies spiritualize the solar and

lunar phases. The ritual candles of Christmas and Chanuko, the winter solstice festivals, bring spiritual light and beauty to the life of man, when the sun's light wanes. Thanksgiving and Sukos greet the autumn harvest with lovely symbols, prayers and grateful offerings.. Passover and Easter herald the spring with the bright, joyous hope of redemption. The solemn observances of Atonement and Confession lend spiritual meaning and dignity to what otherwise might be only a sick feeling of guilt over sin and life misspent.

To the cycle of our personal careers too, religion comes to bring dignity and grace. By the rituals of baptism or circumcision, confirmation, marriage and memorial services, religion sanctifies and ennobles the biological cycle of birth, adolescence, mating and death.

It is religion which transforms the raw material of existence into the esthetic patterns of an art-full way of life. It is religion that brings to life all the elements that go to make beauty: perspective, proportion, color, harmony, symmetry. Not nature in the rough, but nature idealized, nature plus spiritual meaning, nature plus the beauty of holiness and the holiness of beauty make art.

Now, there are five themes or motifs which together comprise the artistic symphony of the religious life. First is the theme of belief, or theology, expressed in the verse from Scripture: "Hear O Israel, the Lord our God, is One." Here is summarized the belief that we live in a Universe, a Unitary world under the law and government of one God, that we His children are one family, members of a single race - the human race.

Second is the theme of faith and love, the mystic or emotional motif. "Thou shalt love the Lord Thy God with all thy heart and soul and might." What motivates human action is not so much belief, which is a matter of the intellect, but the emotions, as the word emotion itself suggests. Religion gives motion to thought, transforms mere belief into an unshakable conviction that it is our faith in God and humanity which make our way of life worth living and worth fighting and suffering and, if need be, worth dying for.

Third is the motif of education. "These words which I command shall be upon your heart, and you will teach them diligently to your children." True religion does not encourage blind faith, ignorant belief, but faith and belief built on knowledge..

Fourth is the theme of ritual. "You will inculcate God's command by outward signs on every hand. There shall be symbols before your eyes. On the doorposts of your house and on its gates." Implied here is the awareness that concrete forms , visual aids, ceremonies that involve not only the intellect but the sensory organs - these, too, are pedagogic techniques. There was religion and education long before there was language. Words are not the only instrument of instruction -- as every lover knows. Every faculty of sense is a door to learning, a way to stimulate feeling and believing.

Fifth, and finally, there is the theme to which the other four are subservient. It is the theme of the ethical conduct of life. All the foregoing you shall observe and perform "to the end that you may remember to do all My commandments and be holy unto your God."

Believing in God, loving Him, teaching His word, dramatizing it in ritual -- unless all this eventuate in the enactment of the commandments in our lives and in our world; why then we are like one who hinges lovely doors to a beautiful vestibule, that open upon a fine foyer, from which gorgeous halls lead to an abandoned house.

For the goal of all our religious thinking and feeling and teaching and symbolizing is but this: to do the commandments that make one holy as Scripture teaches holiness; to seek peace, to feed the hungry, clothe the naked, care for the poor, to love mercy and your neighbor as yourself.

Theology, mysticism, education and ritual each is a means toward an end. Each is preparation for moral action, for the ethical conduct of life.

Religion is the art of living. And the sublimest expression of this dynamic art is to be found not in prayer books or sacred writings or oral pronouncements, nor in the sensual beauty of stained glass windows, rich choral music and lush ecclesiastical furnishings.

The great art potential of religion inheres rather in the moral commandments. To sit in gorgeous sanctuaries and recite ancient poetry, or listen to sonorous prose and observe, or even participate in, exquisite ceremonial pageantry is not religion- unless it lead to the beautiful deed: the effort to transform the ugliness of cruelty, injustice, poverty and pain into a spiritually esthetic social order.

The art of living is a giving of one's talents and means and strength to this task: it is the joyous acceptance of life as a mission. Religion is consecrated men and women building their lives on the pattern designed by the great Architect of the universe, the cosmic Artist. Religion is <u>you</u> living your noblest, your spiritual best.

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. . . . . .David J. Wise, Radio-TV Director

IS YOUTH WASTED ON YOUNGSTERS?

An Address delivered on "DESIGN FOR LIVING," Station WNEW, New York, on Monday, January 11, 1954, 8:35-9:00 p.m., by Rabbi Albert S. Goldstein of Tremont Temple, 2064 Grand Concourse, Bronx, New York.

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"Youth is such a wonderful thing," said Bernard Shaw. "It's a pity it's wasted on youngsters." Well Friends,.. like most of Shaw's epigrams, this one has more cleverness in it than truth. The fact is that youth is never wasted on young folk. They live it. It is their elders who waste the youth they themselves were once blessed with. They waste it, when they fail to make it a permanent part of their living equipment. So many of us slough off our childhood and youth like dead skin or useless, worn-out clothing.

This is a sad waste. Because there is so much that childhood could teach us. So much that our own childhood was meant to teach us and that we could use with benefit all our lives.

Pure joy, for one thing. The ecstatic look on the small girl's face when she receives an unexpected gift, the light in her eyes, the dancing of her little body, the eager squeal of delight: "For me?!" Who needs the formula "Thank you!" We are repaid a hundred-fold by this vision of a whole being transported with simple pleasure.

Later in life we learn to say "thanks" promptly, politely properly--yes quite perfunctorily. But never so joyously. Somewhere we lose the capacity for plain, unadorned, spontaneous and exquisite joy in the small pleasure of life.

And the thrilling sense of wonder that children have. The perfect religious awe with which a little boy watches a toy balloon defy the law of gravity and rise instead of fall when he lets it go to the end of the string, the magic of a kaleidoscope, a locomotive, a fire cracker, a shooting star. The mystery of the wind swaying the tree-tops or whirl a gaily colored pin-wheel, the marvel of a pan full of dough coming out of the oven a lovely batch of cookies, to say nothing of the miracle of movies, jet-planes, babies, rainbows and flowers growing.

The world is full of marvel, mystery and miracle; it is a universe of wonder to a child. But instead of cultivating this sense of wonder with which he was bornto widen the horizon of his spirit and to expand the compass of his soul, the typical adult wanders in the midst of it all rather like a cat in a museum: present, but not particularly alive to any significant part of his environment.

The average grown-up has had a course in general science and learned a few names for the phenomena that makes balloons and cakes rise and air currents flow and plants grow. A rainbow to him is just ordinary sunlight broken into its component parts when raindrops act as prisms. Radio is merely a matter of electronics and sound waves. Atomic energy is simply the force released by the fission of bits of fundamental matter.

Superficial explanations like this usually suffice for the so-called adult. No child would be so easily satisfied. He wants to know who thought up the whole complicated scheme of wave lengths and the intricate structure of molecules, and what noise a blade of grass makes when it pops out of the ground, and why beetles won't blossom if you plant them, who designed the infinite variety of snowflake shapes and how the wings of butterflies are painted.

Life is full of thought-teasing, soul stirring magic for a child. To have out-grown the high sense of wonder which is the heritage of our childhood is to have renounced a good part of life, perhaps the best part.

Journeying the lower depths of Hell, the poet Dante comes upon those who in this life were dead to the wonder of existence. He reports "They lie there naked and prone in the murky slime and mutter 'Sullen were we in the bright air gladdened by the sun, carrying the lazy smoke of apathy in our hearts, so lie we here face downward and sullen in the black mire." Fit punishmnet for those who have despised and forsworn childhood's precious treasure and gift to man and womanhood: the sense of wonder. And Faith: the complete, absolute, unquestioning faith of the child in its first divinity: its parent. What a beautiful thing this confidence in our power and wisdom and perfect goodness. Now do we fail them worst when they discover that we are less than perfect, that we do not know everything and cannot do everything, that we are indeed rather weak, and sometimes selfish and not infrequently cruel. No, it is not their disillusionment with us that is so bad. As a matter of fact, that is good. All disillusionment is good, even if it be painful. It is a recognition of error.

What is bad is that we do not help our children to transfer this boundless faith in us and direct it worthily: toward God. Childhood's trust in the goodness and worth of human living and in a being who loves and cares-- how that faith if properly channeled could enrich and make whole our adult life. Yes, Wordsworth was right when he said: "The child is father of the man." We could and we were meant to learn so much from our childhood...

But adolescence and later youth too has so much to teach us. Youth is the rapturous period of idealism and of love. We fall in love and make the amazing discovery when we learn the inner workings of the heart of another, that we and at least <u>one</u> other of all God's creatures are alive to the same beauty, stirred by the same hopes. And the suspicion begins to dawn that perhaps, in their inmost soul, all mankind could be one. And we dream of making it so. We have glowing visions of humanity made one and ourselves as consecrated co-workers with God in that glorious task. Then, all too often we settle down, to marriage and "selfishness for two."

At twenty we sigh with Omar: "Ah love could you and I with Him conspire to change this sorry scheme of things entire. Would not we shatter it to bits and then remold it to our hearts desire?" We would rebuild a better Rome, not in a day, perhaps, but in our lifetime. We would fashion new heavens and a new earth. Then we grow old and we change the prayer to something like this:

"Dear Lord, bless my spouse and me
And our son John, us three,
And his wife Joan, us four
And no more."

Yes, we grow old. It happens so quickly. Lassitude, callousness, indolence creep in upon us unaware. Our flesh grows fat and our muscles flabby and with them our heart: our generous, humanity-embracing, prophetic, spiritual ideals and impulses. We cease caring for much outside our own ease. Change, new ideas, any social improvement that requires effort of us--all that enthralled us at 20 appalls us at 50 or even much earlier than that. We lose the zest for growth, for fresh vistas, for all that touches human <u>existence</u> and transforms it into <u>life</u>.

There is a religious sect whose doctrine is that "millions now living will never die." They refer, naturally, to millions of true believers, namely themselves. A cynic might easily retort that millions now ostensibly living are already dead: dead to the voice of their own youth, the stirrings of the human spirit, the power in each simple soul to conceive and fashion and set in its place at least one brick in the mansion of a better world. At twenty most of us are alive to this.

Childhood and youth along with wisdom, training, skill, emotional stability and strength, experience and our accumulation of the world's goods, together comprise our individual human capital, our real wealth. And wealth carries with it obligations commensurate with its size. Many of us look forward to our later riper years as a season when we shall have no more burdens to bear, no more problems to wrestle with. But a life empty of responsibility is a life empty indeed. We always need to be needed. There are special influences which elder statesmen in one sphere and grandparents in another can exert, because of their wealth in life's experience. But this influence will be more welcome, and beneficial if the lessons which youth is intended to teach old age are not forgotten.

There is always a task for us to the very end of life. And it is tasks that need doing and lie within our power to do that sustain our zest for living. If in the autumn of our life we bring to these tasks that idealism and love, the faith and joy and sense of wonder that we knew in springtime, then our winter can have no terrors.

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.....David J. Wise, Radio-TV Director

THE OLDEST BOOK ON EVOLUTION

An Address delivered on "DESIGN FOR LIVING," Station WNEW, New York, on Monday, January 25, 1954, 8:35-9:00 p.m., by Rabbi Albert S. Goldstein of Tremont Temple, 2064 Grand Concourse, Bronx, N. Y.

**** SPONSORED BY THE UNION OF AMERICAN HEBREW CONGREGATIONS ****

Let me speak to you, dear friend, about my favorite book, which happens to be mankind's favorite too, the world's Best Seller. It is not merely the most popular book of this year or last year, but the most widely sold book on earth, not only in its many English versions but in virtually every language spoken by men. Amusingly enough, this book is purchased even by people who cannot read!

Surely such popularity must be deserved. It is. Everyone who owns and reads this volume gets his money's worth. Because nowhere else between two covers can anyone get so wide and wonderful a variety of literature.

Here is a gallery of portraits which comprises beggar and king, sage and fool, saint and villain, oppressor and slave, hero and wastrel, dreamer and doer. The philosopher is here wrestling with the dark problems of existence, sometimes lost in perplexity, sometimes radiant with vision. The poet is here weaving into sentences of simple but matchless beauty the longings, discoveries and aspirations of the human soul. The seer gazing in rapt wonder into the infinite and brooding in sorrow over the pathos of man's blindness and sin.

We have here pictures of family life in its homely relations -- the birth of little children, the love of youth and maiden, the joys and woes of married life, the tragedy of broken hearts, the happiness of reconciliation, the sadness of the inevitable end. Often too we come upon the shock of battle, the agony of defeat, the shout of victory. We see empires pass in pomp or shame, now rising into power, now fading into nothingness.

There is no typical experience of human life that is not somewhere mirrored in these living pages. Virtues and vices are chronicled with firm impartial touch. The sweetness of life and its unutterable bitterness find here their full expression.

If thou art merry here are airs,
If melancholy, here are prayers,
If studious, here are those things writ
Which may deserve thy ablest wit.
If hungry here is food divine,
If thirsty, nectar, heavenly wine.

Strictly speaking, this is no book at all except in outward form. Actually it is a library of at least 24 books, bound together into one volume. It represents the work of great numbers of dedicated authors during a period of 1,000 years. The best literary ability of a great literary people went into its making. The finest minds and spirits of a hundred generations have gone into the selection and editing of its contents, and into the study of its meaning and the teaching of its contents to all the world.

I refer of course to the Bible. Written originally in Hebrew, it was translated first into Aramaic, then Greek and Latin and now into all the languages of man. Composed by men living in Israel beginning 3,000 years ago, it carries a universal message to all peoples in every age.

For all the wide variety of its material and style and authorship, for all the many themes upon which it touches, there is one great theme which is the essential message of the Bible. And that theme is evolution. For here we see that every living thing bears within it the seeds of growth, that all things have hope of improvement, that man and the world in which he lives are perfectible. Even in the narrow sense the Bible teaches evolution. The account of the formation of the earth and of the life upon it as presented in the first pages of Genesis is so close to that of the findings of contemporary scientists as to be marvelous, especially considering that scientists have had the advantage of 3000 years of research in geology, biology and astronomy, of which the author of the Genesis story knew very little.

But, according to both the ancient Bible version and the modern scientific one the earth was first a vast amorphous mass of moist matter mixed in gaseous confusion. Then there was a separation of the solid matter from the moisture and gases, so that land sea and air evolved. Then the lower vegetable and animal life evolved, and finally man.

However, it is not in the narrow biological sense that the Bible teaches the really important lesson of evolution. Intelligent people don't go to the Bible primarily for information on biology or geology or astronomy. It is not this kind of information or indeed any sort of mere information we seek in the Bible: it is for inspiration that we look to this book. It is in the lofty realms of the spirit, in the sphere of ethics and morality that the Bible teaches evolution.

It teaches the growth of the human soul. It reminds us that none of us is born perfect, but that we are created with the breath of God in us, that we bear His image and so we may grow like Him.

The Bible teaches this because, being written by human hands about human beings it presents the simple unvarnished truth about its characters. We see the heroes of Scripture as real men and women, human beings with the faults and frailties of humanity. "Not Souls severely white but groping for the light."

For example, the Bible does not gloss over the fact that the patriarch Jacob was a calculating rogue in his youth, that he bargained his dullwitted brother Esau out of his birthright and supplanted him in order to secure for himself the coveted blessing of their father. The glory of the Jacob saga is that from this knavish lad there grew a great souled man. The significant lesson of the story is that such a creature could grow through love into the man who sacrificed fourteen years of his life for his beloved, that for all his youthful errors he came at last to glimpse the ladder which links earth to heaven. Here we have a picture of the soul of man

weighted down by human limitations and weakness--in spite of all struggle upward toward the divine. It is this that the story brings out in bold relief: that the greatest of men is not perfect, but the weakest of men is capable of spiritual growth; that none of us is sinless but any of us, all of us, may rise above and conquer sin.

So the flagrant moral derelictions of even the great king, David, are not omitted or whitewashed, and for the same reason: to show that this same man,who had been a hunted outlaw before he became a king, could have his character so tempered by experience that he might in maturity become the God inspired poet, the sweetsinger in Israel, adored by his people, not for his military exploits but as the author of the psalms, the greatest religious poetry known to man.

And as the Bible tells us of the spiritual growth, of individual men, so it tells of the moral evolution of an entire people -- the people that gave birth to these men.

It is not remarkable, nor does it call for apology, that when more than 3000 years ago this people was released from slavery and thrust into a freedom they but vaguely understood, that they should have had a law of retaliation an eye for an eye a tooth for a tooth, or that at the Red Sea they should exult "sing unto the Lord for he is exalted, the horse and his rider hath he thrown into the sea."

What is remarkable is that this same people grew into the nation whose prophets for the first time in all history envisaged the day when God's house would be established upon high mountain. "And many nations shall go and say, come ye let us go up to the Mt. of the Lord,to the house of the God of Jacob,and He will teach us His ways and judge mighty nations. And they shall beat their swords into plowshares, their spears into pruning hooks, and wage war no more. But they shall sit every man under his own vine and under his fig tree with none to make him afraid."

Here in this book of books, not only do individual men and societies develop and grow, but in a sense even God himself expands. At least men's ideas of God grow as their spiritual grasp becomes larger and stronger. In the minds of those who drew their inspiration from Him and set down in this book their experiences of God, He grows from a jealous tribal deity, jealous of his honor, loving the smoke of fatted calves and incense,into the universal Lord, God of humanity, who encompasses in love all the children of men.

Yes the Bible is pre-eminently a document of evolution, a testimony of man's power to grow; to soar to ever loftier heights, to envision ever-widening horizons, ever more inspiring concepts of God. This is the world's oldest blue print for the conduct of life, an age-old yet ever-fresh design for living. If we follow its pattern our ways will be ways of pleasantness and our paths will be peace.

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.....David J. Wise, Radio-TV Director

STARTING THE DAY RIGHT

An address delivered on "DESIGN FOR LIVING," Station WNEW, New York, on Monday, February 1, 1954, 8:35-9:00 p.m. by Dr. Samuel M. Segal, Rabbi of Mt. Neboh Congregation, 130 West 79th St., New York City

**** SPONSORED BY THE UNION OF AMERICAN HEBREW CONGREGATIONS ****

The other night, while waiting for a bus to arrive, I overheard some young people asking the man standing next to me ----

"Can you tell us where we can find Times Square?"
"We want to see the bright lights ----"
"We're from out of town."
"I'm sorry," the man answered, "I'm a stranger here myself."

I spoke up and said, "take this bus --- you will get to Times Square and you will find the bright lights."

Now, let me tell you about a man who, every morning, had difficulty in finding his clothes. He dreaded to go to bed at night because he was aware of the trouble he would have in the morning. One night he determined to put an end to this human predicament. He carefully prepared a list of everything he chose to wear the next day, and noted where each article of clothing could be found in a hurry. The last notation was about himself. "I, I," he said, "belong in bed."

The next morning he studied the treasured slip of paper and easily located his paraphernalia until he was fully dressed. For a moment he was proud and pleased. Suddenly he rushed to examine his bed and dolefully cried out --- where am I? Where in the world am I? He looked behind the scenes --- he searched under and around the bed --- but he could not find himself --- This applies to us --- doesn't it? How many times have you said--"I don't know what's the matter with me today --- I'm not myself."

From time to time people come to me with their personal problems and they tell me that they are troubled by feelings of uncertainty and uneasiness. They say, "Rabbi, I can't get hold of myself -- I Can't see any future -- I am walking in darkness." -- "I feel lost." My first inclination is to repeat the answer I overheard the man give to the young people who were looking for the bright lights of Times Square --- "I'm sorry, I'm a stranger here myself. I wish I could direct you." However, the next moment I volunteered to give directions to my visitors.-- Go this way -- keep your eyes open and you will find what you came here to see. These people are making a living but are unsuccessful in making a life. They are constantly hunting for the right place, the right opportunity, the right job, the right person -- the right friend to come their way. I regard them as finite adventurers who turn their back to the sign posts and goals of the moment in their great hurry to fulfill a multitude of assignments in one day. They have lost the meaning of their existence. They continue to overlook the orderliness of nature. They fail to recognize the worth of the human estate.

I often ask the people who come to my study -- "How do you start your day?" I hear them saying --- "I have my coffee and I run ---." "Do you think you started your day right?" is my next question. "Rabbi, I don't have time to think about it."

To them and to you, I say ----"The moment you open your eyes, see the light of day, and let your heart speak 'Modeh Ani' - I give thanks. I give thanks begins a conversation with God. God lives wherever you allow him to enter. Start the day right with "Modeh Ani" --- I give thanks unto Thee O Lord. I am ready on the threshold of this new day to go forth armed with Thy power, seeking adventure on the high road, to right wrong, to overcome evil, to endure pain if need be, but in all things, to serve Thee faithfully and joyfully.

God in His goodness daily renews the creation. Renew your life each day. Identify yourself. Let your eyes wander today where there is joy, purpose and a sense of belonging. Realize that,in your goodness, you can renew your interest in the welfare of human beings. Today, you have something to live for --- something to do. Be grateful -- start your day with "Modeh Ani." I give thanks for life.

"I give thanks" is a prayer. It is a moral commitment. It is identification with the universe. It is inspiration to complete yesterday's unfinished business. It is a declaration that provides the mood to erase yesterday's mistakes. It is an invitation to see the light of today.

Think about it, friends. "Thou" and "I" are two little words involved in starting the day right. Thou, O Lord,art my helper. Thou art the source of my strength and my hope. I give thanks unto Thee! No matter what we do or where we are, let us each day give God this moment of prayer. We will find our way and we will enable others to find the bright lights of the world.

Maimonides, in speaking of the efficacy of prayerful thoughts, taught us: Even if the universe existed for man's sake and man existed for the purpose of serving God, the question remains ... what is the end of serving God? He does not become more perfect if all His creatures serve Him, nor would He lose anything if nothing existed beside Him. It might be replied that the service of God is not intended for God's perfection; it is intended for our own perfection --- it is good for us --- it makes us perfect.

We human beings who value life strive each day to increase our knowledge to master skills necessary for our tasks in order to give and to get the best out of life.'

After one of his brilliant recitals, Fritz Kreisler was approached by an enthusiastic listener who exclaimed, "Oh, Mr. Kreisler, I would give my life, if I could play like that." She was momentarily silenced when the artist replied: "My dear young lady, that is just what I gave. I give thanks each day for the privilege of perfecting my art -- for the ability to use the gift God presented to me."

Let us use the gift of Life that God renews for us each day, that we may find it possible to perfect our art of living together with our dear ones --- to play our part in the neighborhood we live -- in the

work we do. We will become alert human beings aware of our responsibilities -- our families -- our friends -- ourselves.

Let us with patience, fortitude and inner purification fold away our fears. Let our minds be bold for the performance of good deeds. We will become what we are with the expression "Modeh Ani " I give thanks. We cannot afford to be simply good but we must plan to be good for something. We belong to the whole community and each day we have our duties to perform. The harder we work, the more we will live. You will agree with the one who said "Life is no brief candle for me. It is a sort of splendid torch which I got hold of for a moment and I want to make it burn as brightly as possible before turning it over to future generations." Lord I lift up mine eyes unto Thee.

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.....David J. Wise, Radio-TV Director

TIME FOR THE GOLDEN RULE

An Address delivered on "DESIGN FOR LIVING," Station WNEW, New York, Monday, February 8, 1954, 8:35-9:00 p.m. by Dr. Samuel M. Segal, Rabbi of Mt. Neboh Congregation, 130 West 79th Street, New York City

**** SPONSORED BY THE UNION OF AMERICAN HEBREW CONGREGATIONS ****

The man who began his career as a telegraph operator tapped out the first message ever sent with electricity obtained by the direct conversion of atomic energy. It read: "Atoms for Peace." It added: "Man is still the greatest miracle and the greatest problem on this earth."

Have you ever given thought to the question:-- Why was man created the very last of earthly creatures -- after the sun and the moon and the stars had been created - - - after the reptiles and the beasts of the earth had been called into being, but nevertheless, still in advance of the ministering angels? The Rabbis of old give the answer: "When a man boasts of his power and his glory, say unto him, 'The creator thought so little of you that he made even the little insect ahead of you. But if a man is humble, say unto him - 'Why so Humble? The Creator thought so highly of you that he made you even ahead of the ministering angels of heaven."

We are living in an age of techniques which have improved our means of existence but not the goals which could facilitate as well as guarantee the growth and development of the canopy of personality. We are searching for goals of the fulfillment of purposefulness, a sense of belonging and a spiritual perspective. We are aware of the dangers of hostility that lead to insecurity. We are emotionally half-free and half-slave. We require release from tension and the serfdom of uncertainty.

Men have conquered space. Interplanetary Societies are conjuring up schemes of traffic for sojourns into space. Men have created machines that work for human beings and fulfill their thoughtful wishing. The machines are in command.

The ideas and ideals of men live in time and space. They have a treaty with eternity. Men of imagination and determination who translated their ideas and ideals into reality for the sake of humanity reach our minds today. We are thinking about Abraham Lincoln and Rabbi Hillel today because they are in our hearts and minds. Their messages are released. They are in the conscience of human beings whose creed is to act in behalf of the other man's need. They live as creative forces in the revitalization of democratic ideas --- the enoblement of our way of life as well as for the advancement of humanity in the spirit of God. We <u>need</u> them for there is a shortage of spiritual light and power. We <u>need</u> these great men to show us the way how to live humbly. Men in our day have conquered nations but they have failed to understand human nature. Lincoln liked to be free -- to learn how to serve fellow-men. Hillel dignified the role of the teacher. We need these friends to teach us how to eliminate the hunger for space and power and to recognize the importance of LI'LMOD UL'LAMED ---- or to learn and to teach. In Hebrew the words for learning and teaching have the same root....

Lincoln, for example, taught his Cabinet Members how to overcome a crucial situation. One day during the Civil War his advisers met with him to consider a serious problem. During the Conference Lincoln decided to read aloud from a book by Artemus Ward. He selected passages which he thought would make them laugh. Gentlemen, why don't you laugh? I need this time to laugh in order to continue my part of the work that has to be done. Laugh, you need this medicine as much as I. Then he turned to his tall hat on the table and drew from it what Secretary Stanton later described as a "little white paper." It was the first draft of the Emancipation Proclamation. He wanted them to relax with laughter and feel free to work with him.

Hillel attempted to prove that human being could enjoy social and political prosperity in an intellectual and moral climate if they valued the importance of each moment of life. Man must perfect his spiritual self, for if man does not do it himself, no one will do it for him. He placed learning in the very center of the scheme of life. He inspired his people with the awareness that brotherly love will keep the world intact. "Do not unto thy neighbor what you would not have him do unto you." Love subdues anger. Love enables us to use the Golden Rule.

Lincoln in our day speaks to the hearts of the orphaned and the widows of recent wars. His kind words ---- his warmth of disposition help to dispel their gloom. Remember the letter he wrote to Mrs. Bixby of Boston -- a mother who lost sons on the field of battle.

"I pray that the Heavenly Father may assuage the anguish of your bereavement and leave you only the solemn pride that must be yours to have laid so costly a sacrifice upon the altar of freedom." Mrs. Lydia Bixby became an instrument of drama through which Lincoln wrought for the country and the world, a psalm of sacrifice.

Rabbi Hillel as he left his pupils each day reminded them that he was going to entertain a guest. Once they asked him: "Do you have a guest at home every day?" And he replied, "Our Soul is only a guest with us; today it is here and tomorrow it may leave us:" Hillel speaks to us each day --- Welcome your guest of honor --- nurture the freedom of your soul --- bring joy into your lives. Live with understanding hearts. Offer hospitality to the troubled heart and store courage in your own.

In this atomic dawn we are striving to announce the time of the Golden Rule. Man is the greatest miracle. Our problem is to prove it. Hillel and Lincoln -- humble Men -- born in obscurity and poverty, whose courage was never daunted by hardship and whose fidelity to the ideals of honesty, piety and devotion to all those dependent on them, never faltered.

The hands of Lincoln and Hillel are the hands writing a Golden Rule for us. Their hands direct us ---- where we can learn to live as free men --- where we can teach others the meaning of the dignity of a free human being --- the precept of brotherly love.

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.....David J. Wise, Radio-TV Director

VALUES OF THE HUMAN SPIRIT

An Address delivered on "DESIGN FOR LIVING," Station WNEW, New York, Monday, February 15, 1954, 8:35-9:00 p.m. by Dr. Samuel M. Segal, Rabbi of Mt. Neboh Congregation, 130 W. 79th Street, New York City

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What values we shall choose today or tomorrow belong to the category of "highest goals." No one value is for an all consuming goal. We possess freedom to consider what we deem the "highest goods." We, ourselves, have to place the accent on those values which have causes and consequences as far as we are concerned. However, not all of us ought to make the same choice. You have your own opinions about and reasons for selecting the particular "highest values" of your life. I am going to tell you about values which I regard as the "highest goods" that make life worth while.

Knowledge is one of the many "highest goods" in life for it is the food of the soul. Knowledge is power --- knowledge and human power are synonymous. It is exciting and fun to know. It is intellectual excitement to escape from our limitations. The passion for knowledge, like the thirst of riches, increases ever with the acquisition of it. Samuel Johnson once said:

"All knowledge is of itself of some value. There is nothing so minute or inconsiderable that I would not rather know it, than not." Knowledge is a divine attribute. The fear of the Lord is the beginning of knowledge. We realize how great the works of the Lord are and we recognize how much we have to learn about them. Many know many things; no one everything. It is good for man to realize that civilization is a height on which man climbs hand over hand up the golden rounds of wisdom and knowledge.

The value of love is included among the "highest goods." When we are in love, we possess the ability to endure pain and challenge. Although people speak of falling in love as though it were an accident, it is nevertheless genuine. Love is divine friendship. A definition of love which won a nation wide newspaper contest reads: "Love is the doorway through which the human soul passes from selfishness to service and from solitude to kinship with all mankind." "I love you when you're good," a father told his daughter. The little girl answered quickly, "I love you all the time, daddy."

Love that lasts is the power that binds heart to heart with indissoluble bonds. Such love knows no limit of time. Time is slow for those who wait, too swift for those who fear, too long for those who grieve, too short for those who rejoice, but for those who love Time is not.

"One thing shines clear in the heart's own reason;
One lightning over the chasm runs --
That to turn from love is the world's one treason
That treads down all the suns."

Edwin Markham, "Virgillia"

The value of art is more distributed than love and knowledge. Art enables us to behold beauty and insight from any aspect of life- to reveal sense and taste for color, sound, shape and fragrance. When we consider art as vital "highest good" we choose to participate in a multi-dimensional aesthetic experience.

The authors of "It's Fun To Make things" remind us: "He who works with his hands is a laborer. He who works with his hands and his head is an artisan. But he who works with his hands, his head and his heart is an artist." All art consists in bringing something into existence. It is a higher type of knowledge than experience. It is a corner of creation seen through a temperament -- the feeling tones of our human experience.

The value of friendship is indeed among the "highest goods" ---- a value that is part of the circumference of our life. Friendship is necessary for our sanity. It is our social support. Each individual needs esteem -- a sense that one counts for something. Friendship helps to preserve the integrity and creativity of the mind. Friend- ship is the disregard for absentism. Loneliness is worse than the sentence of death. When you have a good friend -- you count in the world ---- you are part of it; you are a recognized person. You can look at yourself with the eyes of others. It is essential to find the proper kind of friend. Nervous pressures disappear when we manage to keep our friends and to strengthen the bonds of human relations. Friendship is the reed of stability in our society.

I am hoping that all of us will agree about the value of work. To do something is worth while. It invokes within us some sense of completion. Work is the basic ingredient of happiness. We often speak of the 'labor of love' and 'the love of labor.' When we enjoy our work we are blessed with the feeling that our work is creative ef- fort -- for direction -- for learning --- for a goal. When we love our work we do not find time to speak of the monotony of toil. Work is preparation for the avenues of experience. Values make our life worth while and they remind us of the high cost of life. They make life precious. They help us to make use of life.

Aurora, the Goddess of Dawn, fell in love with a mortal, whose name was Titnonus, son of the King of Troy. She stole him away and prevailed on Jupiter to grant him immortality; but forgetting to have youth joined in the gift. After some time she began to discern, to her great mortification, that he was growing old. When his hair was white she left his society. At length he lost the power of using his limbs -- he lost the ability to work -- and then she shut him up in his Chamber, whence his feeble voice might at times be heard. Finally she turned him into a grasshopper.

When life becomes unbearable it negates our freedom and we be- gin to think about the end of life. We consider death a part of life, as the surcease from pain -- helplessness. Idleness is the desecra- tion of the sanctuary of the spirit -- the bankruptcy of the values of the human spirit.

The values of knowledge, love, art, friendship and work are nec- essary for our human adventure. They are varieties which are the spice of our life.

A world without values is unthinkable. The awareness that the value of life depends on the plans we have to use life enables us to realize a sense of belonging, to achieve a social spirit, to have a perspective of past experiences and present conditions -- to admit we have a goal and we want joy to brighten our lives. Let us lift our thoughts in prayer to God -- the Creator of all values -- the Conserver of all values;and in His presence declare the possession of our "highest goods" -- that we are biological millionaires --- we have time for knowledge, work, art, love and,above all,friendship.

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.....David J. Wise, Radio-TV Director

ARE OUR CHILDREN CHEATED?

An Address delivered on "DESIGN FOR LIVING," Station WNEW, New York, on Monday, January 18, 1954, 8:35-9:00 p.m., by Rabbi Albert S. Goldstein of Tremont Temple, 2064 Grand Concourse, Bronx, New York

**** SPONSORED BY THE UNION OF AMERICAN HEBREW CONGREGATIONS ****

It was in the month of May some years ago that I went with our young son to do some shopping for Mother's Day. He was six years old then, and to buy something for Mother's Day. He was six years old then, and to buy something for the woman we love he had a whole dollar. All that long day that dollar never left his pocket. Nothing seemed to meet his very exacting requirements for a suitable gift. Finally, as we headed home, empty-handed (except for the dollar of course) I asked him wearily: "Son, in all those shops in this whole day, why couldn't you find anything to buy for your mother?" And he answered with only apparent irrelevance: "Dad, when is Boy's Day?" For a moment I was stumped. Then I said what perhaps you would have said: "Son, every day is Boy's Day and Girl's Day, too."

Well what do boys and girls get every day? They get school every week-day. On Saturday they get movies. On Sunday they dutifully follow the family ritual of visiting relatives or going for a ride in the country. Religiously, they do their homework and bathe and go to bed at specified hours. They tune in the Lone Ranger, Howdy Doody and the Merry Mailman with religious regularity. They observe the proper times and seasons for taking allergy and booster shots, their medical and dental examinations, their piano and dancing lessons. Theirs is a pretty routinized, ritualized existence. They practice almost everything they do, religiously--everything, except perhaps their religion.

Occasionally, I will ask a youngster to come and see me before or after services on Saturday morning. Often there is bewilderment in the child's face and not a little distress in his voice as he protests: "But Rabbi, I can't come then, that's when I take my music lesson." Not infrequently it is the poor child's parent who blithely informs me that all of David's or Judith's time is taken up with appointments of one kind or another: eurythmics, art appreciation, riding lessons, poise classes.

All this, when the public school authorities and the police and the public-as-a-whole are deeply concerned with what is happening to our youth and plead that children be given the essential character- and citizenship-training which the public school freely admits that it is not equipped to provide.

Then, why do we clutter up their young lives with all the tinsel of time killing entertainment and the embroidery of superficial culture which stands in the way of their getting anything like an adequate religious education? May I hazard a guess as to why we do it? The answer is summed up in a popular cliche of parents: "I want to give my child the things that I didn't have when I was young." And parents will often utter this cliche with such dewy-eyed, beatific wistfulness.

If we analyze this sentiment we may discover something about the parent who expresses it, something of his resentments, his frustrations. He feels sorry for himself now, because he did not as a youth have the alleged advantages perhaps of knowing how to be the life of the party, or graduation from a fashionable school or having the use of a car to go on dates.

Well, friends, I can think of one handsome, promising lad whose life came to a sudden and terrible end on a highway one night who might be alive today if his fond parents hadn't wanted him to have the car his father never had when he was a boy.

No, we aren't necessarily concerned with their welfare when we seek to give our children all the things we didn't have. We are still all wrapped up in ourselves. We are still full of self-pity. We want to make it up to ourselves. We want to live two lives: theirs vicariously, and our own as well. If you want to win friends and influence people, says the authority on the subject, don't merely do for them what you would like done for you. They may have different tastes and needs. Take the trouble, says Mr. Carnegie, to find out what they want done for them. That's good advice for politicians and salesmen. For parents, some revision of the formula is required. Find out what your children really need for their happiness and try to provide that.

At best it is only a negative aim to give them what you didn't have. How about the fine and precious things you did have at their age.

I recall the father who upbraided his children, called them spoiled and unappreciative, because they didn't jump for joy when he bought them two expensive tickets for the circus. Now when he was a boy, he didn't have a father who lavished such luxuries on him. Ah no he had to get up before dawn and carry hundreds of pails of water for the elephants and post thousands of notices to earn admission into the tent. Isn't he surprised when all his two small listeners get out of this lecture on gratitude is an overwhelming desire to get up before dawn and carry water for the elephants and go around town nailing notices of the circus on all the trees and telephone posts.

The best thing any parent can give a child is a good example. Your whole personality ought to be that example. And if your character is worth emulating, perhaps it is because of what your parents did give you: What you did have as a child, rather than what you did not have. Was yours a home poor in material comforts and the bric-a-brac, the 'thinginess' of living? Perhaps it was rich in emotional experience. Maybe there was plenty of the bread that nourishes the spirit there, maybe it was full of the lovely garments that show off the soul to best advantage, maybe it was a fortress of solace and comfort in trouble, and of defense against the rigors of the world, maybe it was a light house of moral inspiration that has guided your steps ever since. Maybe it was a religious home that made you what you are today? Is the home your children live in that kind of home? Or are your children cheated?

What they need is not a home as old-fashioned as your childhood home may have been but a home and a life filled with all that is richest and best, all that is most beautiful and inspiring in your

spiritual heritage and all of it presented as appealingly as modern art and techniques and your own resources and ingenuity and your love and devotion can make it.

Fashions in furnishings change, but religion remains the glorious emotional expression, the powerful dynamo of spiritual action, the great healing agency of the human soul, the stimuls for young men (and women) to dream dreams and their elders to see visions; its essential force and value remains eternal, vital, undimmed by time or circumstance.

Your home is festively decorated, especially for the children, on occasion. Is the occasion ever the Sabbath or any other holy day? Your home has books, and children's books among them. Does your library number any religious books? You have art objects and pictures on the wall, and music in your home and company-dinners and conversation. Does any of all this serve to enhance the importance of belonging to some great spiritual communion? Or are your children cheated?

In one of the most touching episodes in the Bible story of the friendship between David and Jonathan - their leave taking-Jonathan speaks these poignant tender words of farewell: "Thou shalt be missed, because thy seat will be empty."

When, for any reason, you take leave of your family, what seat that you habitually occupy will stir in those who remain at home a painful sense of emptiness? Will it be the seat at table where you customarily gave thanks for your daily bread, or the chair by the bedside where you listened to the children's prayers? Will it be the living room chair where you read to them from the great books of mankind the stories which will mold their character and which they will remember to tell their grandchildren?

Or will it be only the non-descript folding-chair where you spend the evening at cards after you have hurried them off to their sleeping quarters?

Will it be the pew in the house of prayer where you worshiped with your family, brought close together in spirit by the holiness of the place and the day? Or will it be the seat at the movie house where you escaped from life to the artificial imitation of it which the silver screen offers to the incurably bored?

It is in your power to establish for your children a wonderful legacy: a heart full of sacred and exquisite memories, a treasury of the rich stuff of meaningful human existence. Are you giving them any of this? Or are your children cheated?

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.....David J. Wise, Radio-TV Director

BROTHERHOOD FOR LIFE

An Address delivered on "DESIGN FOR LIVING," Station WNEW, New York, by Dr. Samuel M. Segal of Mt. Neboh Temple, 130 W. 79th St., New York City. TIME:--8:35-9:00 p.m., Monday, Feb. 22, 1954

**** SPONSORED BY THE UNION OF AMERICAN HEBREW CONGREGATIONS ****

Brotherhood is a job for life. When at last the assent of the Angels to the creation of man was given, God said to Gabriel, "Go and fetch Me dust from the four corners of the earth and I will create man therewith." The dust was of various colors. The grace and loving kindness of God revealed themselves particularly in His taking one spoonful of the dust of many colors, from the spot where in time to come the altar would stand, saying, "I shall take man from the place of at-one-ment that he may endure." The dust of many colors is our common origin.

Two letters of the Hebrew alphabet, Alef and Chet, are responsible for the word, "ach" meaning brother. The first letter "Alef" begins the word for man, "Adam" -- and triumphantly begins the word "Ahavah." -- Love. The second letter "Chet" - begins the word "chaver" -- friend and delights in beginning the word "chayim" - life. The hebrew letters "alef" and "chet" spell the word brother and insist that brotherhood is correctly understood when we realize the meaning and the benefit of a harvest of fellowship. Our job for life is to keep the world safe for the network of brotherhood -- to prevent the split Adam from disappearing through blood, fire and flood. Man alone among living creatures is gifted like his Creator, with moral freedom and will. Man can guide his actions in accordance with Reason. Man can reconstruct a world of harmonious brotherhood to bear witness to the unity of God.

As a brotherhood, we can call upon God. "Shema Kolenu" Hear Our Voice, Oh Lord. Prayer and compassion are human traits that unite us as a Brotherhood. We cannot ask God for compassion unless we have compassion for our fellowman. Let us bear in mind our leaders need our prayers and our compassion. God is near when we call upon him as a Brotherhood.

The Four Chaplains who died together while serving their country — prayed as one united heart. They died as brothers while speaking to God in different ways.

At the inaugural of our President, men of different denominations offered prayers on behalf of a new leader and for our country. They were brothers speaking to God "Shema Kolenu" - hear the voices of a united heart.

In the field of sports, we learn the meaning of brotherhood. Two opponents meet to test their skill and strength. They shake hands and fight. When the contest is over, the victor and defeated again shake hands.

When Judah the Prince, the most erudite teacher of his age shook hands with the emperor-philosopher, Marcus Aurelius, so legend tells us--the people remarked They act like brothers - - but a passer-by exclaimed, "they are acting like human beings."

Human beings have the privilege of acting like sane brothers. A bewildered man, a victim of amnesia attracted attention on a crowded street. He couldn't remember his name. The police officer silenced the anxious observers. Why do you worry who he is? Regardless of race, creed or color, he's a human being. He's somebody's lost brother. To me they're all alike. If they need me, I'm a policeman, I have to be here to help. My identity is faith in brotherhood .... Get going --- make room for pedestrians.

Recently, I heard a story from an employer who was deeply impressed by men who work in the shipping room of his factory. A young man who was unable to speak or hear the spoken word managed to work harmoniously with the others in the shipping room. They admired his courage and sincerity and they wanted him to be a happy employee. They all learned how to use the sign language in order to read and to understand his thoughts. That means brotherhood in action. They were all elevated by sincerely aiming to live as a considerate brothers.

A brother in his relationship to the group may be likened to a branch growing on a tree. As long as the branch is still attached to the tree, there is hope that it may renew its vigor under favorable conditions, no matter how withered it may have become. But once the living branch falls away all hope is lost.

Our common origin demands that we learn to live together, to work together, to learn together, -- to pray together and to play together. In a letter that George Washington addressed to the Hebrew Congregation of Newport, Rhode Island, he emphasized again the significance of the brotherhood of purpose and goal in order to become a happy people. "All possess alike the liberty of conscience and immunities of citizenship. Happily, the government of the United States, which gives to bigotry, no sanction, to persecution, no assistance, requires only that they who live under its protection should demean themselves as good citizens in giving it on all occasions, their effectual support. May the children of the stock of Abraham, who dwell in this land, continue to merit and enjoy the good will of the other inhabitants, while everyone shall sit in safety under his own vine and fig tree, and there shall be none to make him afraid. May the Father of all mercies scatter light in our paths and make us all, in our several vocations useful here and everlastingly happy."

In our land we have ample opportunity to see Brotherhood at work. Let me tell you about a superintendent of a building in New York City. His name is Charlie Mouton. He is a great human being. One Chanukah morning the tenants in his building received greeting cards from their next door neighbors. There was joy in the apartments. No one ever found out that Charlie wrote all the cards and helped to establish a united brotherhood in a building which formerly housed strangers. Charlie found time to donate his blood in order to save the life of a tenant who seldom exchanged greetings with him. Human beings of different faiths live in his house. They call him Charlie. He regards them all human beings. Every day is Brotherhood in Charlie's

house. Every day is Brotherhood Day in the World God has created for man.

The temperature of a nation is normal when the spirit of Brotherhood makes it possible for us to overhear the conversation between a boy of fourteen who is carrying another boy of ten on his back. A man who is amazed at this, asks the fourteen year old --

Thomas: But how can you carry him? He's too heavy isn't he?
David: Oh, he's not too heavy -- he's my brother Adam.

With our talents for brotherhood -- for our role as human beings, let us live with understanding hearts. Together we can lift the dark veils that hide the sun to greet Atomic Adam announcing the reward of tranquility for the "Brotherhood of Man" in the new atomic world.

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.....David J. Wise, Radio-TV Director

THE POWER OF BELIEF

An Address delivered on "DESIGN FOR LIVING," Station WNEW, New York, Monday night, April 12, 1954, 8:35-9:00 p.m., by Rabbi Jacob Polish, HEBREW TABERNACLE OF WASHINGTON HEIGHTS, 607 W. 161 St., New York City

**** SPONSORED BY THE UNION OF AMERICAN HEBREW CONGREGATIONS ****

Have you ever considered what wondrous powers are to be found in the simple words "I believe"? Only those of us who have at one time or another been faced with a crisis in our lives and having lifted up our eyes to the mountains in the hope that we would find some comfort in our hour of darkness, and then suddenly found a ray of light which helped dissipate the thick blackness, can attest to the life-giving properties of faith. It was during the tragic days when the madness of Hitlerism had descended upon Europe that the story is told of the long, seemingly endless lines of Jewish men and women being marched to the Extermination Camps and the Gas Chambers. Out of this melancholy picture emerges a great story of unshakable faith, for these people consigned to certain death, found it in themselves to lift their voices in a song which has since become immortal -- "Ani Maamin," "I believe with a perfect faith that the Messiah will yet come, and even though He delays in coming, nevertheless I believe." Here is a proclamation of faith stronger than death. Such a people can never really die.

As a Rabbi I am frequently called upon to discuss matters of a rather intimate and personal nature with many of the people of my Congregation, and with the passing of the years, I have become more and more convinced that we of our generation are suffering from a loss of belief and a failure of nerve. We see symptoms of this progressive disease on every hand and very frequently, I am led to the conclusion that many of us are like the little boy who is afraid to pass the cemetery in the darkness of night, but in order to buoy up his faltering spirit, he adopts an air of bravado and whistles gaily while his heart beats furiously. Many of our generation proclaim their disbelief in the Creator of the universe, but what they are actually proclaiming is not so much their disbelief in God as their lack of faith in themselves. Living seems to have become a very difficult and burdensome thing for most of us. Life no longer holds a challenge nor is it a glorious adventure. Instead, it has become a drab and dull monotony. One has only to cast his eyes about and see clearly written in the faces of the people whom we meet every day that we are losing our nerve to face the new day. How many psychiatrists have spent long hours trying to drag from the mouths of their patients the truth behind the current wave of morning weariness which seems to be nothing more than a concealed fear in the heart of the patient to face the challenges of the day that lies ahead.

Another extreme manifestation is to be found in the tremendous drive and passion on the part of many of us to have what we call a "good time." It is not a "good time" at all, but simply a furious desire to get away from ourselves, to ignore the realities of life, and to close our eyes to the truths that face us. This wild passion for a "good time" is something that should be of great concern to all of us, for here again we find a complete lack of faith in ourselves to find something worthwhile in life and a loss of nerve to face its challenges.

Another indication of this growing disease is to be found in the fetish which has arisen which I call "the wasting of time." Our Rabbis once wrote, "The day is short and the work is great," but to read the advertisements and listen to the announcements which are current today, one would believe that we have reversed this dictum, and the day is too long and we must do everything to kill our waking hours. How sad it is to reflect on the inroads which this very desire has made in our daily vocabulary. We talk about wasting time -- about killing time -- as though these were not precious and irretrievable commodities. Even in one of man's most pleasant endeavors which in a sense has arisen from the Biblical dictum that "six days shalt thou labor, and on the seventh shalt thou rest" we find this fury and unreasoning drive. Have you ever witnessed the mass migrations which take place periodically and which we call mistakenly vacations? Vacation should be a period of rest, of relaxation and refreshment of body and soul, and should logically lead to an ever increasing desire to return to our normal lives and take up once more with renewed vigor and energy the challenges which confront us. But, unfortunately, this is not so. Again we drive ourselves into a fury in order to get the most out of our vacation. Actually we work harder on our vacations to have the so-called "good time" than we do to earn our daily bread. We neither refresh nor revitalize ourselves, and many of us act as though life were one vacation after another, unfortunately interrupted by periods of our daily pursuits. How then, shall we face all of these manifestations? How, then, shall we regain that desire to pursue life and its challenges rather than to flee from it?

I believe that there is but one answer. In the solitude of the night, ask yourself quite honestly, "What do I believe in? What means more to me than life itself?" and having found those things in which you believe, identify yourself with them and work in their behalf, and if you are among those who must confess that you have nothing in which you believe, then search your hearts and souls ever more deeply for something that will elicit some semblance of faith. I do not ask you to lose your identity for the sake of your belief, but become very much a part of it so that it will have a humbling effect upon you. Realize that your work is more important perhaps than you yourself, but also realize that you are needed to do the work. Have you ever observed that men of great faith and men who believe passionately in an ideal, no matter how much they give of themselves for their chosen cause, never seem to be exhausted and always radiate contagious enthusiasm. Verily, they are like the burning bush that is always aflame, but is never consumed. When you have taken stock of those things in which you put your faith and when you will have given yourself unselfishly to the promotion of those beliefs and causes, then a wondrous thing will occur in your life -- you will no longer be afraid of the first rays of the new day, for the day will become a thrilling challenge to you rather than a dreadful monotony -- you will no longer seek devices by which to kill and consume time, but instead you will complain that there simply is not enough time to do all that you would. Your apparent weariness will seem to vanish like mist before the morning sun, for you will no longer be able to afford this dubious luxury. Something greater than you will call you, and you will amswer, "I am here." Yes, the words of the prophet Isaiah can be fulfilled if we but believe -- "They that wait for the Lord shall renew their strength. They shall mount up with wings as eagles. They shall run and not be weary. They shall walk and not be faint."

I recall during World War II meeting a young sailor who told me this simple story. It was during one of the invasions that he was proceeding up the beach at top speed under the furious attack of the enemy. He was carrying a heavy pack and soon became exhausted beyond endurance. He stumbled and fell, and almost prayed for death as a merciful release from agony. At that precarious moment, his buddy running along the beach, yelled to him and said, "Have you got a wife? Have you got a child?" The almost unconscious sailor simply nodded his head. "Well then," shouted his buddy, "get up and run for them." He did, and so he was saved. His wife and his child were more important to him than his own being. Here is a story of simple faith. He ran and was not weary. He walked and was not faint.

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SPECIAL MEMORANDUM TO ALL
ON OUR MAILING LIST

Due to the fact that the DESIGN FOR LIVING programs for March did not include the usual 10-minute talk, there will be no mailings for that month except upon special request. Another reason is that the mailing of the complete programs in continuity form, which run 10-15 pages, is prohibitively expensive, and our present limited budget will not allow it. However, as I say, special requests for single programs will be honored until our limited supply is exhausted.

Thank you for your understanding and cooperation, and we much regret having to take this course of action, as the programs by Rabbi Eugene Sack of Brooklyn(who was the guest during March) were extremely popular and very worthwhile; it is just a question of limited clerical facilities and you can attribute that to an ever-dwindling radio budget for the many things we'd like to do.

..David J. Wise, Director

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H-BOMB OR HEALING BALM?

An Address delivered on "DESIGN FOR LIVING," Station WNEW, New York, Monday, April 26, 1954, 8:35-9:00 p.m., EDST, by Rabbi Jacob Polish of the Hebrew Tabernacle, 607 West 161 Street, New York City

**** SPONSORED BY THE UNION OF AMERICAN HEBREW CONGREGATIONS ****

During recent weeks, our newspapers have contained the awesome and terrifying accounts of the detonation of a series of Hydrogen Bomb explosions in the far off Pacific. It seems that the magnitude of the explosion and its potential destructive power exceeds by far even the calculations of our scientists. The more facts we obtain about this instrument of destruction, the more terrifying does it become. The contemplation of the total destruction of a city the size of ours staggers the imagination and causes the blood to run cold. And, in the midst of all of this, we are beginning to hear voices which were raised at the time when the Atomic Bomb was first released to the effect that this latest suicidal instrument should be outlawed and the formula of its construction should be destroyed. While this might be the pious wish of all of us, I believe that such wishes are impractical and unrealistic. Man's mind has ever reached into the realm of the unknown searching for newer truths, trying to penetrate the barrier which separates the known and the unknown. This quest for knowledge is never sated, and it is safe to predict that with the passing of time man's mind will conceive of newer and greater truths which will dwarf even this latest of discoveries.

This awesome period of our history when the Hydrogen Bomb hangs over the head of all of us gives us much pause for thought, for in the midst of our terror and consternation, we, like the psalmist, lift our eyes to the mountains whence cometh our help. Everywhere men are asking themselves, "How can we escape the radiation of this weapon? How can we build ever deeper shelters? How can we evacuate the population of an entire city in time?" Many there are who claim that there is no defense against this weapon, and that even if such a defense were devised, newer and more powerful ones would follow which would render the most sturdy bomb shelter obsolete. How, therefore, shall we cope with this problem? How can we build our defenses?

I think that this grave crisis in the history of mankind places a special burden and responsibility upon religious leaders and thinkers. We are, in a very real sense, reenacting that momentous event which took place on Sinai's mount when amid the flashes of lightning and peals of thunder was heard the voice of G'd speaking to Israel, saying, "Behold, I have placed before thee this day life and that which is good, and death and that which is evil. Choose ye life, life that ye may live." It was only because the people chose to walk in the way of G'd and to be guided by His Ten Commandments that a semblance of civilization was to be found in the world. And now, out of the Pacific, is heard the thunder of the Atomic and the Hydrogen Bombs, and once more through the corridor of history echo the words, "I have set before you life and that which is good, and death and that which is evil. Choose ye life that ye may live." The only real defense against these awesome weapons is in the hearts and in the minds of men. It is not the bomb itself which we fear as much as the hatred which brings about the loosing of this terrifying power -- not so much bomb shells, but clean hearts are needed today -- and perhaps here in the midst of this great threat, we find a ray of hope. We recall in our religious literature reading that

before the Messiah comes, man would be faced with the most terrible of trials and tribulations, and only after he had endured them, would the Redeemer come.

Today, we are all faced with the very real possibility of destruction and annihilation. No part of the world is immune -- no people can purchase dispensation. We have all been joined together by the threat which faces us, and in this common brotherhood of fear we might well be lead back to the road of sanity and decency. You and I recall how during World War II we were all joined together not so much because we loved one another as because we feared the enemy, and when we worked together and won our victory together, we realized the blessing and the power for good of brotherhood. We found that we had much in common with people whom formerly we hated and suspected. It is regrettable that when the blessing of peace descended upon us, many of us permitted the blessing of brotherhood to escape us, and we returned to our old intolerant ways again. But now we must desperately try to know one another so well that the possibility of our destroying one another will be virtually non-existant. Let us search our hearts and our minds for ways of promoting understanding, for if we don't, we face a very dark future. All of a sudden what was formerly important to us has become almost insignificant. Divisions of social classes, of creeds, of colors -- all of these are virtually meaningless, for the grim specter haunts us all alike. A great and consecrated task faces religious leaders -- an important and life giving work must be done by men of good will, and if we all are firmly dedicated to the task of choosing life that we may live, then out of the thunder which causes our hearts to quake, will emerge a law of brotherhood and understanding which will endure long after the terror will have passed.

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.....David J. Wise, Radio-TV Director

in the past long, long ago have been forgotten.

God bless you and strengthen you.

MEMORIES AND HOPES

We look forward to Decoration Day. It is a day both of mourning and of rejoicing. We mourn for our beloved dead. We rejoice in the courage and in the self-sacrifice of the field of battle, in the fields of human advancement, in the field of knowledge and in the struggle and determination for peace. Whether men fight in battle or fight for peace, they are servants of humanity. Memorials to them should be created in the minds and hearts of men.

The struggle for human dignity and human liberty goes on uninterrupted. In 1864, in an address at Baltimore, Abraham Lincoln said, "The world has never had a good definition of the word 'liberty' and the American people just now are much in need of one." Decoration Day is, as a matter of fact, a time for reappraising and re-evaluating the American people. This people has lived under the protection of a political system which, on the whole, has worked a miracle of liberation from fear and from all the tragedies of inherited tyrannies, lay and spiritual. Just how capable we are of maintaining and carrying on this highly protective form of social organization is a very important question as we remember our beloved dead.

Political liberty is worth very little except as it expresses and invigorates individual spiritual freedom. Tyranny does great evil by dominating man's outward actions and outward conditions. It makes for insecurity, both of property and of life. In older times it robbed the laborer to pamper the noble. Today, it still robs the laborer to pamper the privileged. This is especially true behind the iron curtain.

Against this form of oppression, the Hebrew people struggled from the earliest times. It tried to do away with slavery. It tried to do away with the uncertainty that came from poverty. All you have to do is to read the old testament to find it continually concerning itself with man's freedom and with man's dignity. Its high ideals have been carried over into the American sense of political responsibility.

Again and again, we are trying to define our liberties just as Lincoln said it was necessary. Each generation must have another definition. Each generation must find new sources of human freedom. It was alright for Magna Carta in 1215 to say that to no one will we sell, to no one will we deny or delay right or justice since "no one" meant nobles and clergy. But in our day all these things have to be implemented with a most profound sense of moral responsibility.

This Decoration Day, it would be well for us to remember that the success in the past of our American system is fused to the authority of the moral forces. As the moral forces accept more and more responsibility they are confronted with rising physical forces such as the world has never thought of and certainly never experienced before. To control these forces by chicanery or political acumen is out of the question. We have created these Frankensteins. We must find a means of controlling them. We must also find a means of their serving us, or inevitably, we shall serve them.

Of all the nations of the world, mainly the English-speaking nations and America, the leader of the English-speaking nations, have the greatest moral capacity for controlling and directing the forces which civilization places at the disposal of man.

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We have therefore before us a major duty, a major responsibility. It is not for us to quote the phrace "that these dead shall not have died in vain", but it is for us to remember that that phrase puts on us a great moral responsibility, a responsibility which we, as Americans, will be glad to accept and which we will be glad to carry into our relations with the whole world, the world of our day and the world of the years to come. This is, in a sense, the message of Decoration Day, the day of memorial.

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MESSAGE OF ISRAEL

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DAVID J. WISE, *Radio Director*

THE MEANING OF CHANUKO

Rabbi Harry Essrig

December 6, 1953

Last night we lit the candles symbolic of the fifth night of Chanuko. The Menorah seemed to cast a glow of enchantment over my little daughter Miriam. I wondered if this age-old ritual were not already raising in her mind the eternal questions concerning the nature of her Jewish destiny. Though but a child, was she already perceptive of the grandeur and glory as well as the tragedy and trouble involved in being a descendant of our ancient Jewish folk? Would each succeeding Chanuko festival shed more light on the enigma which the Jew represents quite often to others and sometimes to himself? As I watched my daughter in the softness of the candle-light, these thoughts ran through my mind:

It is very essential that my Miriam soon grasp the significance of this Feast of Lights. More than any other of our celebrations, it informs us of the nature of Jewish uniqueness. It reminds us of our minority status, of the risks this involves and of the challenge that confronts our children today. We have been a small handful all through history and yet we have never been over-awed by the mere size or the power of the majority civilizations that contained us. It was always an uphill battle to retain our identity and sense of integrity. At times we were accused of a narrow spiritual isolationism because we withdrew into a shell of ritual observance for the sake of self-preservation. At times we were enticed to break down our religious and cultural barriers only to discover that in moments of crisis the ideals of goodwill and brotherhood usually fell by the wayside. Through the zigzags of world history, we managed to plow a straight and narrow path which would lead us to the fulfillment of our true selves. It was always the few against the many, the weak against the strong, the dedicated minority clinging to those values which would justify our group survival.

It is this understanding that my daughter will be expected to acquire. She will need to learn how to live with her status as a member of our minority group. As a Jewess, she will need to invest her sense of being different with meaning, with content and with full recognition that she is heir to a tradition that has attained equal stature in the hierarchy of world faiths. I do not think that she will feel deprived because she cannot participate in some of the religious rituals of our Christian neighbors which have now become American folkways. If she achieves an adequate awareness of the richness of her faith, she will not be envious of the spiritual treasures of others. This is my task as a parent. The Chanuko candles remind me to develop love and loyalty to a type of religious living that has sustained a small group from the days of Abraham through the time of the Maccabees to this moment when I see the rays of the Menorah reflected in my Miriam's twinkling eyes.

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RABBI JONAH B. WISE

But I must do more than merely help her adjust to her Jewish role. It is not enough for the minority group to come to terms with its spiritual destiny. It is also essential that the majority group, especially in our democratic commonwealth, become aware of the subtle pressures which it often exerts, perhaps unconsciously, on our children. We have not yet solved the problem of religious and cultural diversity in this country. In fact, as a result of the present anxious and tense American mood which makes for conformity, we may lose sight of the freedom of every religious minority to develop its own distinctive way of life. There is a tremendous gap between the ethical standards that we affirm and the observable realities of our daily life. Prejudice is still transmitted through the home, the school and the church. Discrimination is still rampant in the areas of education, employment, housing, social and interpersonal relationships. The dominant majority is confronted with many serious tasks in rooting out vestiges of arrogance and intolerance. The issues have indeed become complicated in the fields of religious group conflicts, religion in the public school, and inter-cultural relationships. Yet in so much of the controversy the basic question that must be decided is still the same: how much respect and equality the majority is willing to accord the religious minorities in our midst. The onus of responsibility rests upon those who have become tired of being innocent bystanders and who refuse to look the other way when we fall short of our ideals as a democratic community.

Now I am not too sanguine as to the ease with which mutual respect and tolerance can be established. But then again I recall that these Chanuko lights spoke of courage when times were even more trying, when little girls trembled with apprehension as their fathers chanted the Hebrew blessings and eyes looked with terror on a very unfriendly world. Thank God, that we live in a more hospitable clime, where we still have a chance to believe in and fight for the values dear to us. Tonight the Menorah is being lit in our home. But in several weeks the Christmas tree will gleam from our neighbor's house across the street. My daughter and her friends find the distance between our homes less imposing now that they are old enough to cross the street. Perhaps some day Miriam and her friends will be mature enough to cross the barriers of religious difference with equal ease and lack of self-consciousness and mutual trust in each other. May that day soon arrive, O heavenly Father, for the sake of all the Miriams and their Christian friends!

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DAVID J. WISE, *Radio Director*

THE KEY TO LIVING

Rabbi Richard C. Hertz

December 13, 1953

In recent years a new disease has been discovered that affects many people who live in our cities. Its symptoms are anxiety, tension, hurry and panic all rolled into one. It is written on the face of the man impatiently waiting for a red light to turn green in Philadelphia. It is seen on the face of the man rushing up the steps to catch the "L" in Chicago. It is visible on the face of the man pushing his way to a seat on the streetcar in San Francisco.

This new disease is what sent a very worried and jittery man to a doctor to find out what was the matter. This man had been busy with 1001 things, nervous under the pressure and anxiety of these tense days, and he said, "Doctor, I'm all run down." The doctor gave him a thorough examination and finally replied, "No, my good man, the trouble with you is not that you are all run down but that you are all wound up!"

Many of us are like that man. We don't know how to get the most out of life. We are searching for a sense of worth and significance in our daily routine. We haven't found the key to living.

* * * * * *

To get the most out of life these days, we need to achieve a calm center. Did you ever see a cyclone? Every cyclone has a calm center. That's where the cyclone derives its power.

The same is true of you and me. Our times are a whirlwind of fear and envy, a cyclone of pressure and tension. Yet out of relaxation comes energy. Learning to live without tension isn't easy, but striving to find a calm center in life is essential.

We have to learn to live one day at a time. Did you ever watch an hourglass? Thousands of grains of sand are in the top. They all pass slowly and evenly through the narrow neck in the middle, one grain of sand at a time.

Our lives are like that hourglass. At the start of the week we have dozens of tasks to be done. We wonder how we will ever get through all of them. But then we should stop and think of the hour glass: one grain of sand at a time, one task at a time, one day at a time. For if today is well lived, it will become a yesterday of happiness, and what is more, you won't need to fear tomorrow; when tomorrow becomes today, you will know how to meet it with courage and hope. You will live it as one day at a time and do only one task at a time.

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RABBI JONAH B. WISE

I was looking at a new package of dry cereal the other day....very cleverly designed to appeal to children, with attractive pictures, cartoons, coloring and lettering. Then a thought ran through my mind. What if the cereal itself weren't any good? Then all the clever packaging and advertising, promotion and salesmanship would be of no avail! After all, you can't palm off a poor product with a fancy label! Without quality in the product itself, the outside packaging would be meaningless.

Some people are just that way. Tinsel and cellophane, bluffing and pretending, blowing one's horn and maintaining a big front to keep up with the next fellow, are just the packagings of life. What really counts is inside: the quality of accomplishment, the integrity of soul, the nobility of character, the sincerity of personality.

Two-thousand years ago the Talmud of the Jewish people counselled: "Look not at the outside packaging but at what it contains." And the ancient rabbis told a wise story. The daughter of a great king once took her father's rare wines which he kept stored in simple earthen jugs and had gold vessels designed as wine decanters. Some time later when her father held a court banquet, the king raised his wine glass in a toast to his lips and lo, the wine had turned sour. He summoned his daughter for an explanation. She told him what she had done in all innocence. She thought that rare, choice wines of the royal household ought to be kept in appropriate gold decanters. But she didn't know that wine is better kept in earthen jugs than metal. Only then did she learn the key to living that it isn't the outside packaging that counts but what is kept inside.

* * * * * *

Have you heard the phrase "standard of living?" Of course you have. Everyone is worrying about maintaining his standard of living in the face of spiraling costs and economic inflation.

I heard some interesting figures on comparative standards of living the other day. The average American has a $1,400 standard of living. The average Chinese $25. The average man in India $40. Great Britain, $600. The Soviet Union, $300. The American standard of living is high, nearly 2½ times as high as the British with their austerities, 56 times as high as the Chinese. But long ago Confucius said, "It's not square acres which make a country great, but square men."

We may have to lower our standards of living to see us through the crisis ahead. We may have to accept greater austerities, fewer luxuries, simpler pleasures. But we will never make democracy work and thus lick Communism if we lower our standard of think ing.

* * * * * * *

Some people you know have the habit of blaming everything upon bad luck. If they don't get that promotion, if they don't make a sale, if a deal falls through, if the dinner burns, well, it was bad luck. They complain that others are more fortunate and get the breaks. They think personal failure is due not to mistake but to mischance.

Well, I grant you a little bit of luck goes a long way, but the person who doesn't expect ill fortune as one of the foul balls in the game of life is living in a fairyland.

It was ex-Chancellor Hutchins of the University of Chicago who once said he was unsure whether the B.A. degree stood for Bachelor of Arts or Builder of Alibis.

Yes, that's what many people are looking for — alibis. They search for every kind of alibi when luck goes wrong until they discover their primary problem - themselves.

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DAVID J. WISE, *Radio Director*

WHAT MAKES COMMUNISTS?

Rabbi Roland B. Gittelsohn

January 18, 1953

I doubt if there is a more important practical question facing our nation and the free world than the question which serves this morning as my title. We have become preoccupied--and rightly so--in recent years by the struggle against communism. But in that struggle we have too largely forgotten to ask the most basic question of all: what makes communists? Until we understand the sickness, both of society and the individual, which impels otherwise sane and intelligent adults in the direction of communism, our determination to defeat that sinister movement is doomed to at least partial failure.

There are, of course, obvious and demonstrable causes of communism in our world. One of these is the failure of non-communist society to provide for most people a decent and proper measure of economic security. I learned just the other day, for example, that the annual per capita income in the colony of Kenya is for the whole population $40 and for the native African part of it $25 to $30. In the light of such poverty it shouldn't be too hard to understand either the present troubles of the British in Kenya or the deep inroads made by Communism in the fringe areas of Western civilization.

Dr. Frank C. Laubach, distinguished educator and missionary, must have had something like this in mind when he told the Salvation Army Association a few weeks ago that if Prime Minister Nehru's government failed to solve the problem of hunger, it would without doubt fall and India would go communist. But I want to deal here with factors that are less obvious than the relationship between Communism and hunger, primarily with two such factors, the one psychological, the other spiritual.

One answer to the question "What makes communists" is a harsh and unreasonable authority imposed without compassion or mercy on a sensitive, frustrated child. The insights of modern psychology have helped us understand that the scars of unhappy childhood heal slowly, if at all. Thus the child who is subdued in every direction by the heavy hand of arbitrary discipline is faced with several choices. He may, after struggling a while, give up and conform--which is, incidentally, far from a happy or healthy solution. Or he may rebel in the local and temporary sense of resisting the efforts and attentions of his parents but reverting to something like normal behavior after he has outgrown their jurisdiction. Or — and here we come to our present concern with communism — he may habituate himself into a pattern of rebellion by projecting his intense hatred of parental authority into a permanent rejection of all authority.

In that case, unknown even to his own conscious self, everything that he inwardly identifies with the excessively harsh discipline of mother and/or father becomes an

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object of resentment and rebellion. If, in psychological terms, the policeman is a substitute for father, our frustrated child becomes a criminal. If, on the other hand, society or government equals father, he is apt to be a communist.

But there is an interesting paradox here, a strange and fascinating ambivalence. The unhappy child at one and the same time resents his parent and needs his parent. At any given moment he may want desperately to strike mother yet need pathetically the tender affection and assurance of mother. He's caught from the beginning in one of life's harshest psychological traps.

When such a child grows to adulthood the trap becomes more aggravating not less. He feels a strong compulsion to rebel against the authority of society, yet at the same time an urgent and pressing need for the security of society. If he were wildly to strike out against society as an individual, he would satisfy one of his psychological needs, to be sure, but only at the expense of frustrating still further the other. Which means to say, by directly discharging his hostility as an individual he would be destroying the crutch of security he obtains by belonging to a group.

What to do in such a case? The answer is really both simple and obvious. You strike out against the authority of society not as an individual but as part of a closely knit, strongly disciplined group. You rebel against the whole of society while at the same time preserving for yourself the security of belonging to and sharing in a part of society. Society at large becomes the parent you hate; the communist party is the parent you need. Psychologically the solution is perfect. So perfect, as a matter of fact that more communism than most of us would suspect can be traced to the conflict, growing from childhood unhappiness between hatred of harsh authority and a desperate need for some kind of authority.

But there is another factor in the making of communists which deserves at least an equal proportion of our time this morning. I refer to the spiritual vacuum so characteristic of our age, to the nearly total loss of anchorage which has made of modern man spiritually a child, frightened and lost in the wilderness. I am satisfied for myself that of all the immense stupidities committed by men in our generation, the worst by far was to suppose, in their arrogance, that they could dispense with faith. Man can live without faith only as far as a vine can grow upward without support. Man can live without faith only as safely as a ship can sail the seas without a compass. For faith is what gives weak humanity its strength and lost human beings their direction. Faith is what relates man — otherwise weak, puny, feeble, utterly insignificant -- faith is what relates him to the universe in which he lives and to the abiding purpose behind that universe.

There never yet has been a society or a generation which relinquished its faith in God without substituting faith in something less than God. The real question isn't <u>shall</u> man believe but rather <u>in what</u> will man believe. Will he have faith in - which means to say will he relate himself to the whole purpose of life or only to a tiny mis-shapen fragment of that purpose? Will he look into a mirror which reflects all of life, himself in proper relationship and perspective, or will he rely instead on a broken little piece of glass that shows only himself, and even that twisted and distorted beyond all accuracy?

The answer to this question is that man, by his very nature, must have faith in something; must, whether he wishes to or not, see himself as part of a larger, more meaningful whole or he ceases to be man. Deprive him of God and he builds himself a Golden Calf.

Perhaps it's more than coincidence that among those who have understood this best and expressed it with greatest eloquence are two pre-communist Russians. Nicholas

(please turn over)

Berdyaev, the theologian, once said: *"Man is so made that he lives by faith in God, or else by faith in idols. When he looses his faith in God, he falls into idolatry." To which the words of Dostoevski come almost as if by echo: **"It is impossible to be a man and not to bow to something. Such a man could not bear the burden of his own existence. If he rejects God, then he will bow down to an idol fashioned of wood, or of gold, or of thought."

Communism, dear friends, is precisely such an idol of thought. Men are moved to worship it, among other reasons, when they have lost a more worthwhile faith in God. Nature abhors a vacuum spiritually quite as much as it does physically. So, among the many other causes of communism is the psychological discomfort of unhappy childhood and the spiritual poverty of men without faith.

I want to close with a little Hebrew story that I remember from my own school days. It's the story of a boy who was never able to find the things he needed when he awakened in the morning. One night he hit upon an ingenious means of remembering. Before going to bed he wrote himself a note which said: "My suit is on the chair; my hat is in the closet; books are on the desk, shoes under the chair, and I am in bed." Next morning he arose and began to collect his possessions. He found everything up to the final item on his list. When he went to look for himself in bed, alas, he wan't there!

Silly little story, isn't it? Yet perhaps not so silly after all. Perhaps in a deeper sense than the author himself intended, his lost little boy is a symbol of modern man. He knows where to find everything but himself. He has all his material possessions in order. But the real meaning of life, the inner essence of life, the ultimate stuff of life is gone. To understand communism and to fight it only in terms of politics and economics is to be foolish. Man can't defeat communism until he finds himself. Communism is a false faith in man-made idols. The only way to defeat it is with real faith in the living God.

Amen

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DAVID J. WISE, *Radio Director*

I BELIEVE IN MIRACLES

Rabbi Roland B. Gittelsohn January 11, 1953

In one respect the title of my sermon today is misleading. Whether or not we believe in miracles is very largely a matter of definition. Most people admittedly use the word miracle to mean a sudden and inexplicable suspension of the laws of nature, so that an event which common sense and rational experience have indicated to be impossible happens nevertheless. It is only fair to state at the outset that in this sense of the word I do not believe in miracles, because I do not believe that God can suspend the orderly processes of nature which He himself established.

The further fact of the matter is that if I thought for a moment God could suspend the rules of nature, I question whether it would be possible for me to believe in God at all. The evidence which, as much as any other, compels me to the conviction that God exists is precisely the fact that this is so unexceptionably a universe in which things happen sensibly and reasonably. A universe of inexorable law, of cause and inevitable effect, is a universe which becomes intelligible only in terms of a Force or Power or Mind responsible for such order. A universe, on the other hand, of coincidence and accident, one in which events transpire haphazardly, one time one way and another time -- given the same set of circumstances — an altogether different way. . . . such a universe not only needs no God to explain it, but indeed, by its very accidental nature, precludes even the possibility of God.

When, therefore, I read the miracle stories reported in the Bible, I read them not as literal accounts of fact, but as parables, through which a writer or group of writers meant to teach us a great moral truth that could be impressed upon us far more vividly and permanently by means of a story than in any other way. Much more important, for example, than the question whether Noah ever lived or whether the flood which is alleged to have occurred in his time actually happened exactly as reported in the Book of Genesis, is the moral truth that story teaches that any generation which is corrupt beyond the point of living by God's moral laws will in the end reap catastrophe and ruin. You can dispute whether the flood lasted forty days or four days or four hundred days. You cannot dispute — unless you choose wilfully to deny the whole meaning of history -- that whether by fire or by flood or by war or, God forbid, by total atomic extinction, men must live by the Ten Commandments or they will not live at all!

So, I do not believe in miracles as arbitrary supensions of nature's order, and I do not accept every story in the Bible as literal truth. What right do I have, then, to give this sermon the title I BELIEVE IN MIRACLES? In what kind of miracles do I believe? Well, in the first place, I believe in miracles understood and defined as phenomena which are far beyond the capacity of the human mind to grasp or fully to comprehend. I believe, to be specific, that it is a greater miracle for

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nature to operate as it does, without capricious interruptions of its orderly procedures, than it would be if such interrruptions actually occurred. To me it's a miracle that planets and suns and stars and gallaxies beyond our counting can move about through space at incredible speeds without catastropic collisions. To me it's a miracle to look through my window in April, seeing the crocuses and daffodils beginning to push life up through the dead earth of winter by no effort or cleverness of mine or of any other human being.

To me it's a miracle beyond all others that on this planet of inert matter there came a moment aeons ago when suddenly life appeared; and that, once here, that life developed from unconscious to conscious forms and finally, with humanity, to God-conscious forms. That evolution could ascend its painful and ponderous way through millenia of time from the first protozoa to Arturo Toscanini and Albert Schweitzer and Martin Buber - - - do you know any miracle believed by ancient men more wonderful than that? My colleague and friend, Rabbi Robert Gordis, has expressed my own thoughts on this matter exactly: *"The modern religious spirit," he writes, "finds God revealed far more impressively in the majestic harmony and order of the universe than in the miracles which earlier generations delighted to chronicle."

Then there is another kind of miracle in which I do believe. I believe -- because I have seen it and lived with it myself -- that man can, by the stubborn strength of his own spirit, very often rise up above the laws of nature. Which means to say, man can face that which, by all the ordinary rules of logic and experience, seems to be impossible, yet succeed in it. Man can stand up to odds which are apparently insurmountable, yet prevail triumphantly against them. The words I am about to read to you on this subject would be important words in any event. What makes them more than just important is that they were written by a man who himself, in more ways than one, actually performed such miracles,— the late and sainted Rabbi Milton Steinberg, olov hasholom. List to him: **"What we are dealing with....is a conquest by the will of circumstances which objectively regarded are insuperable; it is the achievement by spirit of what by every law of logic and common sense seems impossible. But when the immovable is moved, when the insuperable is conquered, when the impossible is achieved, what else is that but a miracle?" So far, Rabbi Steinberg.

What, indeed, is it but a miracle when a man like Harry Hopkins is told categorically by his doctors in 1939 that he has four more weeks to live and then perversely proceeds to live six years, during which he serves his President and his government as a chief architect of our victory in the second world war? Do you know a more appropriate word for this kind of thing than miracle? Not because Harry Hopkins changed the laws of nature, but because in a sense he defied them! Because, by his own strength and spirit, aided by that greater Strength and Spirit which most of us call God, and consistent with the laws of nature, he refused to quit!

Or what else but a miracle could you properly call the story of Michelangelo? His mother died when he was six. He grew up under the comination of a selfish, rasping, complaining father and with brothers who hated him and took advantage of him at every turn. He did so poorly at school that he was repeatedly beaten. A passionate lover of beauty, early in life he suffered a facial disfigurement which made him repulsive in his own eyes. Through the course of four long years he lay on his back under the ceiling of the Sistine Chapel — on a scaffold from which at least once he fell, nearly killing himself — often forgetting to eat or to sleep, painting ten thousand feet of frescoe with the most eccentric angeles and curves.... finally producing what is perhaps the single most magnificent and inspiring piece of religious art in the whole history of man's culture. Is that not a miracle far greater than those in which modern men do not believe?

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So, dear friends, I do believe in miracles. With all my heart and soul and might I believe that the order and beauty of nature and the sublime courage of the human spirit are indeed miracles defying description. I believe in miracles as Walt Whitman did.

***"Why, who makes much of a miracle?
As to me I know of nothing else but miracles,
Whether I walk the streets of Manhattan,
Or dart my sight over the roofs of houses toward the sky,
Or wade with naked feet along the beach just in the edge
of the water,
Or stand under the trees in the woods . . . . .
Or watch honey-bees busy around the hive of a summer forenoon,
Or animals feeding in the fields,
Or birds, or the wonderfulness of insects in the air,
Or the wonderfulness of the sundown, or of stars shining
so quiet and bright,
Or the exquisite delicate thin curve of the new moon in
spring;
These with the rest, one and all, are to me miracles . . . .
To me every hour of the light and dark is a miracle,
Every cubic inch of space is a miracle . . . .
What stranger miracles are there?"

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MESSAGE OF ISRAEL

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DAVID J. WISE, *Radio Director*

WHO NEEDS RELIGION?

Rabbi Roland B. Gittelsohn

January 4, 1953

I suppose that many among my listeners today are convinced in advance that the question which serves as the title of this sermon is a foolish one. When a Rabbi asks "who needs religion?" you expect the answer to be as automatically affirmative as when an insurance agent inquires "who needs life insurance?"

Contrary to your expectations, however, and strange as it may at first seem to some of you, my basic premise today is that some people are better off without religion. More and more am I convinced that only a person who has achieved a certain level of insight and maturity needs religion, in the sense that only such a person can understand and accept true religion as distinct from wishful thinking or superstition. My primary purpose these next few minutes will be to inquire with you into the chief characteristics of such a person, by way of discovering just who need religion.

The first attribute of the person who needs religion is that he has learned to distinguish between the ends and the means of life. Translated at once into more specific language, this means he recognizes material and financial substance to be in the category of means rather than of ends. Here we come upon one of our greatest sources of confusion in understanding human behavior. Some of you will doubtless recall reading, three years ago, of a fire which raged tragically through the mental ward of a hospital in Davenport, Iowa. Thirty helpless patients lost their lives. Among the victims was a woman who was in the process of being rescued when he insisted on running back for a pair of shoes and was burned to death. We laugh — don't we? -- albeit with a grimm kind of humor, when we read about a pathetic incident like that. But we fail all too often to see in it a grotesque caricature of our civilization and ourselves. A great many of us too have lost the most meaningful part of our lives by running back for our shoes. Which means to say, we have drained the fullest value from our existence by confusing material means with spiritual ends. We seem to have forgotten that in the fullest and finest analysis the only real purpose of having shoes is to walk humbly with our God.

Let me put the matter further in terms of a simple, and I hope understandable comparison. To the house-painter a ladder is the indispensable means of performing his task. A painter who failed to provide himself with a good ladder and then to take proper care of it would be foolish indeed. But, by the same token, the painter who forgot to paint, who spent his whole time just running up and down the ladder to see how fast he could go, would not only be personally ridiculous, he would be missing the whole point of what ladders are for and what life is about.

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RABBI JONAH B. WISE

Do I make myself clear? Money and the things money buys are the ladders, so to speak, which make it possible for mature human beings to do important work in this world. No one but an other-worldly ascetic (and I make no claim to asceticism whatsoever) would for a moment scorn or condemn money as such. But when a man makes money the ultimate goal of his existence, failing to use it for the enhancement and enrichment of life in more fundamental respects, then truly he is chasing up and down the ladder, getting nowhere.

The second quality of the person who needs religion is that he requires in his life a sense of over-all direction and purpose. He isn't willing to live haphazardly, capriciously from day to uncertain day, a creature of outer circumstance and of pressures entirely external to himself. He has to have a plan for his life. He must feel that he is part of something bigger and more final than himself. Again let me speak in terms of comparison. Sometimes we hear a person say: "I don't know where I'm going on this vacation. I just want to get into the car and let it take me where it will." Now of course we recognize this to be intentional exaggeration. The car by itself won't take him anywhere. Whether his motivations be conscious or unconscious, he it is who must turn the wheel one way or the other to choose his direction from the beginning.

Many of us, however, lack even that much conscious choice when it comes to our lives at large. We don't even try to plan direction or destination. We awaken each morning to go through a series of almost automatic motions of animal existence, to care for our purely physical comforts and needs, lacking even the slightest notion of where we want to go or what we want to achieve in life.

You may have heard of the man who was shopping for a compass. The clerk behind the counter asked: "Do you want a compass with which to draw circles, or a compass with which to go places?" The person who is willing to spend his life just drawing circles doesn't need religion. It is only the man or woman who wants to go places who needs the compass of true faith.

One day two summers ago I climbed with my children to the summit of Mt. Monadnock in southern New Hampshire. The entire top third of the mountain is barren rock; — tier after tier of stone, each barely distinguishable from the other, with no vegetation of consequence and no discernable pathway to follow other than an occasional white arrow painted by the hand of man. There was only one way of reaching the top: (a) to know exactly where you wanted to go; and (b) to look upward after each few steps to see if you were approaching closer to your destination. Otherwise, the easiest thing in the world would have been to clamber over the rocks aimlessly all day without coming ten yards nearer the top.

Now I suppose that only a Rabbi would think of philosophy or theology while climbing a mountain in August with his children. But it occurred to me that day that life itself is very much like climbing the stony top third of Mt. Monadnock. Unless you know in advance pretty clearly where you want to go, what you seek to achieve, the whole thing is apt to degenerate into a series of meaningless motions. If you are willing to live out your existence on earth like a man waiting for a prison sentence to expire, just counting days, with no ultimate plan and no way of measuring your progress, then friend, believe me, you don't need religion. But if you feel within yourself a divine discontent, a restless rebellion against being a bubble tossed helplessly on the surface of life's sea, then most certainly you do need religion.

Third and finally, you need religion if in addition to the preceding you are looking for a sense of commitment in your life. People very often confuse philosophy and ethics on the one hand with religion on the other. I remember the definition of philosophy given by my very first college instructor in the subject, who said that

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"philosophy is a rational inquiry into the meaning of existence." These words may suffice to define philosophy but they barely begin to describe the meaning of religion. Religion is not only a rational inquiry into the meaning of existence, not only a set of hypotheses attempting to answer that inquiry, but — most important of all - religion is a commitment of ourselves to live in accordance with such hypotheses. The same thing is true of the difference between ethics and religion. Ethics is a theoretical knowledge of what is right or wrong in human behavior. Religion is a deep personal commitment to live by such knowledge, to choose the right while rejecting the wrong.

The story has been told of an old woman who became so excited when the Nazis reached her village during World War II that she rushed out into the street furiously waving a broom handle. A young man stopped her, saying: "Grandma, you can't fight flame-throwers and tanks with that." "Maybe not," she unhesitatingly replied, "But I can show which side I'm on!" The person who is willing to remain neutral in life's greatest battles doesn't need religion. It is the person who wants to know for himself, and wants other always to know which side he's on who need religion.

There is another way, a less academic way of saying the same thing in the form of a true story with which I would close. Some time back a national radio network received substantially the following letter from an old sheep-herder in the hills of Idaho: " I enjoy your programs every week, and I want to ask a favor of you. It is rather lonely up here in the hills, and I haven't much to amuse me except my radio. I used to play my old violin, but now it is badly out of tune. I wonder if you would be kind enough to pause on your 11 o'clock program Thursday morning to strike 'A' so that I might tune my violin and enjoy its music again." On the stipulated program the announcer repeated the sheep-herder's request to a nationewide audience and 'A' was sounded for millions of listeners so that one lonely man might tune his violin and proceed to play it again.

Who needs religion? The person who understands that man is not alone. That inherent in this universe is an ineffable Creative Power from which we derive our own more finite power. That from God alone can we get the right pitch with which to play life's melody in tune.

Amen.

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DAVID J. WISE, *Radio Director*

See story p. 3 - strange for 1/18/53

UNDERSTANDING OURSELVES

Rabbi Roland B. Gittelsohn

January 25, 1953

I want to speak this morning on the subject, UNDERSTANDING OURSELVES. I do so on the basic premise that all of us are interested in ethical improvement, and that only a person who understands himself can even begin ethically to fulfill himself. From both the psychological and the religious points of view there are at least three essentials for the kind of self-understanding I have in mind.

The first prerequisite is to recognize and accept the fact that as human beings we are in the altogether unique position of living in two worlds simultaneously. I refer, of course, to the fact that alone of all earth's creatures we spring from an animal heritage, yet yearn toward a divine destiny. Physically we are animals, as deflating as that fact may unfortunately appear to some of us. The structure and mechanism of our bodies and the functioning of our major organs are so much like those of the animal world that much of our most valuable medical research is done on animals rather than on human beings.

But to say just that human beings are animals is to state something less than half the truth and thus to understand far less than half of ourselves. For we're the only form of animal life to ascend far enough up the long, patient, painful scale of evolution to be living and developing not only physically but spiritually as well. The hearts and intestines and kidneys and glands of dogs and of human beings operate with astounding similarity. But the brain of a human being is in an altogether different category from that of a dog; and only a human being can be said to possess a soul. Only we of all mortal creatures can consciously create beauty. Only we have a conscience. You can train a dog to do certain things and not to do others purely on the basis of associating some actions with pleasure and others with pain. But you can try forever to teach a dog the moral difference between right and wrong and your efforts are doomed to failure.

This is because the dog is an animal . . . period. A human being is an animal. . . plus. To overlook that difference is as fatal to self-understanding as it might be in botany to forget that even though a flower grows from a seed, and despite the fact that the full potential of the flower is in the seed, the flower transcends and surpasses the seed immeasurably. So man, to understand himself and thereby improve himself, must never fail to recognize that physically he is an animal like unto other animals, but spiritually he is or can be an altogether new and higher form of life on earth. To understand ourselves, then, as a basis for elevating and improving ourselves, the first essential is to see ourselves simultaneously as the sons of dust and the children of heaven.

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The second essential is to realize that precisely because of our dual nature, life was meant for us from the beginning to be a struggle. I have an idea that the most common and most dangerous of all misconceptions about human life is the foolish notion that it either can or ought to be lived free of all tension and struggle. May I humbly submit to you what I hope will not seem the too-shocking thought that there would be something terribly, terribly wrong with any human life entirely devoid of struggle! Animals, to be sure, don't have to bear the anguish and anxieties we do because they're animals from beginning to end, living their full lives adequately and properly on the level of physical existence. Angels also — if there are such — would live without struggle because they presumably would partake only of spiritual life. But man, precisely because he <u>is</u> man, exactly because he must forever reach out of the physical into the spiritual, delicately balancing the two legitimate areas of human life without forgetting either,—man must struggle because he was created and meant to struggle.

Our Jewish tradition tells us that when the angels heard of God's intention to give the Torah to Israel through Moses, they protested that the Torah was too good for mortal human beings and should be given instead to the inhabitants of the heavenly spheres. But God refused their protest, saying; "Angels do not need the Torah, for they have no earthly passions to beguile them. Men need the Torah because they have such passions, which the Torah is meant to regulate and control." So it is, dear friends, that men were meant to struggle throughout their lives on earth because they alone are half animal and half divine. We can no more live adequate lives as human beings without tension and struggle than a musician can evoke great music from his violin unless there be tension in the strings over which he draws his bow.

Which brings us now to the final and most crucial question in the search to understand ourselves. If we are indeed the highest form of animal life, yet at the same time also pale reflections of divinity, and if because of this restless dichotomy we are destined to never-ending-tension, how can we insure that our struggles in life are of the right kind,— that they are purposefully directed toward spiritual growth rather than a mere waste of physical and psychic energy? One way is to tackle the problems of life instead of trying to escape or avoid them. In the course of an average month I see a good many people in my congregation who haven't begun yet to understand themselves and who are therefore basically unhappy. My experience has been that nine out of ten such people expend considerably more energy trying to avoid the problems of life than would be reasonably required to face and to solve them.

I'm reminded here of the first time the United States Army Air Corps ordered a plane to fly directly into the heart of a hurricane. Before this, pilots had exercised that discretion which is said to be the better part of valor by flying away from and around hurricanes rather than into them. It was felt, however, that important scientific data might be obtained if a plane could penetrate into the center of an active hurricane. Later the fliers who conducted that experiment for the first time told how nervous and apprehensive they had been. Much to their surprise and relief, though, when they reached their destination they found there not the high wind and rain they had expected, but perfect quiet and calm. Later one of the fliers summarized not only his own experience but also a pretty adequate philosophy of life when he said he would never again be afraid of a hurricane if only he could get to the center of it.

So it is with understanding ourselves and using our ethical energies to their utmost. Most problems of life — even the most important and worrisome ones — are apt to be far less aggravating and ennervating from close-up than from afar. The wise man, therefore, understanding that his life is supposed to be a constant and continuing struggle between the physical and spiritual parts of himself, proceeds to

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tackle the individual problems and worries which constitute that struggle rather than foolishly and vainly seeking to escape them.

Here, then, is the key to that understanding of self which alone can lead to improvement of self. We must realize our unique capacity to live simultaneously on both physical and spiritual dimensions. We must accept the struggle inherent in that capacity. And we must face the specific problems involved with courage.

Do you remember the Bible story of Jacob wrestling with the angel? So much of what I have tried to say here this morning is expressed poetically in that story. Jacob was spending his last night before reunion with his brother Esau alone on the bank of the river when an angel came and wrestled with him through the night. When the morning dawned, even though Jacob had been severely wounded on his thigh the angel had not been able to vanquish him. The angel turned to go, but Jacob held him, saying: "I **will not** let thee go, except thou bless me." And the angel said unto him: "What is thy name?" And he said: "Jacob." And the angel said: "Thy name shall be called no more Jacob, but Israel, for thou hast striven with God and with men and hast prevailed."

You see, Jacob understood himself. He knew that as a mortal animal of earth there was yet enough God within him so that for him life was meant to be a struggle with the angels. He knew that only by facing that struggle courageously, by fighting not within himself but against the outer forces which prevented the ethical fulfillment of himself, could he prevail. And only by prevailing could he become Israel.

Thus, dear friends, may we too learn that only by understanding ourselves and, in the noblest, highest sense, fulfilling ourselves, can we become men.

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DAVID J. WISE, *Radio Director*

WHERE DO YOU LIVE? PART I

Rabbi Louis L. Mann

November 2, 1952

It is a pleasure to meet with the Message of Israel radio audience again this year. I have chosen one theme - a very practical one - which I hope to elucidate from different aspects for the next four weeks. I hope that these simple talks will make you feel that there is a vast distinction between making a living and making a life. I have grouped a number of thoughts under the general title "Where Do You Live?"

I

Where do you live? Do you live in a house, or do you live in a home? There is all the difference in the world. A house is made up of wood and brick and stone and glass. A home is made up of understanding, a place where confidence is real, where faith has no limits, where the best is elicited one from the other. In the words of the popular song "Where never is heard a discouraging word". A house may be a prison, but a home is a place where dreams come true, where people live together not because of the accident of birth, but because of inner appreciation and worth. A home is a place where dogmatism and domination find no room, where silences are eloquent, where every mood meets an uplifting response, where individualism is not invaded, where personality is not violated, where motivations are not contaminated. Owing to advances in psychology we know a lot these days about frustrations and what they do to the life, character and personality of individuals. A house may be full of frustrations, a home is full of elicitation. It seeks and finds and brings to life the best, the highest and the noblest of which we are capable. Domination, frustration and dogmatism make a house a prison. Understanding and love make of it a paradise. In the words of the poet: "Stone walls do not a prison make
Nor iron bars a cage,
A spotless sould and pure
Calls these a hermitage."
A big house may be a small home - or none at all. A small house may be a big home. A warm house may be a cold home. A cold house may be a warm home. What makes a home? Not Chinese bric-a-brac, or oriental rugs, or gobelin tapestries, or Persian hangings, or English prints, or Czechoslavakian china, or French etchings. Not material things, but love, understanding, service, devotion, sacrificial living; dedication, sanctification and consecration. All of which means that a house is physical, a home is spiritual.

II

Where do you live? Do you live in a world of cynicism or in one of creative expectancy? The crowning vice of our generation is cynicism. It sneers at rectitude

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and conduct guided by moral principles. It is based on disbelief in sincerity and unselfishness. Cynicism claims that all actions are motivated by self-interest or self-indulgence, it discounts the beautiful side of human nature - self-sacrifice, duty and idealism. It sinks to the depth proclaiming "Every man has his price". Good people, according to cynicism simply have a higher price at which they are willing to sell out their virtue. When they hear of idealism in action they sarcastically ask "What's he getting out of it?", not believing that there is such a thing as soul-satisfaction. When they read about self-sacrifice they ask ironically "What's his racket?" Cynicism as the Greek original "kunikos", which means "cur", really implied - is a barker at respectabilities, a howler at idealities, a snorter at the sacred, a sneerer of sacrifice. It evaluates human nature at its worst. Then the vicious circle does its vitiating work; by expecting little, the cynic gets less from others and from himself; by getting less it "proves" to him, how little one should expect. Cynicism never champions an unpopular cause. It sneers habitually, willfully, wantonly, willfully, temperamentally. The worst enemy of high resolve is a low estimate of others and one's self. There is no creative expectancy only destructive despair. Creative expectancy means just what it says: an expectancy that creates. It means believing so firmly, so deeply, so fervently in the other, that one could not possibly disappoint such faith; then pausing for just a moment and asking oneself "how dare I expect so much from the other without being all that myself". So contrary to what is known as "vicious circle" in economics, which is a spiral, but downward. You have heard of the "beneficent circle" of psychology - also a spiral - but a spiral upward. The best friend is not the person who says to you "Nobody else will tell you of your faults, so I shall"; he is no friend. A friend is one who sees you not only as you are, but as you might be, as you can be, and with a little faith and encouragement will be. A friend is one who knows all about you and likes you anyway. The best parent, is not the one who catches Johnny and Susie doing what they shouldn't be doing, but the one who believes in them constantly and without the slightest reservation or qualification. The best teacher is not the detective who catches Johnny when he failed to do his arithmetic at home, but the one who has confidence in his ability and integrity. When faith won't, nothing else will.

Cyncism is futilitarianism and hence defeatism. Cynicism never tapped depth hitherto unplumbed, it never scaled heights hitherto unexplored, never envisaged horizons hitherto unseen, never dreamed dreams and saw visions of a brave new world in the making. Cynicism never snatched victory from the jaws of defeat, it never produced martyrs willing to live for a cause - if need be to die for it. Cynicism never believed that one on the side of right is an ethical majority. Cynicism is a cemetery of creative faith.

III

Where Do You Live? In a big world or in a little world? I have no reference to geography. There are some 300 million known planets. The one on which you and I happen to live is not the most important one. It is some 8,000 miles in diameter and some 25,000 miles around. While travelling abroad I have met people who have gone around the world and the only things they could discuss intelligently were the best restaurants in the cities they visited and where certain kinds of food were available. Their world was little bigger than their stomachs. The art, the history, the literature, the contributions, the philosophy, the inventions, the discoveries made by the various peoples in whose countries they temporarily sojourned had passed over them. They went to hotels where they met other Americans and they discussed food. Others are interested in style, in gossip, in scandals, in cosmetics, in cocktail parties, in roulette, in manicure, pedicure - and sinecure. The abolition of poverty, the decimation of disease, the healing of hate, the education of the masses, the expose of malicious propaganda, the contributions of science, the quest

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for the truth, the fighting of prejudices, the concern for the blind, the housing for humans, medication and hospitalization for the massess — these never entered their minds. They lived - may they existed - in a little, tiny, puny world! Many people have begun to write a day-by-day or month-by-month diary. The vast majority of them give it up. The reason is simple. After a few months they are brought face to face with the pettiness and the smallness of their world, though they may have travelled thousands of miles.

Spinoza, the lense-grinder of Amsterdam, will serve as an example. He was poor, he was sick, he suffered from tuberculosis, he almost starved to death. He lived in a little attic that was little more than a keyhole to the outer world. He never was out of Amsterdam and seldom covered more than four blocks as the clock struck four in the afternoon. People set their clocks by his walks. During his spare hours when he was not breathing in the dust of lenses which brought on his tuberculosis, he wrote a philosophy that has enriched the whole world. His philosophy included everything and excluded nothing. So much what he stood for is epitomized in the phrase "sub specie aeternitatis" - he wrote in Latin - "seeing things from the aspect of eternity - how race hatred, national animosities, class distinctions, personal prejudices, foul discrimination and social snobberies would all disappear if we saw things from the aspect of eternity."

Another of his great phrases "amor intelectualis Dei" - "the intelligent love of God" as a supreme goal of man should take an hour to explain. But here in a little attic without a window was a man who lived in a world far bigger than some of those who have traversed it. The world is as big as a mind that understands and gropes. The world is as big as the soul that aspires and yearns. The world is as big as the heart that feels and cares.

Edna St. Vincent Millay wrote a poem called "Renascence". In it she says that the world stands out on either side, but no wider than the heart is wide; she says, above the world is stretched the sky no higher than the soul is high. She concludes that the soul can split the sky in two and let the face of God shine through. Poetry? Nay, spiritual penetration.

Where do you live?

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DAVID J. WISE, *Radio Director*

WHERE IS GOD?

Rabbi Julius Mark

December 14, 1952

Last Friday evening, Jews throughout the world commenced the observance of Hanukkah, a minor holiday so-called, but one that has major significance. It is also known as the Festival of Lights, because it is celebrated with the lighting of one candle the first evening, two the second, and so on until eight tapers have been kindled and the festival is concluded.

The word Hanukkah means Dedication, the reference being to the re-dedication of the Temple in Jerusalem in 165 before the Common Era at the close of the Maccabean conflict. This notable event is described in the books of the Maccabees in the Apocrypha: "The Sanctuary of God was dedicated anew with songs and music, and the people praised the God of Heaven Who had given them great victory, and they celebrated the Dedication of the Altar for eight days, and there was great rejoicing among the people."

During the three years that the Temple was in the hands of the Syrians who had desecrated and profaned it, the people felt as though they had been exiled from their God. But now that their beloved Sanctuary had been wrested from the enemy by the heroic Maccabees; now that it had been cleansed of the pagan corruption and been re-dedicated to the worship of God, they rejoiced and uttered prayers of praise and thanksgiving. They felt that they were again restored to their Deity.

In considering this important event in the history of the Jewish people and, I may add, of the world, the query naturally arises: Where is God? Does He have a dwelling-place? Is His Presence manifest only in a sanctuary dedicated to His worship? Is it necessary for people, desiring to have communion with Him, to repair to His House of Worship?

We know that primitive peoples believed that their gods actually inhabited the sacred edifices which were constructed in their honor. This was true of pagans who placed their gods of wood and stone in shrines and pantheons where the adoring throngs might come to worship them. The Bible records that even Jacob was greatly astonished when, many miles away from his father's altar, he dreamed of the ladder that reached from earth to heaven, with angels ascending and descending upon it. The realization suddenly dawned upon him that God is everywhere. "Surely the Lord is in this place", he proclaimed, "and I knew it not."

In a later age, Moses, while he knew that the Sanctuary would be referred to as God's House and God's Dwelling-Place - as Houses of Worship are designated even to this day - the expression was to be interpreted in a poetic sense and not to be understood literally. Therefore, speaking in the Name of God, Moses proclaimed:

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RABBI JONAH B. WISE

"Let them build ME a sanctuary, that I may dwell among them." The Sanctuary was to be erected to the glory of God - not that God might dwell in it, but among them - that is, among the people and in the hearts of the people.

Still later, King Solomon, in his prayer of dedication, stressed the self-same teaching of God's Presence everywhere when he declared: "But will God in very truth dwell on the earth? Behold, heaven and the heaven of heavens cannot contain Thee; how much less this House which I have builded!" In truth, this was to be God's Holy House, but His Dwelling-Place was not in it but in all His creation and particularly in the hearts of men.

Where is God?

A noted infidel once met a simple farmer on a Sunday morning. "Where are you going?" asked the infidel. "To church, sir", he replied. "And what are you going to do in church?" "I shall worship God." "Is God a great or a little God?" "He is both, sir." "How can He be both?" asked the infidel. And the farmer replied: "He is so great, sir, that the heaven of heavens cannot contain Him and so small that He can dwell in my heart."

Here is an answer, both logical and enlightening, to our query: Where is God? He inhabits no house, though it be called a House of God - but the entire universe is His Dwelling-Place as is also the heart of everyone who calls upon Him in truth.

What a transformation the lives of all of us would undergo if in those moments of disappointment, sorrow, suffering, and frustration, we could only feel that God is near and within us! What, after all, is the distance between God and glorious truth. "Whither shall I go from Thy Spirit?" asks the Psalmist, "Or whither shall I flee from Thy Presence? If I ascend unto heaven, Thou art there; if I make my bed in the nether-world, Thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall Thy hand lead me and Thy right hand shall hold me. If I say, surely the darkness shall cover me, even the night shall be light unto Thee. But the night shineth as the day; the darkness and the light are both alike to Thee." And the prophet Jeremiah exclaims: "Am I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places and I shall not see Him? saith the Lord. Do not I fill heaven and earth? saith the Lord."

But if God be everywhere and His Dwelling-Place is also the human heart, why build Sanctuaries in His honor? Why, if God already dwelt among them were our ancient ancestors commanded to build Him a Sanctuary? Why have Churches and Synagogues and Mosques?, since we can pray to Him anywhere. The answer is that although God is indeed everywhere, we are not aware of His Presence everywhere. In the Sanctuary where live our precious memories, where our sacred history is retold and re-born, where our conscience is re-created, there God seems near to us.

There is value, to be sure, in private prayer whereby God's nearness becomes manifest to us as individuals. There is even greater value in public Worship, when as a Congregation we sense God's Presence in our hearts. Therefore we fulfill the Commandment of old: "Let them build Me a Sanctuary that I may dwell in their midst." Yes, let them gather in the Sanctuary for regular devotions that they may ever be conscious of My Presence in their hearts.

Ofttimes people have said to me: "I believe in God, but He seems so far away. I come to the House of God and even there I am unaware of His nearness." Then there always comes to mind the observation of Isaiah: "Thus sayeth the High and Lofty One Who inhabiteth eternity. I dwell in the high and holy place yet with him also that is of a contrite and humble spirit."

God dwells not in a house, but in the human heart - and if man is to be con-

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scious of His Presence, his spirit must be contrite and humble.

If in our hearts there is anger or hatred or cynicism or hostility or selfishness or arrogance or vindictiveness or prejudice toward our fellow-human beings, then there can be no room in them for God. Only the heart that is free of venom and filled with love is a fit and proper dwelling-place for God.

Where is God? We sense His Presence wherever justice is pursued, kindness is practiced, generosity is exercised, and love is honestly applied in every human relationship. If ours is an unhappy age, isn't it because selfishness, cruelty and inordinate pride as well as a cheapening of human life and a contempt for spiritual values have driven God out of men's hearts?

The challenge of our times is to rebuild the Sanctuary of our souls in such a manner that God may dwell in our midst. This the Maccabees of old sought to accomplish when they re-dedicated the Temple to the glory and the worship of the Living God. It was to be not a dwelling-place for the Deity, but a means whereby God's Presence would become manifest in the hearts and in the lives of the people.

MESSAGE OF ISRAEL

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DAVID J. WISE, *Radio Director*

WHEN WILL THE MESSIAH COME?

Rabbi Julius Mark

December 28, 1952

I have chosen to speak on the subject "When Will the Messiah Come?" in response to numerous inquiries that have come to me from Christians as well as Jews. For Christendom Jesus of Nazareth, whose birthday was celebrated several days ago, was the Messiah. The Jews also speak of a Messiah. In fact, Judaism was concerned with this theme long before Christianity arrived on the world scene. When, where and how did the idea originate? Wherein lie the differences between the Christian and Jewish concepts?

The word, "Messiah", is derived from the Hebrew term, "Moshiach", which means literally, "the anointed one" - also, "one who saves" or "one who rescues". In the Bible this word was used to describe the king who was inducted into his office by the ceremony of anointment, that is, by having a little oil poured on his head. All the kings of ancient Israel, beginning with Saul, were called "Moshiach Adonoi", the anointed one of the Lord.

It was King David, however, who came to be regarded as the ideal monarch, the "anointed one" par excellence, who had brought victory to his people. He became famed not only as a military genius, but as a poet and musician. He was his people's Saviour and Redeemer, who brought them glory and power.

In later years, when the people suffered defeats, when misery and pain were their lot, they commenced to long for another David, who had now become idealized in the national memory as the very acme of human perfection. Oh for another David, or, at least, a descendent of his house, a Saviour who would restore their national greatness! Thus, at the root of the Messianic idea, was the hope of a Savior - not in the theological sense, but in the political meaning of the term, who might rescue them from their trials and restore their former greatness.

In various crises of early Jewish history, a number of individuals were regarded as Messiahs who would usher in this blessed era for their people. To the prophet Isaiah, King Hezekiah was such a Saviour. The prophets Haggai and Zecheriah declared that Zerubbabel - at the end of the Babylonian captivity - was the Messiah. Even a non-Jew, King Cyrus of Persia, who gave the captive Jews permission to return to Palestine, was designated a Messiah. And Rabbi Akiba declared that Bar Kochba who led the rebellion against Rome in the second century, was the "annointed of the Lord".

It cannot be sufficiently emphasized that this early Messianic concept in Judaism dealt with an earthly ruler who would restore Israel's former glory. This Jewish belief, which was well-known to their oppressors, explains why the Romans were on a constant look-out for individuals who might become leaders of revolt against them.

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That is why the Romans put to death many would-be Messiahs, among them Jesus of Nazareth, upon whose head they placed a crown of thorns and whom they designated in derision, "King of the Jews".

The early narrow, nationalistic, political hope concerning the Messiah was in later years to give way to a broad, universalistic, all-inclusive concept. To the Prophets of Israel, the Messiah would not only redeem the Jewish people from their suffering, but would bring happiness, freedom and peace to all the world. The majesty and grandeur of this vision were magnificently expressed by the prophet Isaiah who dreamed of the day when nations would "beat their swords into plowshares and their spears into pruning-hooks; when nation shall not lift up sword against nation, nor shall they learn war any more." It is repeated in a famous prayer that is recited at Jewish Worship in which the hope is expressed that the day will soon come when God will be worshipped everywhere throughout the earth, when unbelief will disappear and error be no more, when corruption and evil shall give way to purity and goodness, when all men, created in God's image, will recognize that they are brethren and be united before their Heavenly Father, one in spirit and one in fellowship.

During periods of persecution, exile and death, the faith of the Jew in the coming of a Messiah was strengthened and intensified, a faith which saved him from extinction. This belief motivated his existence and gave meaning to his sacrifices and struggles. True, many abandoned the hope that a Messiah would appear in the natural course of events and came to believe that God in His own good time would send Him. Man was so evil, so wicked, so brutal, and Israel was so weak, so impotent, so persecuted, so few in number that only a miracle could save humankind. God will have mercy and redeem His children when the CHEVLAY HAMASHIACH - the woes preceding the coming of the Messiah - had become unbearable.

Throughout the centuries, many would-be Messiahs appeared - such as Reubeni and Molcho in the 16th century and Sabattai Tzvi in the 17th century - who stirred their suffering people to a white heat of fervor. Some of these pseudo-messiahs were out-and-out frauds; other, emotionally affected by the sad circumstances of the people, were sincere in their deluded belief that they had been divinely sent. Yet the people continued to hope, in spite of repeated disillusionment and disappointment. And because they hoped, they survived! Because they persisted in believing that the evils of the day were not permanent, but that better times were on the way, they were able to proclaim until this very day: Am Yisroel Chai! - The people of Israel lives!

To this day the Messianic ideal remains a fundamental concept of Judaism. Not all elements in Jewish life are, however, in agreement upon their interpretation. Orthodox Jews still pray for the coming of a descendant of the house of David, who will be sent by God to lead Israel back to the land of his origin and initiate the reign of universal justice, brotherhood and peace.

Those of us who belong in the Reform wing no longer pray for the coming of a personal Messiah. We have deleted from our prayer books those passages which we cannot accept intellectually. Therefore we no longer pray for the re-establishment of a Davidic throne nor for the restoration of all Jews to Palestine. Many Jews <u>do</u> live there today and many more <u>will</u> go there. Most Jews, however, will continue to make their homes outside of that country.

So, while we do not pray for a personal Messiah, we do believe in the Messianic Hope. As have our fathers throughout the centuries, we continue to maintain the optimistic conviction that the world, in spite of the many moral set-backs it suffers from time to time, is growing better. We try to think not in terms of years or even

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centuries, but of millenia. The world we confidently believe is better than it was five thousand years ago. It is not as good as it will be five thousand years hence. This is the spirit of Messianism. It is also the spirit of Judaism, the world's foremost Messianic faith. I might add that this concept of universal Messianism did not originate with Reform Judaism. It was proclaimed centuries ago by our Prophets, who preached in terms of universal salvation toward the advent of which every child of God can make his contribution. The better world of which we dream will result not from divine intervention, but through the united efforts of human beings. The miracle for which we yearn will and must be the miracle of cooperative human achievement.

There is an interesting story in the Talmud which illustrates our concept of the Messiah. It is said that Rabbi Ben Levi one day asked Elijah to introduce him to the Messiah. Elijah took the Rabbi to Rome and pointed out the Messiah among the poor and afflicted outside the city's gates. The Rabbi inquired of him: "When are you coming to save mankind?" The Messiah replied: "Today!" At first speechless with astonishment Ben Levi managed to say: "Today?" Surely, that is impossible!" Answered the Messiah: "I am ready to come today if men will prove themselves worthy."

Only when men are ready to build the Messianic Age will that Age dawn.

We must not wait for God to creat it! We must build it ourselves!

The Kingdom of God on earth will be the result of men's labors! It will come when the world has become truly civilized, when human beings everywhere speak the common language of kindness, brotherhood and love.

For our Christian neighbors, the Messiah has already come and will come again when there is peace on earth and good-will toward men.

For Jews, the Messianic age will have arrived when "corruption and evil shall give way to purity and goodness, when superstition shall no longer enslave the mind, nor idolatry blind the eye; when all the inhabitants of the earth shall know that to Thee alone every knee must bend and every tongue give homage."

Firmly believing that the best is not in the past, but is yet to be, each of us can bring the Messianic Age a little closer by so conducting our relations with our fellow human beings that justice and truth shall triumph and peace become the blessed possession of all the children of God.

MESSAGE OF ISRAEL

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DAVID J. WISE, *Radio Director*

RABBI, PERSUADE ME TO BE RELIGIOUS!

Rabbi Julius Mark

December 7, 1952

There is an unmistakable hunger for religion abroad in our times. It is evident not only in the increased memberships which the Churches of practically all denominations have been reporting, but in the dissatisfaction and discontent with the pseudo-scientific materialism and superficial humanism which many intellectuals of the latter part of the 19th Century and early years of the 20th believed had supplanted the earlier theological concepts of mankind. There is a groping for values which were categorically rejected as obsolete and meaningless only a few years ago, but have today assumed new validity and importance.

The Dean of the Princeton University Chapel, Dr. Donald B. Aldrich, has noted among students what he calls "a healthy attitude of honest inquiry as to the nature of religion." More than 450 undergraduates, Dr. Aldrich declared recently, are enrolled in the Department of Religion! The reports of other College officials concerning this new interest in religion have been equally gratifying.

This mood is also reflected in the books that are being published these days. Books with a religious message rank high on the best-seller lists. I find that even in New York, which has never been noted for religious vitality, there is a growing concern over spiritual values among a great many intelligent men and women. It has not taken on the forms of an old-fashioned religious revival, to be sure; yet, it is quite evident that there is a growing feeling, whether conscious or unconscious, that in spite of the incredible advances that have been made in the realm of scientific discovery, those values which make for stability in the life of man are somehow lacking in the modern world.

The problem is: How can this feeling, this new inner upsurge, this quest for spiritual balance, be channeled toward a successful resolution of the many emotions, frequently conflicting, which have been aroused? People feel the need for religion, but, in the spirit of our rapidly moving age, they want that need satisfied quickly. They don't say it in so many words, but in my discussions with various people, I have the feeling of being challenged in this wise: "Yes, I think religion is important! I want to be religious! And now, Rabbi, it's up to you! Persuade me to be religious!"

Can a person be persuaded to be religious? Can a man or woman, who had hardly given a thought to religion - or who had even been cynical about the value of faith - be suddenly made conscious of the strength, the comfort and the intelligent and satisfying outlook upon life which religion has to offer?

I am reminded of the experience of the gentle Rabbi Hillel who more than two

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thousand years ago was confronted with the challenge: "Teach me all of Judaism while I am standing on one foot." Hillel replied: "Don't do unto others as you would have others not do unto you. This is Judaism. The rest is commentary." Yes, we know the heart of the matter, but it is the commentary, the knowledge, the understanding, the study, the ceremonials, the worship, the reverence, the love of God as well as the love of man - these we neglect! And that is why so many are lacking in the inner equilibrium, without which confusion and bitterness are inevitable.

How can one persuade an individual who has been religiously indifferent and spiritually unconcerned to become religious? And in one sitting! It takes years for a psychiatrist to do an effective job and then he frequently fails. Is a Rabbi supposed to be a magician or a miracle-worker? He is just what his title indicates. He is a teacher! And the teaching-learning process is not effected in one or ten or a hundred easy lessons. It is co-extensive with life!

The most trying experiences which come into the life of a minister of religion occur when he is challenged by men and women who insist that they want to be religious and want to be persuaded to be religious, but who at the same time rebel against God! How often does the minister hear the lamentation: Why does God do this to <u>me</u>? What have <u>I</u> done to deserve this calamity?" In these times particularly, with the Pearl Harbor tragedy just eleven years behind us and a shooting war going on in Korea, many people have been dealt with harshly and have been hurt deeply. A beloved son or husband lost in battle! Homes disrupted by the tragedies of war! Nerves and health wounded almost beyond recovery!

Do you recall William Saroyan's great story, "The Human Comedy"? Homer has received the heart-breaking news of his brother's death in battle and Spangler says: "I'm not going to try to comfort you. I know I couldn't. But try to remember that a good man can never die. You will see him many times. You will see him in the streets. You will see him in the houses, in all places of the town. In the vineyards and orchards, in all things here that makes this a world for us to live in. You will find him in all things that are here <u>out</u> of love, and <u>for</u> love - all the things that are abundant, all the things that grow. The <u>person</u> of a man may leave - or be taken away - but the <u>best</u> part of a <u>good</u> man stays. It stays forever! <u>Love</u> is immortal and makes <u>all</u> things immortal. But hate dies every minute. ....."

Rabbi, I need the understanding and strength of religion. Persuade me to be religious! What a task - a fairly impossible one - if you have been indifferent, rebellious, uninformed, non-practising! Can a teacher of music <u>persuade</u> one to play the piano or appreciate the classics? Can a professor of mathematics <u>persuade</u> a student to have an understanding of algebra or trigonometry? Can a swimming instructor <u>persuade</u> his pupil to swim? The teacher can only advise, point out the rules and exemplify in his own life his knowledge of and devotion to his particular field or subject.

No one will ever learn to play the piano unless he <u>actually plays</u>, or have a knowledge of mathematics unless he works out problems, or become a swimmer unless he gets into the water and <u>swims</u>! - not once, but many times, again and again and again, for years and years, until music, mathematics or swimming become second-nature to him.

So it is with religion! To become truly significant, religion must become second-nature to us! To be truly effective, religion must be <u>caught</u> rather than <u>taught</u>! It must be <u>caught</u> not only in the House of God, but in the home, at work, at play, in our relations with others during every waking hour.

No, I cannot <u>persuade</u> you to be religious! You will have to persuade yourself! As a religious teacher, I can offer you the best in the religious experiences of others, but you will have to do the job yourself. The source-book of religion is the Bible. There you will discover how men and women thousands of years ago found

God after undergoing many a trial and tribulation. They found Him, because they waited for no crisis, but earnestly sought Him all the days of their lives.

And just as the best musicians, mathematicians and swimmers are those who learned when they were young and who practiced regularly, so religion becomes more meaningful to us, when we take to heart the observation of the ancient sage when he declared:

"Remember Thy Creator in the days of thy youth before the evil days come."

and when another advised parents to:

"Train up the child in the way he should go;

and when he is old, he will not depart from it."

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JUDAH MACCABEE AND JESUS OF NAZARETH

Rabbi Julius Mark

December 21, 1952

The Jewish festival of Hannukkah of which the redoubtable Judah Maccabee is the hero came to a close last evening. On Thursday of this week the Christian world will celebrate the anniversary of the birth of the gentle Jewish teacher, Jesus of Nazareth.

Hannkkah and Christmas are both seasons of light, announcing the glad tidings of the victory of love over hate, freedom over tyranny, peace over conflict.

How strikingly similar to our own times were the turbulent periods in history when Judah Maccabee and Jesus of Nazareth walked upon the face of the earth. In the second century B. C. little Palestine was in turmoil and travail. King Antiochus who called himself the Illustrious, but surnamed by others the Madman, driven by self-glorification and a passion for totalitarianism, had ordered all the tribes and nations which comprised the Seleucidian Empire to conform to his own pattern of paganism. His subjects, in general, offered little objection to adding another god to their pantheons. But a handful of courageous and dedicated Jews, under the leadership of the priest of Modin, Mattathias, and later led by his son, Judah Maccabee, resisted Antiochus' decree with their lives, since the worship of any god save the Eternal was to them worse than blasphemy. After three years of bitter conflict, their heroic sacrifices were crowned by victory and the Temple was re-dedicated to the worship of the Living God.

Like Judah Maccabee, Jesus of Nazareth - 165 years later - came into a world in which brute force was in the ascendency. It was a dark age for those whose hope lay in the emancipation of the human spirit. Nations in which the lamp of reason had been kept burning and the worth of the human personality had been maintained were swiftly passing into the black night of ruthlessness. It was an age of deep recession in human progress. Greece was entering upon the period of her greatest degeneracy. Palestine lay crushed under Caesar's bloody heel and was on its way to the tragedy which Titus was to seal seventy years later with the storming of Jerusalem. All the world was paying tribute to the coffers of Rome. In fact, Jesus - the Greek for his Hebrew name was Joshua - was born while his parents were on their way to Jerusalem to pay a special tax imposed by Caesar Augustus.

The life of the Man of Nazareth could not have been of much significance to a tyrant who ruled by the exercise of brute force. Here he was, a child of humble Jewish parentage - his father was a carpenter - attending school and synagogue, making an impression upon his teachers by his brilliance; then disappearing from the scene of history, to return at the age of thirty and for three years becoming a kindly teacher of love and a flaming prophet of righteousness. The Romans thought nothing of putting him to death, for to them he was just another rabble-rouser, who was be-

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coming too popular among the bitterly persecuted people, who longed for a champion and redeemer. So they crucified him - a Roman form of execution reserved for traitors - as they had crucified thousands before him and since.

And yet this gentle Jewish teacher was destined to become the inspiration of countless human beings. Men were to live and die by him. So devoted did they become to him that they made of him a God. Shameful acts were perpetrated in his name, through no fault of his own. Jesus of Nazareth still remains the greatest of all teachers, the kindliest of all men, the loyal Jew who died for the glory of God. Jews have never rejected Jesus! They rejected the divinity ascribed to him after his death! For divinity, according to Judaism, is reserved only for God. Perhaps the clearest way of stating the difference between the Christian and Jewish concept of Jesus is to say: For Christians, Jesus was born divinely and lived humanly. For Jews, he was born humanly and lived divinely.

It is precisely because our own times are in so many ways similar to those in which Judah Maccabee and Jesus of Nazareth lived that, if they were to appear among us today, their messages would have a timely, modern ring.

Would not Jesus of Nazareth say to his Christian followers: "Never forget that I am a Jew. My father, mother, brothers, sister, all were Jews. I have only contempt for those who would make something else of me. When you hurt the children of Israel, you hurt me! When you persecute and crucify them, you are persecuting and crucifying me! You so-called scholars of Germany who try to disprove my Jewish ancestry by declaring that I am the offspring of an officer in the Roman Legion who seduced by mother, insult my mother and cast shame upon my name! I was born, lived and died a Jew! The Jews are my people, blood of my blood, bone of my bone, flesh of my flesh!"

Would not the Man of Nazareth din into the ears of his followers once again his teaching that "out of one blood hath God created the whole world", that all men are brothers, that in the sight of God there is no distinction between barbarian and Scythian, circumcised and uncircumcised, slave and free, Greek and Jew? Would he not emphasize anew his magnificent Beatitudes, which form the grandest sermon ever preached, and denouncing the arrogant, the unjust, the brutish, the hateful, declare again:

"Blessed are the poor in spirit, for theirs is the Kingdom of Heaven.
Blessed are they that hunger after righteousness.
Blessed are the merciful.
Blessed are the persecuted.
Blessed are those who are persecuted for righteousness sake."

Yes, his place would still be at the side of the needy, the hungry, the oppressed, the persecuted - and he would charge those who call upon his name to follow his example.

Now, what would Judah Maccabee say to the House of Israel in these trying times, so similar to his own? Would he not again rouse his people to a renewed devotion to the faith of Israel? Would he not implant new courage and zeal into the hearts of those who are in fear and trembling? Would he not lift up those who are in despair with the challenging charge of his father, Mattathias: "Be ye zealous for the law and give your lives forthe covenant of your fathers."

In the present-day reborn and resurrected Israel, the Maccabee spirit has taken hold of the hearts of the embattled defenders of their hearths and homes. There they have evidenced once again, not by words but by deeds, the courage and the faith to give their lives for the covenant of their fathers.

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In blessed America, where we live in peace and freedom, we are, thank God, not asked to give our lives <u>for</u> the covenant of our fathers, but are challenged to give our lives <u>to</u> the covenant of our fathers through a staunch and re-vitalized loyalty to our glorious faith and sacred traditions.

Christianity, too, having caught the vision of Jesus, the Jew, will yet inspire its adherents with the glorious dream of "peace on earth - goodwill toward men."

In this season, when Christians and Jews become conscious of their great spiritual traditions, they may well pray together in the inspired accents of one of God's true noblemen:

"Make me, O Lord, an instrument of Thy peace.
Where there is hatred, let me sow love;
Where there is injury, pardon;
Where there is doubt, faith;
Where there is despair, hope;
Where there is darkness, light;
Where there is sadness, joy;
Grant that I may seek not so much to be consoled, as to console;
To be understood, as to understand;
To be loved as to love.
For it is in giving that we receive.
It is in pardoning that we are pardoned.
And it is in practicing good-will toward others that
Thy peace comes to us."

JJ

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WHERE DO YOU LIVE? PART II

Rabbi Louis L. Mann

November 9, 1952

Last week it was my privilege to begin a series of heart-to-heart talks on the general topic "Where Do You Live?" The purpose of these talks is to underline the distinction between making a living and making a life. The Talmud says "The wicked man really exists, the righteous man lives," and then adds "The righteous are alive even after death - alive in influence, while the wicked may be considered dead even while they are alive." I asked last week, "Do you live in a house or a home? Do you live in a world of cynicism or in one of creative expectancy? Do you live in a big world or a little world?

I.

Today I ask first: do you live in a world of hospitality or in one of hostility? I include naturally mental hospitality. A great man recently described a friend of his as "a one man civil war". His was a soul divided against itself. Like a house divided against itself, it too can not endure. Hospitality is the outgrowth of love. Hostility is the resultant of hate.

Strangely enough, psychology has not yet designated a certain mental pattern as a hostility complex, though it does have an "anxiety neurosis" which is its first cousin. Mental hospitality means openmindedness - a willingness to see two sides of any question. It means a spiritual receptivity that is wholesome. It is a moral incentive "to see life steadily and to see it whole". When a man is hostile in his attitudes he harms himself - not the ones upon whom his hostility is vented. Hostility among humans causes emotional maladjustments that are originally mental and become organic as well. As such, it makes for incapacitation and erects insuperable barriers to healthy and necessary cooperation. It disposes its possessor to become possessed and to be the victim of hypertension. Hostility contributes to diseases of the circulatory and nervous systems; it leads to coarctation - a constriction of the nerves and blood vessels. Such a person wears psychological blinders. He becomes a mental, moral and spiritual "shut-in". He is given to stereotypes in thought, prejudices for principles and cliches for convictions. Hostility frequently paralyses incentive, nullifies ambition, stultifies aspiration and crushes incentives. Freud in his book called "Anxiety Neurosis" gives an adequate account as to how "it leads to distortion, phantasy, magnification and escape." This is our inheritance from our animal ancestors. When anobstacle arises, man, with his animal ancestry and with his human equipment, has two instinctive responses: the one is fight and the other is flight; the one espousal and the other escape; the one challenge and the other collapse; the one leads to solution and the other to surrender.

Needless to tell an audience of this kind that religion underlines the first of these choices in each of the five groups. Needless to assume that mental hospitality

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RABBI JONAH B. WISE

and receptivity are deeply religious and that the coarctation and incapacitation of hostility are not only unreligious, and irreligious but anti-religious as well.

Where do you live? In a world of retaliation or of restoration? Among the many reasons why the Twenty-Third Psalm is in all likelihood the most familiar and the most loved psalm in the Bible, is because it contains the words "He restoreth my soul". We can restore our souls only when we tune in with the Infinite, when ours is an eternal quest, because it is a quest for the Eternal - because ours is an infinite quest, because it is a quest for the Infinite.

Recently a woman came to my study because "her heart was heavy". Her in-laws, she told me, were so bad and cruel they deliberately misunderstood her; they criticized her; they made her feel unwelcome; they really were mean. Rather casually, calmly, and nonchalantly I said to her "Could you be that mean?" Dramatically she answered "I am incapable of it". So said I, "if what you say is correct, you have no chance of winning that battle using the same weapons, even granting, as I do not, that those weapons should ever be used. Why not choose your weapons? Do you think that they are capable of being more loving and kind than you are?" "Oh no," said she. "Then" said I "the next time they are mean to you, go home and bake them a beautiful cake and send it to them. When they become mean again, send them some beautiful flowers. A third time they are mean to you, send them a box of candy. The fourth time, a good book. If they drop dead, I will bury them for you! Just shame them into reciprocating your many loving deeds and acts of kindness. You will enjoy the miracle of love and kindliness. It will change them - and you.

II.

Where do you live? Do you live in a fool's paradise, a coward's hell, or a brave man's earth? Wishful thinking leads to a fool's paradise. Wishful thinking is not thinking at all. It is an excuse for not thinking. It is an escape from thought. It is not even a substitute for thought. In the language of the radio it is not even a "reasonable facsimile thereof". The old phrase "the wish is father to the thought" is not accurate. The truth is the wish leads further away from the thought. Wishful thinking is capitalized in all forms of vicious propaganda - telling people what they want to hear whether true or untrue rather than what they ought to hear, because it is true. Wishful thinking "cashes in" on credulity and prejudice. People who are the victims of wishful thinking only read newspapers that express their point of view. They will only attend lectures after they make sure the speaker will agree with them. They forget that the difference between a democracy and a totalitarian government is that in a democracy we may disagree agreeably while in a totalitarian government people agree disagreeably. Wishful thinking leads to a dream world, a make-believe world, a world of ivory staircases, and golden harps, of tin angels and plaster saints, of "pie in the sky by and by". It is nothing else but an escape mechanism. It takes the second of each of the choices that I delineated: fight or flight; espousal or escape; challenge or collapse; solution or surrender. Possessors of wishful thinking become easy victims of propaganda with its psychological techniques of reiteration, over-simplification, suggestion, prejudice, fixation, exaggeration, intimidation, explanation, education, inflammation and hasty generalization. Wishful thinking leads to a fool's paradise. It is unworthy of man created in the image of God.

Where do you live? Strangely enough, no one has created a phrase for the antithesis of wishful thinking. It really ought to be "fearful thinking"; thinking motivated by fear, or better still, thinking discouraged and destroyed because of fear. It leads to a coward's hell. The late Franklin D. Roosevelt got credit for saying "we have nothing to fear but fear itself". The phrase came originally in this exact form from Thoreau, the American naturalist and philosopher. In animals fear was the source of preservation. When the self-same fear remains to the same extent in human

(please turn over)

beings, it is a source not of preservation but of degeneration. It literally poisons the system. In psychological laboratories it has been proven that in one hour of fear a person may generate enough poison to kill a guinea pig. Fear causes mental and physical fatigue, fatigue causes more fear. Fear brings on "inhibitions". In the good old days we simply said that "a man lost his nerve". Inhibitions imply that a man can not do, what he otherwise would do, if he did not fear he can't. William James tells a story in his psychology of a mountain climber who suddenly finds that he is pursued by a bear. After jumping from one peak to another, he comes to a rather big chasm for the next jump. He happened to have a tape measure in one of those little nickle cases that winds up like a window shade. Holding on to the tape and throwing it across he finds the distance twelve feet. As he says to himself "I have never jumped more than eleven feet before," the bear rushed toward him and he jumps. He falls between the cliffs - to his death. Professor James then remarks that if he had not known the distance, if he had not been loaded down by the "excess baggage" of fear, fear that he could not make it, it might have been the first time and the last time in his life that he jumped twelve feet - but he would have made it.

Fear does not eliminate nor ameliorate but on the contrary precipitates the object of one's fear. This is said not in a superstitious sense that if you fear a thing it will happen to you, but in a scientific sense because fear undermines a human's health, vitality and courage and makes almost anything possible. The anticipation is nearly always worse than the realization. The worst fears are those that never happen. H.G. Wells in his "Research Magnificent" said that "man could not rise to his full stature unless and until he conquered fear". Bertrand Russell said "the human's greatest enemy is fear". Unless you conquer fear, fear will conquer you. Fear leads to a coward's hell. Was it Shakespeare who said "The coward dies a thousand deaths, the brave man but one." If wishful thinking makes for a fool's paradise, fearful thinking makes for a coward's hell. The Psalmist in the Bible overcame fear through faith: "The Lord is with me, I shall not fear".

Religion is sympathetic, neither to a fool's paradise nor to a coward's hell. It stands for a brave man's earth. Do you recall the words of Ezekiel "son of man stand upon thy feet and I will speak with thee". Only when a man stands upon his own feet is he worthy of speaking to God. How often do we find people who fear to express themselves upon the worth of a drama or the beauty of a piece of art until the critics have told them what to say. They become carbon copies rather than originals, reprints rather than prints, echoes rather than voices, shadows rather than lights - because of fear, because of the fascination, the contamination and the vulgarization of the mob. Our Bible says "Thou shalt not follow a multitude to do evil". To establish a brave man's earth is one of the functions of religion. Do you recall William Ernest Henley's great poem?

1. "Out of the night that covers me,
Black as the pit from pole to pole,
I thank whatever gods may be,
For my unconquerable soul.

2. "In the fell clutch of circumstance
I have not winced nor cried aloud,
Under the bludgeonings of chance
My head is bloody but unbowed.

3. "Beyond this place of wrath and tears,
Looms but the horror of the shade,
And yet the menace of the years
Finds and shall find me unafraid.

4. "It matters not how straight the gate,
How charged with punishments the scroll,
I am the master of my fate,
I am the captain of my soul."

MESSAGE OF ISRAEL

UNION OF AMERICAN HEBREW CONGREGATIONS
UNITED JEWISH LAYMAN'S COMMITTEE INC.

UNION HOUSE OF LIVING JUDAISM, *838 Fifth Ave., New York 21, N. Y., TEmpleton 8-2223 or Regent 7-8200*

AMERICAN BROADCASTING COMPANY · Every Sunday, 10-10:30 A.M., New York Time

DAVID J. WISE, *Radio Director*

WHERE DO YOU LIVE? PART III

Rabbi Louis L. Mann

November 16, 1952

The theme "Where Do You Live" which we have been discussing during the last two weeks seems rather simple, but it takes on deeper and more significant meaning as we begin to think it through. You will recall that it has suggested other questions:

a. Do you live in a house or do you live in a home?
b. Do you live in a world of cynicism or in one of creative expectancy?
c. Do you live in a big world or a little world?
d. Do you live in a world of hospitality or in one of hostility?
e. Do you live in a fool's paradise, a coward's hell or a brave man's earth?

Today we shall ask the question: "Do you live in a material world or a spiritual world?" Our Bible says "man does not live by bread alone". Our teachers realize full well that there is a material world, that man needs food and clothes and shelter. Judaism and asceticism do not go together. The Jew does not look upon the flesh as evil. The Jew believes that "all that God made is good". But even good things can be not only used, but misused and abused as well. All of which is a way of saying that we are not ridiculing the material needs and necessities of life. Man is body as well as soul. Why then would the genius of our forebears find it necessary to insist that "man lives not by bread alone, but by everything that cometh from the mouth of God". The greatest compliment that I can give you, my radio audience, is to invite you to think with me and think through a complicated problem - that of materialism.

A. Theologically speaking, materialism means atheism. It means that matter and energy alone are real. That all else is not only secondary but as a matter of fact non-existent. Our Bible has summarized it magnificently in the words "the fool sayeth in his heart 'there is no God'". Then follows the significant utterance of the psalmist "they have all done abominably". Materialism in theory leads to atheism in theology and anarchism in practice. If there is no government of the world, there need be no governing principles in the world. Some Biblical critics felt that this psalm contained interpolation and that the two verses did not belong together. The Psalmist had deeper insight into human nature than did the critics.

B. Philosophically speaking, materialism is a self-contradictory idea. To have an idea of materialism is to have something which in materialism can not and does not exist. Every materialist, from Empedocles in ancient Greece to Ernest Haeckel in modern Germany, insisted that matter and energy alone were real. If we lived in a materialistic world, we could never know of it. You can not use your reason to prove that reason does not exist.

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C. Psychologically speaking, materialism leads to Behaviorism. You will recall that the Behaviorist insisted that there is no such thing as mind, conscience, consciousness, thinking, ideas, ideals and aspirations. The only thing that exists is chemical reactions in the chest and throat. All of this leads many to say the Behaviorist is a man who is made up of throat and chest but he has no mind. Read Professor Watson's book on Behaviorism if this sounds rather extreme to you. According to Behaviorism the only reality consists of relationships of one thing to another.

D. Religiously speaking, materialism means that this world of ours was created by chance, accident and fortuity. All of which is another way of saying that it created itself. The religious person feels that where there is a creature there must also be a creator. The religious person believes that it requires intelligence, thought and purpose to create a world. The materialist who says that he does not believe in creation but in evolution has merely begged the question. Evolution is God's method of creation. Evolution means that the world did not come about like a magician brings out an egg from a hat, but developed through unfathomable billions of years and eons from the mineral to the plant, from the plant to the animal, from the animal to man. Possibly I could simplify this just a bit by telling the story of the traveller in the desert whose guide told him that he was the first human being ever to go so far. A moment later he saw something shiny in the sand. It was a watch. Only an Ingersoll, but a watch nonetheless. He was able to wind it and it kept time. It had Roman numerals on the dial and the word "Ingersoll" stamped on it. "How did this get here," he said to the guide. "Oh, the winds of the desert blew it together." The traveller was not convinced. Even a simple Ingersoll watch needs some intelligence to create it. The universe in which we live, all one planet, one of the small ones - with some 300 million known planets, each keeping perfect rhythm and time speak in terms of intelligence that is not due to chance, fortuity and accident. A Jewish philosopher in the Middle Ages, Bachya, said that if this universe could come about by chance and accident then if one accidentally spilt a bottle of ink, it might write the Book of Job or the Twenty-third Psalm, or the Ten Commandments. If one rushed by a printer with a tray of type and 10,000 pieces of lead were sprawled over the floor, they would not write Shakespeare's "Hamlet"or Milton's "Paradise Lost". The harmony, the symmetry and cohesiveness in a world in which not only one drop of water can ever be lost but simply transformed, is too intricate as a mechanism - to say nothing of an organism to be the result of chance.

E. Morally speaking, materialism leads to nihilism. Nihilism comes from the Latin word "nihil". It means nothing. Nihilism means sweeping the moral values that have been so laboriously evolved through the agonizing centuries into nothingness. It means not only ignoring moral values, but repudiating them. Communism, as interpreted by the Soviet Union, has a half-dozen principles, if sinister purposes may be dignified by the name of principle. The one is crude atheism, another stark materialism, a third nihilism, a fourth violence is a technique, fifth the class struggle, sixth the economic determination of history, and finally the community of property. One reason why it is difficult if not well-nigh impossible to make peace in Korea is because of Russian nihilism based on Russian materialism, overarched by violence and undergirt by totalitarianism.

F. Sociologically speaking, materialism means that might makes right. It is contary to the prophetic message of the Jew "not by strength and not by might, but by the spirit of God doth man prevail". From a materialistic point of view you have the right to do what you have the power to do. Reinhold Niebuhr in one of his inspired passages said "living on a material level, men are bound to contend for physical prizes and use force in the contest with more and more deadly effect." The Prophet Isaiah with seething sarcasm, with scathing irony and with sardonic humor said "with part thereof he warmeth himself; with part thereof he maketh bread, and with the residue thereof he maketh a god and worshipeth it." One and the same thing -

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a material thing serves as fuel, food and deity. It is any wonder then that the psalmist whose intuition understood the promptings of the human heart described the predicament of the materialist in the words "he granted them their hearts' desire but he gave them leanness of soul."

I close with a story. Not long ago a woman in our congregation came to me for help because she was being consumed by hatred. She explained the circumstances of the hatred. I took from my shelf Boyer's volume "The Great Hunger." Peter Holm who was to evolve as the hero of his volume began life with an overweening ambition. He was an engineer. He made power his god, only to defined that he had feet of clay. He made gold his god, only to realize that, like Midas of mythology, his very heart and soul became metallic. He made commerce the supreme passion of his life, only to find that fickle fortune have given and taken away. Finally when he was altogether penitent and all but starving, a neighbor, who purposely permitted a mad dog to roam, attacked his child, who as a result passed away. He vowed vengeance. Some months later this enemy of his was about to starve and the time for vengeance seemed to have come. He divided the little food that he had with the man who had wronged him so greatly. He would not return evil for evil. The novel closes with these words "standing on the ruins of my life, I feel a vast responsibility. Mankind must right and be better than the blind powers that set its ways in the midst of its sorrows. It must take heed that the God-like within us does not die."

Where Do You Live? In a world of materialism, atheism, nihilism, violence and the class struggle which Russia today is trying to foist upon the world? Or do you live in a realm of spirituality and belief that "man does not live by bread alone, but by everything that cometh from the mouth of God."

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DAVID J. WISE, *Radio Director*

WHERE DO YOU LIVE? PART IV

Rabbi Louis L. Mann

November 23, 1952

As I come to the end of my series of four heart-to-heart discussions on the over-all topic of "Where Do You Live?" I want to express my gratitude for the magnificent response that has come to me through the mail.

I can think of no more appropriate text from the Scriptures for the closing address of this series, than the prayer of the Psalmist which in the original Hebrew consisted of two words "Ha-ve-nay-nee v-ech-yeh" and in English reads: "Give me understanding that I may live." Jews have always drawn a sharp distinction between making a living and making a life. In an atomic age, without understanding of God's laws of righteousness, we may cease even to exist. Science has annihilated time and space. A world that has grown geographically smaller, must in the nature of things grow morally and spiritually larger. Brotherhood once a dream and once a vision has now become a necessity — a dire necessity. Unless we develop mentally and spiritually to the same degree we have developed mechanically and technologically, we shall have, we will have created a Frankenstein that will turn around and crush its very maker. Unless we return to the source of all goodness which is God, the birth certificate of the atomic age may become the burial permit of civilization.

I.

What are some of the obstacles that make for mere existence rather than life? The first that I would discuss with you is perilous prejudice. I use the word "perilous" advisedly. "Prejudice" comes from two Latin words, "pre" and "judico" "to judge beforehand", before one has the facts and therefore often contrary to the facts. It is comforting to know that no one is born with prejudices. Psychologists assure us that we are born with but two instincts: fear of equilibrium and fear of loud noises. Prejudice is a product of our environment. Our parents, our teachers, our playmates, our newspapers, our radio and television may serve as instrumentalities of inoculation and indoctrination. Psychologists have revealed that the words we use influence the ideas we think more than the ideas we thin influence the words we use. Some time ago there appeared an "Encyclopedia of Ethnophaulisms." The word is not in the dictionary. It is made up of two Greek words "ethno", from which we get our English word "ethnic" and "Phaulus" which means "Slurs". Just think of it, 10,000 horrible, ugly lying slurs that every people on the face of the earth has used against every other people on the face of the earth! And then we wonder why we don't all love one another! A home in which such words as "dago", "wop", "kike", "nigger", "bohunk" and other unfortunate expressions are used, is a home in which children are doomed to have their religion undermined and their sense of decency weakened. If prejudice were abolished snobbery would disappear and

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discrimination would be descimated; if prejudice were abolished the heartaches of children and the hurts of adults would be minimized; if prejudice were abolished we would no longer proclaim the fatherhood of God on a Sunday and destroy the brotherhood of man on Monday; if prejudice were abolished Christianity would no longer be Christless and Judaism would no longer be Godless; if prejudice were abolished the F.E.P.C. (Fair Employment Practices Commission) would not be necessary and would not have failed in becoming a law; if prejudice were eliminated higher education would no longer operate on a lower level; if prejudice were abolished man's inhumanity to man would be eliminated. Were do you live? In a realm of poisonous prejudice or in one of tolerant open-mindedness?

II.

The second of these obstacles that we must overcome if we would live rather than exist is rancorous racialism. The idea is founded on Chauvenism, misguided nationalism, perverted patriotism and other divisive thoughts. The most explosive myth in the 20th century is the idea of race. Myth-making is mis-shaping the world. We have been taught incorrectly, unscientifically and most erroneously that there are superior and inferior races, that there are pure and impure races, that there are master races and slave races, that there are backward races and forward races. Anthropologists and ethnologists who alone speak with authority on this subject, brand such concepts as absolutely and irrevocably false. There are no backward races, but there are races held backward, not by forward races, but by froward races - froward means wicked. Rancorous racialism served as an entering wedge for Hitler's brutalitarianism. Rancorous racialism was Mussolini's alibi for the crucifixion of Ethiopia. Rancorous racialism caused America in 1922 to exclude Japanese from its meager and negligible quota of immigration and thus prepared for Pearl Harbor in 1941. Rancorous racialism has been the mental poison for all reactionary movements. Rancorous racialism has prevented the defeat of the poll tax and the promulgation of a national anti-lynching law. Rancorous racialism has undermined all the teachings of religion that proclaim "Have we not all one Father, has not one God created us all, why then deal treacherously one man against his neighbor?" The second is rancorous racialism. Where do you live? In an atmosphere of loving-kindness, or in one of rancorous racialism?

III.

The third is pernicious power politics. Our Bible teaches us "not by strength and not by might, but by the spirit of God does man prevail". By our actions we have denied, belied, defied and decried the protestations of our faith. The United Nations gave the veto power to the five strongest nations thereby paying tribute to the god of might and denying the God of right. Small nations had no veto power but were vetoed out of their power! The jingle that originated in barbaric days, comes to life once again:

"The good old rule
The simple plan,
That they should take that have the power,
And they should keep who can."

Some day — to use the words of the Bible — "It shall come to pass in the last of days" - some day we shall learn after crossing oceans of blood and walking upon mountains of human corpses that unless we fortify justice we shall be compelled to justify force. The tragedy today is that unless we used force, which we know is not the answer, we shall be crushed by force. This, I tried to point out to you last week, follows inevitably the teachings of the teachings of the crude atheism and the stark materialism on which Communism is based. The third then is pernicious power politics. Where do you live? In a world of prophetic vision in which right makes might or in one of destruction and devastation in which might supposedly makes right.

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IV.

Finally what causes us to exist rather than to live is Godless greed. Aristotle in one of his inspired moments said that "if you understand any one virtue, you will understand all virtues because any one virtue if completely analyzed in the nature of things includes all others. Justice for example includes mercy otherwise it would not be justice. Mercy for example includes justice, otherwise it would be merciful. Godless greed includes almost all the vices in our day. More and more people want more and more pay to do less and less work. Of course I know of the high cost of living but beyond this there is an emphasis as possibly never before, upon pay and a slighting sneer toward the service to be rendered. Carlyle once said "Labore est orare" - "To work is to pray". Two thousand years earlier the Jews used the same word "abodah" to mean work in a sense of labor and service to God in a sense of prayer. What a colossal eloquence may be found in the mute silence of word formation! If we read the early history of America in such books as "Robber Barons" and see how the water-falls, the timberlands, the mineral and coal mines, the fertile valleys and the natural resources that God so abundantly gave to this blessed land, were monopolized by sheer force to be used by the few, to be misused and abused by them, we shall know what is meant by Godless greed. There is no reason in our day of technological mastery and mechanical supremacy to have ill-fed, ill-housed and ill-clothed human beings. Godless greed means just what it says, a greed that excludes God. Nay, it doesn't exclude God, it excludes people from God. God is near unto us only when we are near unto Him. We pray not that God should be on our side, but that we should be on the side of God. In two Hebrew words - "Ha-ve-nay-nee v-ech-yeh", we have greatest prayer of all times: "Give me understanding that I may live". Do we live in a world of Godless greed or in one of yearning for God's presence? Where do you live?

IMPORTANT MEMORANDUM TO ALL "MESSAGE OF ISRAEL" LISTENERS

Effective w i th the broadcast of Sunday, December 27, 1953, your MESSAGE OF ISRAEL will be heard from 10 to 10:30 in the Eastern Time Zone----and correspondingly throughout the United States and Canada----instead of 10:05-10:30.

We sincerely hope that you w i ll be with us at our new time.

We know that you...and all our friends...rejoice with us at the good news that our program will now be 5 minutes longer than it has been since early in the summer of 1953, when the 10-10:05 time was used for a news broadcast.

I am sure that the American Broadcasting Company...and its independent affiliated stations....would like to know of your appreciation if you would care to drop them a line. The address is 2040 Broadway, New York City, attention Miss Ruth Trexler.

.....David J. Wise, Program Director

Not long ago a cartoon appeared in one of the magazines. It showed a physician facing his anxious patient and saying, "This is a very serious case. I'm afraid you are allergic to yourself."

That's right. Some people are allergic to themselves. They live in rooms surrounded by mirrors. Whichever way they turn, they only see themselves.

There once was a young boy apprenticed to an old window glass polisher. He was learning the trade. The old man called the boy over to a window, took a little bit of silver quicksand, rubbed it on the back of the window to make a mirror, and said, "What did you see?" The lad pushed up close to the window and said, "Why, I see myself." The old man took a cloth rubbed off the quicksand and said, "Now what do you see?" The boy looked through the window, and said, "Why, I see people — dozens of people going to and fro!"

Just a little bit of silver, and all we see is ourselves! We need to change more mirrors for windows. We get much more out of life if we see the world instead of just ourselves.

* * * * * *

Disraeli, Prime Minister of England, once said, "Life is too short to be little." How true that is! Some people are grave robbers. They won't let dead corpses alone. They insist on digging up old grievances. But life is too short for grave robbing. There is a great secret in handling grievances, blunders, disappointments, reversals, lost opportunities. The secret lies in two words: "Forget it!"

The art of forgetting at the right time is a rare skill. Schools teach children to remember. But sometimes we need to know how to forget. It may seem peculiar to you, but to find the key to living you have to be able to say to yourself every once in a while: "Forget it!" Forget the time you were slighted! Forget the argument you had with your friend! Forget the oversight and the unintentional hurt! Forget those failures, those worries, those fears you are rehashing in your mind. Look ahead, not backwards. That't where the key to living lies — in the future. The door to your house of happiness will remain locked if you don't look to the future with hope and courage and faith! You have the key in your hand — the key to living. How are you going to use it?

The ancient Prophet Isaiah said so well, "In quietness and confidence shall be your strength." In the quietness of this moment, stop and make yourself a few promises.

Promise yourself to get the most out of life.

Promise yourself to be as careful about maintaining your standard of thinking as you are about your standard of living.

Promise yourself to concentrate more on the inner quality of your achievements and a little less on life's outer packaging.

Promise yourself to seek a calm center of life by living one day at a time.

Promise yourself to be a real person and discard those alibis and open the windows of your soul to the world about you.

Promise yourself to forget those old grievances and learn from life's mistakes a lesson or two for the future.

If you make these promises and start living them today, you will find from this moment on, your life will be different! You will have found the key to living.

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DAVID J. WISE, *Radio Director*

THIS BUSINESS OF LIVING

Rabbi Sanford E. Saperstein December 27, 1953

This morning as we face toward a new year in our civil calendar, many of us seek some practical, down-to-earth guidance in making the most of our lives. In the form that I offer some suggestions I take my cue from the rabbis of Israel. They understand that the technical language of religion must often seem terribly abstract and other-worldly to men of affairs. And so they did not hesitate to use the homeliest parables. They turned the common incidents of existence into striking metaphors.

Thus, I frame my observations this morning the more familiar language of our business world as we examine "this business of living". For life can be looked upon as an enterprise; each of us becomes a proprietor, a shop-keeper of a limited inventory of days, skills, strength. From time to time we are called to give an accounting, until finally some day the "Great Auditor" will call in the books.

A salesman came into a client's office one morning. When he entered, the man at the desk was busily tearing sheets from his calendar pad and throwing them into the waste basket. "Wait" said the salesman. "Don't you save your check stubs and go over them to see how you've spent your money?" "But these aren't check stubs", the client protested. "They're only days!" The salesman looked at him quietly. "Say that again--slow," he asked. "Sure" the man at the desk smiled. "This isn't money. They're only....." And then the meaning broke through, clearly and strikingly.

Teach us to number our days, says the Psalmist. In other words, teach us to budget our lives, to count the check stubs of our days. The essence of budgeting is to draw the line between the important and the unimportant, is it not; to put the trivial things in their proper place so that the worthwhile, significant, enduring and essential things will not be lacking.

Is this the way we plan our lives though? If we want to make a going concern of this "business of living", some of us will have to set aside more time for our children and our families. We get so embroiled with the business that is intended to provide our children with the means to purchase the <u>good</u> things of life, that we deny them the <u>best</u> things...our companionship, the strengthening influence of our presence, the instruction of our example. We hear of "invisible losses" in a financial venture. I speak of the tragic, unnoticed drainage of good when we fail to put on our agendas time for the sharing of experiences with our loved ones, a leisurely moment for saying grace, for intimate conversation, for participating in the lovely round of ceremonies that are our religious heritage. 'Contents make a house. Contents transfigured by love, by idealism, by religion--make a home."

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RABBI JONAH B. WISE

These are the things that ought to have the A-1 priorities for us. Alas, many of us who look back on the check stubs of our days and note where and for what we spent the best of our time and energy must confess that many of our claims to really high standards of living are only superficial and pretentious. Perhaps the most important thing an artist must learn is the knack of eliminating the non-essentials from a scene to emphasize the important things. The artist of life must know it too. As the late Justice Brandeis said once: "I have only one life and it's short enough; why waste it on things I don't want most."

There is something else we can wisely budget for this coming year. That is in the realm of our emotional life. How pathetic we become when we tear a passion to tatters over a bagatelle. How pitiable if we lose our temper over someone's minor error, when we coddle envy for someone else's ephemeral possessions. It makes us foolish wastrels. For if we expend our emotions on trifles, we spoil ourselves for the proper responses to the matters that ought to evoke our strongest feelings. Yes, there can be room on our emotional budget for hate — for hate of prejudice and war and exploitation of others; there can be room for envy, the envy that selfishly desires fine character and noble deeds; and anger, too, yes, the righteous indignation that we ought to feel when cruelty or injustice is done. That is proper budgeting for this business of life.

II. This brings us to another aspect of this "business of living"—the technique of spending. There is a secret here we ought to learn and keep. Ordinarily good management in sore or factory means the limitation of expenditures. It is quite the reverse for the enterprise of life. Having once budgeted, the greatest profits come to those who spend recklessly, extravagently, generously. For we make a living by what we get—we make a life by what we give. What causes our failures, often, is not that we do not engage in worthwhile things, but that we act like spiritual paupers when we do. Take this matter of prayer. Come into the sanctuary with dragging feet; bring only your body and leave your heart outside, and yet shall depart as ye came in, neither spiritually enriched nor enlightened. But - "Give it all you've got", as we say colloquially, tune your mind to an enthusiastic receptiveness, thrust into the formulated words your own driving need and yearning, and, my friends, your prayer will be answered in the sense that you will achieve your purpose—whether it be insight, courage or consolation. This applies to all areas of our existence—don't dabble your toes, plunge in with verve and enthusiasm. For the peculiar economics of the matter is summed up by this -- you get just as much as you invest of yourself. The important causes of this world need enthusiastic, cheerful lovers; not kindly disposed camp followers. So consider well what your precious hours and days will be spent upon—and then fling them away magnanimously. Make the great and good things the recipients of your whole heart—not a discounted portion of it.

III. Finally, it is wisdom in this "business of living" to make the most of what we have. We ought not neglect our uncollected dividends. I have read somewhere that there are $50 millions of dollars in more than a million accounts in the national banks of this country that are referred to technically as "dead money". It represents deposits that have been forgotten. That is a situation that many of us are in. In so many golden realms — in literature, art, music, in the accumulated assets of the centuries earned by the productivity of men of genius, not to speak of the wealth of religious ideas, principles and programs—we are heirs to deposits that we have never claimed. We can grow rich upon these things without impoverishing anyone else; we are the poorer unless we withdraw these deposits of dead wealth. What was said of books applies to much else besides: "Great literature is not about immediate problems, necessarily, but always something which fortifies the spirit

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with great and enduring things." How we need such strength, such fortification in these trying times. Shall we consent to remain poor, little rich people sleeping on bags of spiritual gold?

And that brings me to the last item that I refer to your consideration in this "business of living"; our need for reserves. The reserves I refer to help us to live beyond our limited human means. These are days when our usual resources; science, political power, material wealth, these old standbys no longer seem to be able to help us meet the demands that are placed upon us. Many of us are not only physically exhausted -- we feel emotionally, spiritually drained. What can we do, where can we turn when we seem to be on the verge of spiritual bankruptcy. The last word in successfully facing this business of living as individuals and as a nation, the last word and the first word is God -- the never-failing reservoir of strength, the Rock of our life and the shield of our help.

O, God, help us to turn to good account this life with which Thou hast endowed us. Grant us the wisdom to make this coming year one of spiritual enrichment; to budget for what is noblest; to spend ourselves for it to the fullest; to draw upon the rich assets of spiritual capital deposited through the centuries and to draw the strength, stamina and courage to meet our obligations in reliance upon Thee who has designated us as co-partners in the building of Thy Kingdom.

MESSAGE OF ISRAEL

UNION OF AMERICAN HEBREW CONGREGATIONS
UNITED JEWISH LAYMAN'S COMMITTEE INC.

UNION HOUSE OF LIVING JUDAISM, *838 Fifth Ave., New York 21, N. Y., TEmpleton 8-2223 or REgent 7-8200*

AMERICAN BROADCASTING COMPANY • Every Sunday, 10-10:30 A.M., New York Time

DAVID J. WISE, *Radio Director*

LIGHT THEIR LIFE WITH FAITH

November 1, 1953

Rabbi David Jacobson

All during this month of November, Americans of every creed, and even those who do not profess any religion, are being urged to attend worship services. In every town throughout the nation, some part of a great advertising campaign will appear. A voice on the radio, a scene on television, a sign on a billboard, a card in a bus, a poster in a store window, an appeal in a magazine or newspaper will urge: "LIGHT THEIR LIFE WITH FAITH - BRING THEM TO WORSHIP THIS WEEK." This program of religious emphasis has been undertaken by leading laymen of the major faiths of our country, and is supported by twenty-three national religious bodies.

The reason for this extraordinary effort, sponsored by the Advertising Council, is the concern felt by many thoughtful citizens that our beloved nation, which had its very origin in religion, has drifted away from its firm foundation of faith and might well lose a part of its invaluable heritage.

Because almost one-half of all Americans are not members of any religious group, because two-thirds of all Americans do not attend services regularly, because one-third of all Americans never go to a house of worship, because nearly one-half of all American children do not receive continuing religious instruction, you and I are asked to think about these disquieting facts and to consider what we can do to brighten the flickering lights of faith.

The one thing we cannot do is attempt to force people to join a church or synagogue. The freedom which this land of liberty offers to each person to believe and worship as he wishes is also the freedom not to believe and not to worship if he so desires. Religious liberty cannot tolerate any form of coercion. Its appeal is always to the mind and to the heart.

What, then, is the reason we advance to those who neither attend nor support a congregation, that they should do so? The most compelling reason for affiliation is that every church and synagogue offers a week-by-week program and a longtime objective which meet our deepest needs and which evoke our finest response of effort, feeling, and thought. What is a synagogue or church? The best definition I know is this: "It is a friendly group of people, learning how to live." Consider what is implied by this definition.

First of all, the church or synagogue is friendly. The members of every religious fellowship recognize the extreme importance of making each person know that he is wanted and appreciated. In the sanctuary, you are never to feel isolated or estranged, because there you are at home. There you are greeted as a brother or sister, with all that these words imply in affection, association and responsibility.

A beloved legend explains the choice of the location for the ancient temple in Jerusalem. Long before the sanctuary was built, so runs the story, the entire area belonged to a farmer who had two sons: one married, the other a bachelor. Upon the

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father's death, the land was divided equally between the two brothers, who made their homes on opposite sides of the field. Each was anxious about the well-being of the other. The bachelor meditated: "My brother needs to provide for a family, while I have only myself to support." The married man mused: "My brother is so alone. He ought to be compensated somehow for his solitary life." Both of them were stirred to action by these thoughts. Each heaped his arms with grain and gifts for the other, and silently and secretly walked across the field to deposit his offering in the barn of his brother. The next day both were amazed at the seeming miracle, for their own store of goods had not been diminished in the least by their generosity. That very night each again made his kindly excursion, and also the next night. And in the bright mornings they were astounded at the wonder of giving without depletion. But, at last, at the time when the harvest moon was full, while pursuing their errands of loving kindness, they stumbled into each other. Instantly they realized what was in the heart of the other. They embraced and wept, with overpowering affection. The story goes on to say that at the very spot where the brothers revealed their love, the temple was built because that spot was the most hallowed, the most divine.

So today, our temples and churches are shrines of brotherly regard where the clash of conflict is stilled, where the sting of indifference is soothed, where the callous impersonality of modern living is melted away. Now, of course, this is the ideal. It is not always found so in practice. Every house of worship is not a perfect example of a perfect society of friends, but the principle that it constitutes a band of brothers is still the goal.

The church or synagogue sometimes fails to meet the high test only because a congregation is a group of people who are learning. We are not saints, but we are all trying to become more saintlike. The fact is that a congregation is composed of people - people of all kinds: those who are wise and those who are simple; those who are outward-going and those who huddle within themselves because they have been hurt; those whose conduct is impeccable and those who are badly tarnished through their own fault br by reason of circumstance; those who are gifted and those who are like most of us - in short, people. Their one common characteristic is that they are all trying to learn. Those of us in congregations are engaged in a desperate race with time - the time span of our lives and the time span of a befuddled society. There is so much to accomplish in the years that are allotted. All the injustice, weakness, meanness that cling like rust must be replaced with wisdom, tenderness and nobility, so that we can function individually and together like polished pistons in a great engine of mutual endeavor.

What we are trying to do is to learn how to live. We are trying to make sense out of the buzzing confusion of the world. We are trying to apply wisdom to the details of our own life and to all the relationships between ourselves and other people. The reason people can, in houses of worship, repeat identical prayers week after week is that the process of learning how to live is not as easy as learning the ABC's. Once we master a particle of information, we have it for always, but spelling G-O-D and even partially understanding it involves the constant application of new tensions and new releases to every phase of our thinking, feeling and doing.

A person who enters into the door of a sanctuary may do so for some very specific need or because he is attracted by a particular activity. The Biblical Saul went seeking for some lost animals and discovered that the road led on to the prophet Samuel who, in turn, acquainted Saul with his high destiny as the first king of Israel. Similarly, the man or woman who joins a congregation finds that the road he takes is a highway leading on to a kingdom of which he may have been completely unaware. This kingdom is one in which no earthly person is monarch but a power whom we call God. The more we seek, the more we learn about Him. We discover beauty that we did not know existed. We find great silences that move us as no words can do. We find words, too, and ideas and plans and understanding, love of man and love of God, courage and goodness and greatness in ourselves and others. All these things, and more, are revealed as we pursue the path that starts from the sanctuary.

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To become a part of this friendly group of people learning how to live, it is only necessary to go to a house of worship and apply for membership. You will be warmly welcomed. As in the days of the ancient temple when the seeking pilgrim would approach the portals of the sanctuary and request: "Open to me the gates of righteousness, I would enter into them" - the response of greeting and thanksgiving from the entire congregation will be alive and warm in the spirit, if not in the words of those who long ago and ever since have gladly called out: "Blessed be you who come in the name of the Lord. We bless you out of the house of the Lord."

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WHY DO THE INNOCENT SUFFER?

Rabbi Milton Rosenbaum

November 8, 1953

One of the great problems which has troubled mankind through the ages is the problem of suffering where there should be none. "Why", ask the rabbis, "should a righteous person suffer evil while an evil person prospers?" Earlier, Abraham cried out in similar vein, "Shall the Judge of all the earth not do justice?"

As you can see, the problem of suffering that ought not be is one that continually eludes us. It has been the reason for the defection of many people from religion. How easy it would be to believe in God if this problem didn't exist. Everyone would be religious because religion wouldn't be a matter of belief but of certain demonstration. But evil exists and it is not of one piece. There are, therefore, many explanations of evil.

Why do the innocent suffer? The first and simplest answer is that the supposedly innocent are not as benign as they appear. For example, a devoted community worker may give as much time to philanthropy and community service as he does to his business. He may tax himself beyond human endurance, losing sleep, missing meals and worrying with other people's troubles as though they were his own. Yet when you read of his sudden illness of his death by heart attack, you are both shocked and amazed. You ask: "Why should such a wonderful man have to die so young? There doesn't seem to be any justice in that!"

There is no real question of justice here. This is a case of terrible self-neglect. Our rabbinic teachers, who were much opposed to selfishness and who preached and practiced self-giving, still were wise enough to point out to us: "Odom korov leatzmo." "A man is his own close relative." By this, they meant that a man should be sufficiently self-interested to take care of himself. Why should we ask "Where is God's justice?" in the face of a man's injustice to himself.

Why do the innocent suffer? Sometimes they suffer not only because of self-neglect but because of self-punishment as well. A woman I know has suffered hypertension for many years. Her doctors seem agreed that the only thing the matter with her is a sense of guilt for what she things was her neglect of her mother before her mother's death. Yet she was as devoted to her mother as a daughter might be. Shall we blame her many illnesses on God? Or shall we put the blame where it properly belongs - on her own punishment of herself. Yes, one reason for evil that occurs to the seemingly innocent is that their innocence does not extend to all phases of their lives.

But there is other evil. Pick up your newspaper on an autumn morning and you may read a headline something like this: "Stove explodes, Killing Child." A shudder runs through even as you read. Was it the child's fault that the kerosene stove exploded? Why did he have to die? It seems easier to blame God for such a tragedy. Yet it really isn't fair. An inflammable gas or liquid has dangers in its very

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benefits. The world isn't made up of magic substances which you twist to your whims. Kerosene can't burn when convenient and fail to burn when inconvenient.

Nature has its laws which God has established and which good sense should tell us to respect. The laws of the physical universe exist. We can't amend them or change them by our personal desires. Our sages understood this well when they said, "Hakol beyadey shomayim chutz m'yiras shomayim." "Everything is in the hands of Heaven except reverence for Heaven." Thus they explained that God is the architect of the world, that He makes the laws by which the planets circle in their orbits and by which a single amoeba breaks into two. The laws of chemistry and of society are both His gifts but man has his own free will. Man's neglect can be another answer to much of man's evil.

The problem of evil isn't exhausted. Think of the son who comes to see his dying father. The son arrives after his father has sunk into a coma. Knowing that death will soon overtake his beloved parent, the son says, "Oh, if Dad could only wake up and talk to me again." Such an awakening might bring happiness but it might bring greater anguish. In some illnesses, consciousness brings such agony to the patient that enveloping sleep is a benefit of immeasurable goodness. Yet what seems more reasonable than the son's plea? The simple truth in confronting apparent evil is this: We don't always know what are the alternatives to present evil. The statement, "It might have been worse," may offer us greater wisdom than we know.

Beyond that there is always uncertainty as to what is an evil in itself. In almost every instance, it is not the thing itself which is evil but what we do with it that counts. A hammer may be used for hitting nails or for crushing skulls. The hypodermic syringe may supply either insulin to the diabetic or heroin to the dope addict. Steel may make a sword or a plowshare. Is nitro-glycerin evil? It might blow you apart. Properly used, it can strengthen and sustain a weakened heart. Human intention remains the root of most good and evil.

Summing up thus far: We don't always know what an evil is. While we know what our sorrows are, we rarely know what the alternatives to those sorrows might be. We know how we have suffered but we often neglect to take the means to avoid sorrow or to oppose that which allows our suffering to come into being. Beyond that, we often punish ourselves and neglect ourselves to our own injury while blaming God for our self-neglect.

Yet when all our explanations are made, there still remain many experiences for which we can give no satisfactory explanation. Why an epidemic? Why should children be born deformed in body or mind? Why should those most unrelated to it be the first victims of war? There are many more questions we might ask for which we may have good but not satisfying answers. The answer to all this is that ultimately we don't know more than to have faith. It is easy to affirm from the evidence of evil around us that God doesn't exist or that God doesn't care about us, but there is neither wisdom nor comfort in such an answer. Faith is a better answer and a more consoling one and, in the last analysis, the only answer worth giving.

The answer of faith must be: First, God is both just and merciful. The Judge of all the world certainly will do justice. Evil will not forever triumph. We might not know the nature of mercy but we must have faith that it will be shown.

Second, we must appreciate that life is but lent to us. Our blessings are not ours by any certainty or right. They are the kindnesses of God which we knew not before they came into being and which we cannot expect to last forever.

Third, what is wrong eventually will be corrected, for there must be more to life than we see. The human soul is too precious to be lost forever when the chemical matter of our bodies returns to the earth.

Finally, faith must make us appreciate that we are each of us the very center

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around which the universe turns. The purposes of God in the world may be far different than we imagine them but we have faith that these purposes are good.

How then should we look at evil in the world? We know that some of it is avoidable, some of it is incomprehensible, some of it is a challenge that bids us overcome it. Faith supplies the answer to the inexplicable. For only faith in God can traverse the limits beyond which man's wisdom cannot attain. AMEN.

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LOVE IN 1953

Rabbi Harvey E. Wessel

November 15, 1953

Of all the many possible reasons for remembering this eventful year of 1953 when it passes into history a few weeks from now is the surprising, nay shocking, statistical information concerning love which certain published studies of the year have revealed. All who are in any degree concerned with sexual morals, or mores - all parents, teachers, social scientists, ministers, and just about everybody - will long be at pains to reconcile themselves to these disquieting facts about our society. Even if the facts have admittedly been drawn from a sample of fewer than 6,000 cases and therefore taken with some reservations, we shall still be facing, in 1954 and in the years beyond, the statistical probabilities of the Kinsey report on women, five years after his hardly less sensational report on the human male.

Any attempt to ease our concern and restore our balance results in little or no comfort. We may say to ourselves that nothing has happened but a disclosure, startling perhaps but nothing more. The revolutionary change that has now been noticed and noised abroad actually occurred thirty years ago, in the flaming twenties, and is nothing new! Ah, but it is something new merely to have the facts widely known as facts, brought into the open, and presented plainly for mature consideration. Now, and more and more as time goes on, we who are charged with responsibility for the guidance of private and public morals - we religionists, in particular - cannot accept these findings placidly but must somehow devise methods by which we may put to use our new-found knowledge of love in 1953.

Accordingly, in these few minutes, let us consider a fresh approach to the problems of love on the loose in our day and put aside as unavailing every natural impulse to be aroused, shocked, angered, or disillusioned. The irreversible trend of the times calls for attitudes more mature than indignation. Sublimation is both a better word and the key to a better way. By this is meant that, from the exalted vantage ground of religious faith, the situation which disturbs us at present may quite possibly transform itself from an apparent evil to a larger good as yet unrealized and barely glimpsed. The characteristic impatience with which youths and adults drive on to their licit or illicit satisfactions may conceivably lead to an early surfeit and to an earlier deliverance from romantic love than our present moral order makes possible. We shall learn at long last that our prevalent aesthetic moral and religious standards are pitched at an adolescent level and should be raised to a truly adult level if grown men and women are ever to stop behaving like children. In short, these unholy loves of 1953 may be interpreted as the adolescent throes of a society striving for the holy loves of maturity. Is it too generous, too indulgent, too improbable to identify today's maturing lover with the mystic in quest of God whose thought travels round the earth and among the stars, on and on, as though God were never found but always to be found afar off, behind the beyond? To the restless,

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discontented love-seeker, as to the far-ranging, disappointed God-seeker, words of Scripture might be addressed, from Deuteronomy, "This commandment which I command thee this day is not too hard for thee, neither is it far off; it is not in heaven, neither is it beyond the sea, but it is very nigh unto thee, in thy mouth, and in thy heart."

Love in 1953 is a known quantity, a measurable force, an analyzable and controllable drive in the heart of man - or so we are led to believe. One well-known psychiatrist has charted the course of love from its inception at birth. Calling it libido, he shows by diagram how this quantitative force leaves the circle of self and passes along a double pathway of male and female attachments. The growth of a child, boy or girl, progresses by stages of investment - the technical term for attachment - by stages of investment in parents, brothers and sisters, boy and girl friends; then in a number of light-o'-loves; and finally in mate or mates, children and grandchildren. To me, recalling this diagram often, there always recurs the questions, What happens to all the loves of a lifetime as they succeed one another? Is one love - say for a parent - disavowed and discarded when a new love - say for a wife - comes to a man? Or is the truth not rather that every earlier love contributes to every later love, amplifying it and thereby fulfilling the personality? As of human love, so of the love divine, - it grows, becoming ever more magnified and glorified with the deepening of thought and feeling, with the enrichment and enlargement of experience. The love with which we love God is like the flow of a river which rises to higher levels as tributaries pour into it, or like a cup which fills and runneth over. Varying the figure, the love of God is reached by ladder-like ascent, rung over rung, up from human loves. Or, again, lesser loves - child for parent and parent for child, for brothers and sisters and friends, man for woman and woman for man, members of ever-widening circles for one another - all distil, as the dew to form an essence - the essence which in very truth constitutes the love divine.

This essence, this end-product of human love in the love divine, this spiritualization or sublimation of love between the sexes, this love of God - of what use is it? What happens next? Where do we go from here? Should we not rather go on than back over the course we have come, repeating ourselves in many marriages or casual unions? Going on from here means doing the work of the world with a love which embraces all mankind and with a love which encompasses the whole earth.

The momentous conclusion of this matter of love in 1953 is God, and the point is that to modern no less than to Bible man the glad, triumphant moment comes - or may come - when the Lord is loved with heart and soul and might. That moment comes - if it comes - under the tutelage of lesser contributory loves which, when brought to maturity, purged and purified, are summed up and converted into a quality, like the divine doctrine of Deuteronomy (32,2), or like Shakespeare's quality of mercy which "droppeth as the gentle rain from heaven upon the place beneath."

Let it be carefully noted here that the love of God is no mere pious abstraction or decorative trait of the personality but manifests itself in discernible ways. Yehuda Halevi - the most beloved Jewish philosopher-poet of the Middle Ages - recommended observance of Pentateuchal commands, such as to love God with one's whole being, for the sake of the divine qualities which possess, transform and direct human behavior. "Let me impress upon thy mind," advised Halevi, "this principle: the essence of our whole law is contained in these three things: reverence, love and joy." The man or woman who approaches the multiple and infinitely varied situations of daily life with a sense of wonder and awe, who responds mercifully and tenderly to cases of tragic suffering and mischance, who balances the good against the evil and the better against the worse, and who "laugheth," as Scripture says, "at the time to come," - that man or woman breathes the breath of a soul which has attained to the last stage

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but one of its fullest possible development and has come to the seat of God to which Job aspired. The one last stage that remains to the heaven-aspiring soul is achieved only by the martyrs whose love of God exacts of them the total and absolute surrender of mind, will and strength. Of such stuff have been the martyrs of all ages and peoples; among the Jews, they have numbered in the millions.

Love in 1953 is beset by problems not easily solved. Every resource and agency of our American civilization is necessary to the thinking through and carrying out of ways to meet the present challenge to sexual morality. We do not take lightly the information that a third of today's unmarried women are no longer virgins at 25, or that two married women out of every five among the younger generations have been or will be unfaithful to their husbands. Religion is one, if not the chiefest, of the means by which mankind - especially in America - has advanced. A leading historian of our day has told us that civilizations fall rather from weaknesses within than from outer assaults. At such a time as this in our own and the world's history, while we wage a defensive cold war against one threat, let us not ignore the threat of another kind which would waste our strength and destroy us physically, morally and spiritually by reason of an inner rottenness. Human love, such as it is in 1953, maturing but not yet mature, might save us if pursued to its holy conclusions in the love divine. Verily, "Thou shalt love the Lord, thy God, with all thy heart, with all thy soul, and with all thy might."

PLEASE BE ADVISED AND TELL YOUR FRIENDS THAT EFFECTIVE EARLY THIS SUMMER AND CONTINUING INDEFINITELY, THE "MESSAGE OF ISRAEL" HAS BEEN SCHEDULED FIVE MINUTES LATER THAN IN THE PAST. IT FOLLOWS A SPECIAL NEWS BROADCAST.

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BEING FRIENDLY

Rabbi Floyd S. Fierman

November 22, 1953

"How to make friends" is a dominant theme in modern American life. When we want to compliment a man we say: "He makes friends easily" or "he meets people well" or "he's a friendly person". Contrariwise, when we want to speak disparagingly of a person we say: "he doesn't have any friends", "he walks alone", "he's friendless."

To possess the ability to win friends is an asset in life. However, "winning" is only half the story. How to keep friends, how to get along with people is just as important.

Judaism, which has devoted more of its writings to life problems in preference to distant theological concepts has given the subject considerable thought. How to keep friends, how to get along with people, family and neighbors, is germane to Judaism. Being men of the world, the doctors of the law who practiced a trade as well as being students, approached the problems of people realistically. Instead of discussing how to maintain peace, they discuss how to repair controversies. They attacked the problem from the point of view of patching up quarrels. They taught reconciliation. What is more, they placed it in a religious framework. The word repentence in Hebrew is derived from the Hebrew word "to return", "to be reconciled".

There is hardly a family that has not had a squabble during the past year. Many of us have had "words", disputes with friends or business associates. Sometimes these dissaffections are mended quickly. Very often they are not.

We in Judaism have a very practical method which leads us to return to one another. In this faith no altercation can extend for more than a year. Our life-wizened rabbis knew that it was not the original disagreement that divided families and broke up friendships, but the subsequent hurt upon hurt and slight upon slight that each inflicts upon the other until the original cause is obscured. Thus, they made it mandatory that a quarrel should not extend beyond eleven months.

Why is this? Because on the Day of Atonement, the holiest day in the Hebrew calendar, which is a confessional day, no man can seek forgiveness from God until he has sought forgiveness from his fellow man. During the year you may have had a dispute with one of your parents, with your children, with your friends, or with your business associate. According to Jewish tradition this discord may not extend beyond the Day of Atonement.

These students of the mind didn't discuss who was right or who was wrong. All they declared was that harmony must be restored.

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Furthermore, these wise men knew human nature. When we think that we are right, when we believe that we are the offended and not the offender, we are stubborn. Who shall initiate the reconciliation? "Note me", we say. "Let him come to me. He's the one who provoked the argument. He's the one who abused me".

So the Teachers have met this problem. By implication they have said: "No one has to come to the other. You are both here in the sanctuary. You are both participating in this religious service. Approach one another. Nobody has to "back down" or lose respect in this reconciliation. Come! Be brothers again, be sisters again, be friends again. "Make up."

Now, once concord is accomplished, there is no guarantee that we won't bicker again with the same person or the same people.

Of course this question involves mastery of ourselves. How do you master your temper? How do you learn to avoid a conflict? How can you sidestep personality irritation?

It is all well and good for somebody to tell you: "You must learn to control your feelings". Or if you are combustible when your mother or father tell you that you don't visit them as often as they think you should; or if you are a parent and your child criticizes you for telling his friends about his pranks in this early life, and there is an outburst, what do you do? How many reconciliations do you have before they are wasted away to nothing?

The profound rabbis have a wise answer for these perplexing questions. These men with incisive minds relate in discussing the return, that there are degrees of returning. They claim that the highest form of repentence, complete repentence, is when the same transgression comes to the hand of the transgressor in the same place where he committed it and he avoids it. This is a deep thought. It is relevent to life as the desire to be penitent. But reconciliation the first time, like penitence mending misunderstandings. The ability to be conciliated is just as essential in the first time, should help you eliminate the same "tiff" from happening again. Listen how carefully worded is the dictum: "a quarrel is at hand in the same place and you avoid it". The same conditions prevail, but this time you contain yourself. The parent accuses the child, the child accuses the parent; business associate assails business associate, but this time the offended walks away. He avoids a scene; he doesn't permit a break; he contains himself. Thus in an effort to maintain amity we learn to turn away. You may "bit your lip", you may burn inwardly, but morally you are victorious.

Thus it appears that the basic teaching is not "how to make friends" or "how to keep friends". What is important where it concerns our families or our neighbors is "how to be friendly". In Judaism which once again has instruction for the world through the teaching of its rabbis, we learn that we can be friendly by understanding and by accepting the virtue of reconciliation and the virtue of self-mastery.

Amen.

MESSAGE OF ISRAEL

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DAVID J. WISE, *Radio Director*

DEEPFREEZE RELIGION

Rabbi Leo J. Stillpass

November 29, 1953

A few days ago as I sat down to a delicious Thanksgiving dinner, largely consisting of foods taken from a deep-freeze, I had paused to consider one of the many things for which we are thankful. Our parents or grandparents had to provide their food supply daily, for they had no cold storage. The ice box enabled those of a later generation to keep supplies for several days, and the perfection of the refrigerator made it possible for our parents to make weekly food purchases. It is our generation which has been the benefactor of scientific achievement in receiving that wondrous mechanism, the deep-freeze, which preserves foods for a year or more, so that when they are defrosted they are as fresh and succulent as the day they were wrapped and put away.

Somehow the analogy came to mind that religion has been treated by a vast number in the same manner as our food supplies. Our forefathers found it necessary and fruitful in their task of building better selves to make use of religion on a daily basis; their children followed the practice of worship on several specific days during the week; our parents were satisfied to be called to prayer once a week; and to-day we Rabbis find our congregations filled to capacity on the New Year and Day of Atonement, as do the Christian clergy on Christmas and Easter, with congregants who bring the precious contents of their religion out of a frozen state for those brief periods and then hastily replace them in the deep-freeze lest they thoroughly thaw out.

Even though we keep special delicacies in our deep-freezes, we need foods for our daily use, and the same may be said of life - we need standards, values by which to govern our conduct between holidays, and I should like to propose the thesis this morning that, as Isaiah said, too many are trying to "dance upon two twigs", are "halting between two opinions". I feel that most are unwilling to take a clear-cut stand for that which is right in God's sight, and thus in daily living maintain or try to maintain a double set of values - one for daily life in the business, social and family world, and one which is kept deeply frozen to be defrosted only on occasional holidays when they think they are supposed to act as religious-minded persons.

----Simply put, I should like to ask my listeners to-day whether your religion is something you keep hidden in your Synagogue or Church and locked in a prayer book, or can you honestly and truthfully say "I have found my religion to be a way of life, the finest way of living, and I <u>am</u> living my religion?"

Supposing someone were to present you with a test on your real religiosity, how do you think you would score on questions such as these: Do you think about God? Most would unhesitatingly reply "yes", but I would remind you that after your children

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have passed the questioning age of four or five or six, they seldom think about God, and by the time they reach high school age, they are often embarrassed when called upon to pray and confess they do not know how. Many have not developed a fine concept of God at that age and really don't don't know what to think of Him. It is surprising but not unusual to discover children of twelve to fourteen years who still conceive of God as a man in Heaven with a long white robe and long white beard who gives things to people when they pray for them. Ask yourself who is responsible. Do you give your child the opportunity to thank God with daily grace at meals? Do you listen to your child say a nightly prayer in which he or she evaluates the day's happenings so as to improve conduct and attitudes the following day? Are you a passive <u>observer</u> of your child's religion, or a <u>teacher</u> by precept and example?

Psychiatry and common sense teach us that a child's growing God-concept becomes an extension of his ideas of his parents' justice, kindliness, love, etc. Do you live a godlike life in your child's eyes, or are you willing to believe an hour in Sunday School will take care of his religious needs? In our Sabbath Service we pray: "Enlighten our eyes to behold Thy guiding power in all nature, from the remotest star to our inmost soul. Inspire our hearts to love Thee and to make Thy will the Law of our Life." That is what I meant by the question "Do you think about God?" Do you, or do you wait until you attend services even to allow the word "God" to pass your lips?

Again in our prayer book we pray: "Look with compassion upon Thy children and grant us strength of love and purity of purpose, that we may live together in unity and work together in peace and concord, so that the well-being of all may be promoted, and Thy name, O God, be glorified in all the earth."

How strong is your love for your fellowman, and how pure your purpose? Do you pray these words, yet in daily life use your position in business, on a board or committee to embarrass or get even with someone else to satisfy your own ego and raise yourself by embarrassing others? Do you try to rid your life of its inefficiencies and insufficiencies or prefer to point out the weaknesses of others that your own might be overlooked? Could we not make life more meaningful by praying: "Teach me to do, O Lord, what my lips pray"?

We take pride that the prophet spoke and our prayer book quoted: "Have we not all one Father? Hath not one God created us? Why do we deal treacherously brother against brother?" Many have read these words often enough to have memorized them, yet in daily conversation categorize whole groups of people by false, ill-mannered and prejudiced remarks. Likewise they are the first to appeal with such a phrase when they hear themselves being thus categorized.

One of the finest sentiments concerning the practicality of religion for daily life is found in our Sabbath prayer: "How much do we owe to the labors of our brothers! Day by day they dig far away from the sun that we may be warm, enlist in outposts of peril that we may be secure and brave the terrors of the unknown for truths that shed light on our way. Let us then, O Lord, be just and great-hearted in our dealings with our fellowmen, sharing with them the fruit of our common labor, acknowledging before Thee that we are but stewards of whatever we possess."

What finer humanitarianism could be expressed? But is it part of your daily religious life? When called upon by your religious welfare funds, your community chest or United Fund are you "willing to sacrifice that others may not hunger?" or do you rather find some petty argument about your own small principles which prevent you from doing justly and loving mercy while walking humbly before God. When asked by the Red Cross or by your local hospital to donate blood, do you suddenly develop an imaginary high blood pressure; does your fear of fainting black out the picture of those who "enlist in outposts of peril that we may be secure"? When asked to

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give support to your synagogue or church are you willing to share, "acknowledging before God that you are but a steward of whatever you possess." ?

Fortunately most of us do not have to answer these questions until we stand before the throne of Judgment, which gives us time, short as it may be, to improve our way of living. On Tuesday next, Jews throughout the world will kindle the first Light of Chanukah, the festival of rededication to the great principles of religion and freedom. In a few weeks our Christian neighbors will kindle the lights of Christmas, a symbol of rededication to the great religious teachings of their savior. May these lights glow bright enough and strong enough during both of these eight day festivals to penetrate our hearts with their warmth and help us thaw out our religion so that it might remain not a cold frozen subject, but a soul-guiding and soul-satisfying daily experience.

Then will these lights truly dispel the gloom of pessimism which hangs heavily over the world to-day and light the path toward true peace under the Fatherhood of God through the Brotherhood of Man.

PLEASE BE ADVISED AND TELL YOUR FRIENDS THAT EFFECTIVE EARLY THIS SUMMER AND CONTINUING INDEFINITELY, THE "MESSAGE OF ISRAEL" HAS BEEN SCHEDULED FIVE MINUTES LATER THAN IN THE PAST. IT FOLLOWS A SPECIAL NEWS BROADCAST.

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DAVID J. WISE, *Radio Director*

GOD AND FAITH

Rabbi Morton M. Applebaum October 25, 1953

My theme this morning is "God and Faith."

In my contacts with individuals, I find not a few truly envious of those blessed with the courage, resignation and optimism, which are both manifestations and returns of genuine faith. Only the other day, while visiting a hospitalized member of my congregation, whom I found rather discouraged and dejected, the remark was made "Perhaps I really ought to try faith." She reminded me of another woman, whose following experience was told to me by her husband.

His wife was convalescing at a hospital when a certain non-Jewish acquaintance was admitted for surgery. The night before the scheduled operation, his wife decided to call upon her to wish her well. Reaching and finding the door to the room ajar, she was about to enter, when suddenly she glimpsed that Christian lady in prayer with one obviously her pastor. So she quietly withdrew. Later she returned, and as she told her husband, was deeply impressed by the clear calm and courage born of that woman's faith. She admittedly envied such faith and questioned, "Why don't we have it? Can it be that we are too sophisticated?"

Her queries be placed squarely before me for answer. I could not be sure that my answer would serve to fit her questions. Still I tried to satisfy him with something of what Judaism has to say about God and Faith.

Faith is a personal and spiritual relationship to God sustained by abiding belief and trust. As in the initial words of our Bible, so in the matter of faith, it is "IN THE BEGINNING, GOD..." The beginning of faith is the acknowledgement of God. Its genesis is in the ready and unquestioning acceptance of the major religious premise that there is a God.

What all too many people, unfortunately, fail to comprehend is that religion, per se, is not concerned in proof. The Bible does not argue for the existence of God. It simply sets forth as selfevident that God is. In like fashion does our Jewish confession of faith simply affirm, "SH'MA YISRAYL, ADONOY ELOHAYNU, ADONOY ECHOD. HEAR, O ISRAEL; THE LORD OUR GOD; THE LORD IS ONE." We echo the psalmist that "The heavens declare the glory of God and the firmament showeth His handiwork. The Lord is nigh unto all those who call on Him, to all who call upon Him in trut h." It is faith, in the first stage of its existence, which unquestioningly accepts such religious propositions and proceeds to wholeheartedly embrace God.

When any ask enviously, as did the woman of whom we spoke, "Why don't we possess such faith?" the answer is really not too difficult to find. Such simply have not yet

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brought themselves to first put their trust in God. They wait to first be convinced beyond the shadow of a doubt that there is a God. But religion, per se, we repeat, is not concerned in proof. Nor does faith which originates in the acknowledgement of God have any need for it. Theology does reason and deal with God, His being, His attributes, et cetera. But a far profounder knowledge than most individuals possess, or are prepared to acquire, is necessary in order to understand the reasoning of theologians. Therefore, the simple exhortation, "TRUST IN THE LORD WITH ALL THY HEART AND LEAN NOT UPON THINE OWN UNDERSTANDING." Life precipitates a choice. The religious fence cannot be straddled. One either does or does not choose God. Without God there can be none of the faith under discussion. God is the First Who precedes all else.

II

The second which follows is a gradual increasing faith nourished and sustained by the strength of its own belief in God. Such is the faith which is envied. Such is the faith which meets adversity with quiet courage and unshaken trust; which can say with a Job, "Even though He slay me, yet will I trust in Him." Such is the faith which approaches peace of mind and remains steadfast in exalted purpose and posture.

In my circle of friends are a goodly number of medical men. On occasions we have discussed faith. They readily concede that faith in their patients is a tremendous advantage. They cannot explain how it works. But they know from their experience that it does work. We, in the ministry, have our experiences and know the same.

I shall never forget that Sunday morning when an urgent telephone call summoned me to come quickly to a certain Catholic hospital. The voice which made the request was that of a Jewish M.D. His own little daughter was dying. A Catholic Sister had graciously offered to pray for her. But he preferred to have his rabbi. I went at once. He met me in the foyer. He led me first into a little room, turned and in tear-choked voice said, "Rabbi, Dale is dying. I am a doctor. But with all my training, I am helpless. All is in the hands of God. Please help me to pray." We prayed.

That episode fortunately did have a happy ending. The little girl did recover. I cannot -- no one can -- definitely account for it. It all remains part of the great mystery of life.

But this I know, for I observed it closely then, and frequently since, that under the stress of emergencies, God's being is not at all questioned. Individuals usually undecided or serenely unconcerned about God and indifferent to faith and prayer, suddenly change. Why even the inveterate dis-believer in such moments somersaults, even if only to impeach God's goodness, justice and mercy. In those moments His existence is no longer questioned. He is very real. And when God is acknowledged, then faith is conceived. However and alas, all too frequently it quickly aborts.

I particularly like the way Dr. Abraham J. Heschel, lecturing to a class at the Hebrew Union College, beautifully expressed it. Here are his words as recorded in my note-book. "Faith," said he, "is like a flashlight beam thrown ahead of us into the darkness. Its beam is always more visible when grief clouds about us. In some such events, an experience of faith kindles an unquenchable light. In the majority, unfortunately, it proves to be only a shooting star."

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Friends! It is very obvious that our lives and our world, beset by manifold fears and frustrations, hates and injustices, threatened by atomic and hydrogen war, can have no kind of peace without God, whence alone cometh our help. Nor can the courage of the faith we envy in others be had without accepting God first. The acknowledgement of God is the beginning of faith which is then nourished and sustained by the strength of its own belief in God. In joy and in sorrow alike, there are moments and experiences of faith which memoried can give permanence to one's faith. Having seen such to be a blessing — a consummation devoutly to be wished — we do say with the prophet Jeremiah, "BORUCH HA-GEVER ASHER YIVTACH BADONOY, V'HOYOH ADONOY MIVTOCHO. Blessed is the man who trusts in the Lord, and the Lord will be his trust."

Amen.

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DAVID J. WISE, *Radio Director*

LET THERE BE LIGHT

Rabbi Leon I. Feuer

October 4, 1953

In selecting an appropriate quotation for its seal, a great American university, Harvard, chose the Hebrew phrase, "Let there be light". These words appear early in the first chapter of the Book of Genesis, in which we find that majestic Biblical account of the Creation. This is the selection from the Scriptures assigned for reading in all Jewish Synagogues on the Sabbath of yesterday.

If one were called upon to select the single phrase most uniquely descriptive and characteristic of Judaism, no better choice could be made than, "Let there be light." How stirring and poetically moving is that opening passage of the Old Testament, "In the beginning God created the heaven and the earth. Now the earth was unformed and void, and darkness was upon the face of the deep; and the spirit of God hovered over the face of the waters. And God said, 'Let there be light'. And there was light."

The process of Creation is the process of bringing order out of chaos, like the sculptor, of giving design, shape, and purpose, to that which is formless. God fashioned the physical universe and life out of the primordial substance and the brooding darkness, and to the highest product of his labor, man. He assigned the task of completing the work of Creation by striving to achieve order and harmony in his personal life and in the Society of which he is a part. This is the Jewish view of God and man, and we may well describe Judaism as the religion or order, of rationality, of good sense and the striving for balance both in man's private behavior and in his relations with his fellow-men. Judaism rejects as evil that which disturbs or stands as an obstacle in the way of achieving that order and equilibrium — injustice, discrimination, oppression, or war, and urges men to labor constantly, courageously and hopefully to remove these obstacles, and so to create the good life and to build the good society.

The Genesis narrative implies that God knew that the design of Creation could not be fulfilled, nor its form emerge clearly out of the chaos and the darkness, except with the aid of light. The making of light therefore was the first specific act of His divine labors. Light had to precede man and all living things, the land and the oceans, the sun, moon and stars. Whether this is to be taken as a literally accurate or allegorical account of the origins of existence, we do not know, nor is it really important. What we most certainly have here is a statement of perhaps the profoundest and most important of all ideas and the one most essential to human welfare. Without light no progress or development is possible in man's life, for without it we can never distinguish that which is true, good, and right from that which is false, evil, dark and murky.

Light dawned for man, illumined the potentialities of his nature and talents, suggested the possibilities of his future on earth, when he became aware of his

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possession of a mind which could reason, analyze, probe and search for truth and knowledge both within himself and in the world outside. To that awareness we owe our science, philosophy, and art, man's spiritual and mental growth, as well as his amazing technical achievements. Judaism regards the mind of man, and the light which it sheds on his way, as the preeminent gift of God; its proper use to promote human welfare and development as one of our basic religious obligations. The Bible challenges us not only to have faith in God, but to strive eagerly to know Him and to understand His ways and His laws, so that we may become conscious and intelligent instruments of His will. It is not men of unquestioning faith which Scripture offers us as patterns to emulate but rebels, questioners, doubters - men who hold analytical dialogues with God, who challenge and debate with Him until they are thoroughly convinced of His justice and power, seekers for truth like Abraham, Moses, Jeremiah and Job.

We are living at a time which unfortunately might well be described as the age of revolt against reason. Such ages occur periodically in history when men seem to become weary of the struggle with their problems. Thinking becomes too much of an effort, and like a child seeking the protective arms of its mother, we want to go to sleep in the embrace of some total faith, which answers all questions and resolves all doubts. Such a mood is usually the reaction to a period of war and social upheaval. Humanity becomes spiritually and physically exhausted by fighting, suffering, and sacrifice.

What are the sure signs of these times? Totalitarian political movements, superstates, and superleaders, whose every dictum and opinion, no matter how much they fly in the face of reason, must be unreservedly accepted and obeyed, on penalty of imprisonment, torture, and death. The growing popularity of theologies, philosophies, and literary cults which urge us to accept as inherent and unchangeable the apparent evil in human nature, injustice and suffering as the inevitable price of living, and faith in a God whose ways we cannot and never will understand. Book burnings are a characteristic symptom of such a period. So is the trend growing alarmingly even in our own free country to try to control men's throughts and speech, and the rise to power of inquisitorial politicians who pry into men's convictions, not only with a view to controlling subversive, but of frightening away unfashionable or liberal political and economic views.

This attack upon reason and independent thought must be resisted and overcome or the results will be tragic. We will become chronically afraid of the truth, and the truth will therefore cease to make us free. Teachers and preachers will hesitate to speak the truth as they see it for fear of offending academic authorities and powerful parishioners. Scientists, especially if they are working for the government, will think more than twice before pursuing their research to its logical conclusion. The political liberalism, the proud flower of American democracy which has produced our unequalled progress for the average person, will be choked off at its source.

The most important message which the ancient religion of Judaism can have for us today is to warn us of these dangers to our mind and spirit, to encourage us to oppose the would-be destroyers of reason and liberty, and to hold aloft the banner of hope in the future. Judaism teaches faith in man's mind and capacities. It rejects the pessimism of the medievalists. Judaism opposes vigorously the notion that human nature is instinctively wicked. It preaches to the contrary that man is the child of God and carries God's image in his soul. By harnessing all his capacities for good, man can, with God's guidance, overcome the problems of war, injustice, and bigotry. Just as surely as the top of Everest was reached after repeated failures, mankind will scale the summit of its aspirations. If man truly believes in God, he must also believe in himself, in his ability to think through and to solve his problems. He must have confidence in his own inherent decency.

Let there be light! Flooding all the dark places of the earth and man's spirit, gradually ridding our existence of ignorance, superstition and fear, illuminating the path to the future, challenging men to think fearlessly, to hope indomitably, and to believe that God looks with favor upon the bold and the free who desire to build the better tomorrow for all His children. This is the message of Israel to our time.

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DAVID J. WISE, *Radio Director*

A GENERATION POWERLESS TO BE BORN

Rabbi Selwyn D. Ruslander

October 11, 1953

All of us need assurance that in this harried world there is the possibility for hope. We have developed a feeling of depression and of impotence as we attempt to dream in this harried world. Our reaction to the Korean Truce is evidence of our mood. No bands played as they did on November 11, 1918; there was no tremendous outpouring of joy throughout the world as on V-E and, subsequently, on V-J Day.

The other day I watched two small children playing with their dolls--such play is ancient indeed. But the game had a new twist. They had gathered together all those dolls which always litter the bottom of a play-box--dolls with missing arms, with broken heads and eyeless. When I asked these children what they were doing, they said that they were playing that these were Korean children and that they were taking care of them. It was a sudden shock to realize that we are now rearing a young generation which takes it for granted that other children should be dismembered, maimed, blinded and scarred.

Almost coincidental with the announcement of the peace came a story of another event, the results of an archaeological expedition in the Near East. There scientists had dug through the debris of ages, had assembled scattered pottery fragments of civilizations which had built one upon the other; Bronze Age upon Iron Age; Iron Age upon Stone Age; Stone Age upon Cro-Magnon; Cro-Magnon upon Neanderthal. And at the very bottom of the pit was found the shattered skeleton of a small child. Each civilization had disappeared. All that was left of their lives and creations rested upon the skeleton of a murdered child.

I must confess the school learned words of Matthew Arnold, written almost a century ago, have recently pounded upon my memory, striking a receptive chord in my reaction to our own generation: "Wandering between two worlds, one dead, the other powerless to be born."

Is man impotent to save himself? Is the new world for which we dream really powerless to be born? The answer to these queries rest squarely upon the way we honestly respond to the Psalmist's question: "What is man that Thou art mindful of him, and the son of man that Thou thinkest of him?"

The cynic answers and says: "Man is at best a simian with an overdeveloped mechanical ability, but he is not much wiser than the ape in his use of his talents. Look at his silliness, if you will. He builds his cities where the trees provide the wood, and the watershed supplies him with drink, and the fields show promise of plenty. Then he cuts down his forest, destroys the watershed, exploits the earth, and eventually creates a desert where once had been an oasis. Then he must seek new locations for his habitations. So has man done since recorded history, even into our own day."

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"Occasionally", the cynic continues, "by a freak of evolution a man rather than a super-simian is created. He sees the silliness about him. He pleads with his fellows the necessity of a kind of balance in society which he calls justice and of the virtues of living in harmony with one another according to what he calls moral laws. And what happens when this man lives in a society of super-simians? At the least he is repudiated, castigated, frequently tortured. At worst he is killed. And then, once he is dead, he is labeled a 'prophet', his words inscribed in books sacred to the simians—but only infrequently read and seldom understood." The cynic rests his case.

The mystic answers, "This is but one side of the story." Read further in the Psalmist. He answers his own question, "What is man", and says: "Thou hast made him but little lower than the angels and has crowned him with glory and honor." Don't you remember the story of creation, the parable written within the Bible that tells, even as our modern knowledge informs us, that the world was so perfectly balanced that it was able to produce man? The Biblical parable called this state of creation Eden. But there arose an anti-God, a serpent which tempted him, forced him to leave his Paradise. In each generation man has called his temptor by different names: Satan, environment, libido, but it matters not whether we use the language of religion, of demonology, of sociology, or of psychology. Man must still achieve slowly, laboriously, by the sweat of his brow. It is his destiny to do things the hard way. Only when the breath of God can conquer the dust of creation, the earth form becomes totally submissive to the spirit, will man throw off the ancient curse and find peace and contentment.

The spirit of Liberal Judaism answers both these interpreters. "You, my dear mystic, are uttering the sweet words which have been heard for a thousand years. Undoubtedly they are comforting, but those who follow your counsel invariably blind their eyes to the world about them." It is no accident that the Talmud tells of one of the ancient rabbis who penetrated the veil of heaven and went blind. For blindness to the world is essential to what is called the total emphasis upon the spirit. Nor is it coincidental that Simeon Ben Yohai, the great mystic of the second century, did his most creative work while hiding in a cave for thirteen years.

"As for you, Oh cynic, I have harkened to your voice for a thousand generations. I have listened to it in the words of Ecclesiastes and the only result of such cynicism is doubt and the result of doubt is the inability to do more than bemoan one's fate. Neither of you read far enough in the Psalmist. The Psalmist not only asked 'What is man' and said that he was little lower than the angels but he also continues, 'Thou hast made him have dominion over the works of Thy hands.'" Certainly there is evil in the world; but exactly what or why is evil, we know not. Philosophers and theologians of all faiths have wrestled with this problem from the earliest moment of recorded history. Perhaps evil is purely an illusion and that man is like the gold of the mine; when freshly torn from the rock, it merely looks like the rock it is; but, when the stone is beaten, washed, burned and polished, then the gold appears a gleaming precious metal. Whatever evil is, the solution to evil is neither its acceptance as inescapable nor its rejection as unreal but to conquer - to have dominion over it.

There are three ways we can begin to go in our conquest of evil; the first way is this: Build the type of world in which goodness will crowd out evil. Evil, like the garden weed, cannot grow in carefully cultivated soil. But evil thrives on indolence, prejudice, ignorance and passivity.

Two, atone for the evil you do. Atonement is a personal thing that requires the self-admission of error. You atone in two ways: by prayer and by making right the wrong you have done.

Three, learn to think of yourself as the child of God. Our rabbis taught that

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the human being is more precious than the most precious vessel because it's made by the greatest of the master potters: God. If you respect yourself, you will respect the good that is in others.

Certainly there are many other ways of conquering evil but this is a beginning and a beginning can eliminate despair. When man seeks to create the Kingdom of God on earth, each humble action brings that Kingdom of God closer to reality. Then we need not view our world and cry out "The times are out of joint"—"Oh Tempora, Oh Mores"—but rather, as the Psalmist proclaimed, "Oh Lord, our Lord, How glorious is Thy name in all the earth! Whose majesty is rehearsed above the heavens!"

MESSAGE OF ISRAEL

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DAVID J. WISE, *Radio Director*

MERCY — OUR GREATEST MIGHT

Rabbi Alan S. Green

October 18, 1953

Dear friends: One of the great assurances to which the religious person clings is the knowledge that all living things can be renewed. There is nothing that isn't worn down by time and circumstance. If you drive a car you know that there is always a tire, a muffler that has to be replaced, or the whole thing to be traded in. But we ourselves do not want to be replaced, nor to be traded in, we want to be renewed. Therefore the earnest entreaty in the Jewish Prayer Book: "Hadesh Yamenu K'kedem — Renew Our Days as of Old."

We know that life has worn us down, too...not just in body, but in spirit. Perhaps it's our sense of wonder that has been dulled by the years, or the high hopes that once we held for our own personalities, or for our professions, or families. Each one looks back to the "good old days" of idealism and hope. "If only I could reaffirm them now!" The first part of the prayer we quoted tells us how we can: "Hashivenu Adonoy Elechah VeNashuvan — Cause us to return unto Thee, O Lord, and we shall be restored." Give us the vision to see again that Thou art the central motive of our life, then all the tension that keep us from our dreams will fall into proper place and be absorbed, and we shall, indeed, renew our days as of old.

I believe there is one quality in particular that hungers for renewal not merely in our personal lives, but in the philosophy of our country as a whole. It is the quality of mercy, of human compassion. "Like as a Father pitieth His children." There is no one who did not begin his life with a keen feeling for this virtue. To the child there is no condemnation more severe than to pronounce someone "mean."

Have we allowed our yearning for a life surrounded with kindness to be brushed aside by the pressures to be efficient, business-like, impersonal in this high-speed age? Then let us pray: "Renew our days as of old."

The true Jew knows that his people has prided itself on being Rachmanim b'ney Rachmanim — more merciful even than the merciful, and on following the Bible's command to know the heart of the stranger, of the servant and the downtrodden, "for ye were strangers in the land of Egypt." And the devout Christian follows the word of the Gospel: "Blessed are the merciful."

After all, people do not care whether you drive a Cadillac or a Chevrolet, but they never forget that when they were in the hospital, you weren't too busy to visit them, or when they were in trouble, you came and said: "What can I do?"

You and I know business and industrial geniuses. Some of them are very happy, some are not. In the plants of the very happy, which I have had the privilege of

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RABBI JONAH B. WISE

visiting, I have always heard the same comment by the men: "The boss knows the first name of every man who works here, and if his wife is sick, he comes up and finds out how she's doing. Sometimes he takes him into the office and gives him a little help over the hump in the road."

The strange thing is this — and it applies to every one of us: the man who says: "Don't tell me about the other fellow's trouble, I have enough of my own" imagines that he's thus keeping down the sum total of his aggravations. But he isn't, he is just locking himself in his own forever. But the one who takes on the other's burden, finds his own somehow lighter, and gains the strength to bear them both from the world of optimism and affection that he has created about him.

A world of optimism and affection! Isn't that what we want our country to be building, too? And it can be, by restoring the same principle of mercy. This land was once the sure hope of the world because it took pity on men. It took simple souls who were vassals of kings and made them here free citizens, for "all men are created equal" and the purpose of government is to promote their "life, liberty and pursuit of happiness."

With this doctrine of human compassion, our land became the haven of mankind. If the potato crop failed, there was America; if pogroms threatened, if tyrants hounded you for political crimes, there was America; if petty administrators tried to crush your soul, you could sing your song, write your message in America.

> "Give me your tired, your poor" called out the great Statue of Liberty,
> "Your huddled masses yearning to breath free,
> The wretched refuse of your teeming shore,
> Send these, the tempest-tossed to me...."

And even to those who did not touch these shores, a word of mercy went out to all who were oppressed. We strained our diplomatic relations, cancelled treaties, lost money in trade, but we spoke the word of mercy. And everywhere men knew that America was the hope of the world.

Alas, the years wore us down, too. We became afraid, and there is nothing like fear to shrivel the arms of idealism. After the first world war, we took on a fear of "foreigners" — as if we were not all the children of foreigners. We cut down rigidly on immigration. And we did something else: we said that the people of Southern and Eastern Europe are not welcome here, we don't want their proportion to grow, therefore they can come only in small numbers. We began to show the people of the world not mercy but prejudice. Then, through the heartbreaking 30's and 40's, when men had to flee for their very lives from Fascism, they were met not with the Goddess of Liberty, but with the face of "The Counsel", who made them a number to wait endlessly, mostly in vain, for their turn.

And today, when we are trying to tell the people behind the Iron Curtain: "Hold high your hopes, we're with you," we confront them again with a reenactment of the old law which says: "You are inferiors. If you were a Britisher, you would be welcome, we would have room for 65,000 of you a year, but if you really need rescue and flee from Rumania or Latvia, we have room for only a few hundred." We go further and throw a veil of suspicion over the immigrant, make him subject to losing his citizenship under many conditions that would not affect the native-born, and deprive him of many legal safeguards.

Today our land is involved in the greatest struggle of our generation; two vast forces are wrestling for the future - democracy and communism. What is the real difference between these? Our standard of living? No, the communists are

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devoted to the advancement of production no less than we, and in some cases have succeeded more quickly. Our military prowess? We have the A bomb, Russia has the A bomb and the H bomb, too. The difference is that we have mercy, we feel a reverence for the life, the hope of the individual, for in him we see the image of God. The communist sees in him only an instrument for the state. He feels no mercy, not for ten million peasants, nor for a conquered nation, not for a fellow party-member, even a founder of the state itself, from Trotsky, murdered in Mexico, to Lavrenti Beria, who knows where he is now?

Mercy is our greatest might. It is our key to winning the hearts of men the world over, even as food-packages have gained more followers than all the demonstrations of our atom bombs. Now that restlessness is growing behind the curtain, let us take the initiative and go further. Let us establish a truly American policy of immigration, which, though it may limit numbers, shows an attitude of welcome, of fairness, equality and protection, which applauds and allows wide leeway for those brave spirits who have risked their lives to join our side. "Renew our days as of old." Reaffirm the American principles of mercy and political asylum!

Let us make sure, too, that what goes on within our borders shows us in our true light. Any investigation of men which is not conducted in a manner of scrupulous fairness, of protection of the innocent against unjust accusation and unfavorable publicity to which they cannot adequately reply, loses us our friends in Europe. They remember too well that Hitler came to power just that way; with the same excuse; the danger of communism, and the same technique; a propaganda of hatred and suspicion, with trials by headlines and hearsay.

Surely we can rid our government of communists in a democratic, not a totalitarian way, through established courts which provide punishment for the guilty and mercy for the innocent. Hadesh Yamenu Ke'kedem — Renew our days as of old. Reestablish the true American spirit of the law!

Dear God, let our quality of mercy, the priceless mark of our democracy, once more bring light and rebuilding, food and fairness, love to all men everywhere, so that we may succeed in leading the world away from the reign of those who know no mercy, because they know not Thee, and toward the banner of Thy name, Who are HaRachman, the All-Merciful One. Amen.

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DAVID J. WISE, *Radio Director*

Rabbi Jonah B. Wise

September 6, 1953

As we look forward to the beginning of the new year, I wish to express my thanks first to the American Broadcasting Company, its officers and the crews of engineers, announcers and directors who have been so cordial, so helpful to the MESSAGE OF ISRAEL. They have enabled us to send out, not only to the men and women of continental North America, but also to the Armed Services and to many listeners abroad, the message of American religion which has its place in the solution of the problems which have confronted the world and which now continue to confront our civilization. I wish to express to those men and women who have cooperated with us in the Union of American Hebrew Congregations, to express my regret that Dr. Eisendrath is unable to be with us today as we had originally planned. Of course I wish to thank those fine men, our colleagues and fellow rabbis who have given their all to this program, not only this year, but in the years past and have built up a religious following unparalleled in the whole history of Judaism.

the MESSAGE OF ISRAEL is typical of the freedoms which we cherish in American life. We are not only permitted but are expected as are other religions, without any restrictions on our freedoms, to state our case before humanity. I am grateful indeed that we have been able to state this case. I am grateful for many reasons but for one great reason and that is that it is an imperishable heritage of the human race. Without the Hebrew Scripture, the Hebrew culture, the Hebrew ideals and the Hebrew aspirations, the moral basis of the world in which we live would be very much weakened. I doubt if the foundation would have held up against all the strains and stresses of the wars, the persecutions, the horrors and the injustices which we in our generation have faced in the past quarter century and a little more.

I know that everybody thinks of the new year as a day of jollification but with us of the House of Israel, the new year is a day of solemn memorial, a day of calling attention, not only to the tragedies and the sorrows of the human race, but also to its great potentialities, to its possibilities, to its ethical and moral bases, which can be the foundation of new worlds, new ideals and new securities. It would not be possible for me in the short time allotted me to state the case of this great Israel movement, but I can state only a few elementary facts.

What does Israel mean. For it, I turn to Genesis, Chapter 32, Verse 28 and read:

> "And he said unto him: 'What is thy name?' And he said: 'Jacob.' And he, the angel, said: 'Thy name shall be called no more Jacob, but Israel; for thou hast striven with God and with men, and hast prevailed.'"

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RABBI JONAH B. WISE

So Israel means a great struggle with God and with man. It does not mean any particular or special race or group or nation or even creed for the prophets said when they taught this faith of mankind: "Let every man walk in the name of his God and we will walk in the name of our God forever and forever."

There is amongst the Jews a firm belief in the sovereignty of God and in the eternal dignity of man. So when we celebrate the new year as we shall in this week, we shall think of those two things, not only for our own personal salvation and happiness, but for the greater health and greater hope of the world in which we live.

Do you mind if I turn back and reminisce a little bit. Not long ago, during this summer, I was reminded by a dear friend that I had been writing years ago as an editor of a paper in Portland, Oregon. I hadn't looked at those editorials in more than a quarter century, but this friend of mine pointed out one that I had written on October 14, 1921. October 14, 1921, which is almost 32 years ago. The editorial was entitled HOIST BY HIS OWN PETARD which is of course a quotation from Shakespeare. In it I said:

> "There is, however, a form of energy which chemistry is flirting with and which is at hand. That is the kinetic energy possessed not only by radium but by all matter. To speak plainly, chemistry can and will find a way of releasing the constitutional energy of atoms with such force as to be able to destroy the world, hence hoist with our petard. It may not be feasible now but it is a reasonable deduction from the facts at hand. Such a small thing as making gold of base metals will soon be humdrum foundry work, while the possibilities of matter thru catalytic agencies is the really interesting question. Truly God has blessed men with many good reasons for loving life and a decent basis for a curiosity that makes one wish to return in the flesh after a thousand years."

I do not believe that I had special knowledge of physics or knowledge of the things which Einstein and his successors and associates have developed to the peril of the world and perhaps to its salvation, but I do know that all the factors of which we are afraid today, all of the things which we consider insoluble difficulties, existed then, before then and existed thousands of years ago. It is therefore not anything new that we say that the difficulties of mankind can be solved. The difficulties of man have always seemed to be insoluble. Savage eruptions of great conquering armies, destroying men, women and children, burning the land as the wild ox licketh up the grass, famine and disasters of all kinds, all sorts of things which could have and should have destroyed the human race have been with us from time immemorial.

As we look today to the destructive forces which we have worked out of the genius of our science, we look upon them as horrible possibilities of complete demolition. And when one comes to think of it in terms of history, in terms of the eternal verities as pointed out by the Hebrew prophets, the Hebrew psalmists and the Hebrew Scripture as a whole, we realize that there is a certain indestructable factor in humanity and that is his being as a creature of God. We can destroy the physical, we can cause to perish those things which have been built up as monuments by the hand of man. The tower of Babel crumbled to the earth and men were distributed all over the world speaking separate, distinct and different tongues. The Temple in Jerusalem was destroyed, but the fall of the tower of Babel did not destroy humanities' power to carry on. The destruction of the Temple in Jerusalem did not destroy the spiritual force inherent in Israel. Only after the destruction did Christianity and much later Islam borrow from their mother faith those things by which they conquered more than half the world. It is unreasonable to suppose that human suffering is to be accepted without quarrel and without the most definite resistance. It is

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also unreasonable to suppose that human destruction is inevitable by the powers evolved by man, by the forces of nature and by the accidents of our environment.

All of us must meet death. All of us must be prepared to pass on to the great beyond and to leave those we love with memories of our lives and our fortunes as we made them out in the world in which we live. But all of us also understand that there is a world to come, a life in the future, a blessed inheritance of immortality. The way we construe that inheritance, the way we picture immortality is the individual right of religions whether they be Christian, Mohammedan or Jew or any other great faith which exists in the world and there are many others. We also know and we cannot allow ourselves to be deprived of that knowledge that in man there is a spirit that survives death, a spirit that surmounts the powers of the flesh and the vagaries of the body.

To this spirit we dedicate today this festival of the new year. We dedicate it as men and women of the House of Israel - the House of Israel which was named by the angel in Holy Writ because "thou hast striven with men and with God and thou hast prevailed." House of Israel continue. You cannot afford to lose your place in the present life of the world any more than you could lose your place in the history of the past. I do not know by what providence and by what great force this small and suffering people was allowed to continue but I do know that Jacob of Old, when he emerged from the ford of the Jabbok was lamed after his struggle with the angel, but lame, wet and defeated, he limped forward to meet the enemy and by the forces of the spirit conquered that which he had so greatly feared.

Let us enter the new year - limping and bruised though we may be from the struggles of old, from the fears of the present. Let us enter the new year with courage and set our direction forward with confidence. We shall then, like him who was Jacob, the frightened one, the crippled one, walk, not any more as Jacob, but as Israel the courageous. It says in that same Hebrew Scripture - the sun rose upon him as he passed over Peni El and he limped upon his thigh. The world is lame and limping but with courage and with resolution we can meet all our sorrows - death, the lose of our fortunes, disease, the destruction of great cities. We can meet all these things too as we pass over the ford of the Jabbok as Jacob did, not as Jacob but as Israel, and we too may see the sun rise upon us as we pass over Peni El, even though we too limp upon our thigh.

God bless you and God bless yours for the year to come.

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DAVID J. WISE, *Radio Director*

TAKING STOCK OF OURSELVES

Rabbi Maurice N. Eisendrath September 13, 1953

It was with deepest regret that I was prevented by untimely, though fortunately not serious nor prolonged, illness from being with you last Sunday and from expressing personally my heartfelt good wishes for the New Year to all the congregations of our Union of American Hebrew Congregations and from invoking upon each of your members, your families and friends, as well as upon all our congregation of the Message of Israel, God's choicest blessings for a year replete with rich achievement, happiness, and health.

And yet, believing as I do in the time-tested Hebrew maxim "Gam zu l'tovah" — "even this is for good," I note that we were blessed last week with an inspiring New Year's message, distilled out of the years of his own rich experience, by my friend and colleague, Rabbi Jonah B. Wise, who founded this Message of Israel hour just short of two decades ago. In addition, restive though I may have been in being forced into brief hospitalization, I know of no better "Gestalt," no better circumstances for the preparation of this personal stock-taking than the pain and anxiety of illness, transitory though it happily proved to be. It is because none of us learns anything in life except through actual personal experience that I beg you to forgive this subjective introduction to our subject for today: "Taking Stock of Our-Selves."

For I, no less than most of you, caught up in the swirling currents of our age of supersonic speed, find too little time to take stock of one's self, to evaluate the direction of one's life, to measure the reality or the sham of one's achievement; to understand whether one is "buying bubbles with a whole soul's tasking," crazily, dizzily chasing elusive will-o-the-wisps or seeking and finding God and His blessing of "quietness and confidence forever." Perhaps, from time to time, however, some mishap overtakes us, some illness afflicts us and then we become suddenly awakened to the vanity of much that we so frantically pursue and the more genuine values of life appear crystal clear as the choicest of God's abundant blessings.

First of all, just to be alive, — how many of us, each morning and evening, praise the Lord for the gift of life itself? No one can spend a long and sleepless night within confining hospital walls, where the angel of death may visit the room next door or across the hall, without being made more acutely aware of the precious boon of being alive. And yet how stupidly we so take this most treasured gift for granted that most of us are continuously committing suicide; taking our own lives — if not dramatically in a single act of self-annihilation, then in a multitude of murderous onslaughts upon, and abuses of our bodies; relentlessly overworking them; ruthlessly overtaxing their limited reserves, shortening our days for fortune or

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fame, forgetting how precious and how brief is life, that we pass this way but once and should safeguard that which God has so beneficiently bestowed upon us, the very gift of our living, breathing, throbbing, pulsating selves, capable of so much of life's goodness and bounty and joy. Life, - then, - and health as well. Most of us are endowed with days and years of buoyant, blessed health. And yet we prize it not. Only he who has writhed in agony and suddenly has felt the shafts of piercing pain slowly begin to ebb-until serenity quietly returns to the erstwhile tortured flesh - begins to realize what an exquisite and ordinarily unappreciated good is the sheer absence of pain. We grouse and growl and grumble when we are afflicted, but how rarely do we rejoice in the sheer positive delight of the glow of good health, of rising each morning with body unfevered and flesh unperturbed by wracking torment.

Life and health and love too. Misguided and far too puritanic were they who would interpret the Song of Songs as a mere allegory of God's love for Israel, instead of the surging chant of the love of man and woman it indubitably was intended to be. And its inclusion in our Scripture is patent proof of the role which our distant fore-bears ascribed to the relationship between lover and loved. "Ani L'Dodi v'dodi Li;" "I am my beloved's and my beloved is mine" — what more majestic words have ever been written to articulate the devotion, the dedication, the sacrifice and sensitivity which bind us to our beloved and our loved ones to ourselves? Again, tragically enough, this too most of us take too carelessly for granted, and precious hours that might be spent in silent yet eloquent communion with one's dear ones, in happy comradeship and deeply and mutually satisfying love are heedlessly squandered upon a myriad of meaningless pursuits until suddenly, released for the nonce from that incessantly swirling whirlpool of superficial obsessions, we are reminded once again that "as the lily among the thorns so is my love among the daughters. As the apple tree among the trees of the wood, so is my beloved among the sons."

And friendship, also; that sweet and generous impulse which would cause a man to "lay down even his life for a friend;" which, regardless of cost or effort to one's self, brings courage and confidence and faith and trust once again to hearts sorely tried. But who was it who so correctly said that "to have a friend one must be a friend?" In taking stock of our selves let us here highly resolve to earn the treasured boon of friendship for ourselves by being friends to the friendless, by feeding the hungry, clothing the naked, and taking the homeless into our habitation; yes, even into the presently rigidly bolted gates of this blessed America of ours. If the tiny, impoverished, land of Israel, to which I had the joy of leading a pilgrimage of the leaders of the Union of American Hebrew Congregations just a few months ago, if that little land of large wastes and wilderness could welcome more than three-quarters of a million homeless souls within the past five years; if, despite the most rigorous rationing and meagre fare, these self sacrificing Israelis could share their little with those who had even less, surely we in America are called upon to share our superabundance with the multitudes who are in need; not out of sheer expedience, not merely because we are quaking with terror before the threat of communism - dread and real though that threat undoubtedly is; not as a mere bribe for political alliances and military ententes, but as our manifestation of friendship, of brotherhood toward all the children of God.

All this — and the heaven of freedom too. Those myriads of refugees whom we encountered in our pilgrimage to Israel who miraculously escaped from the torture chambers of the Nazis, those of our boys who are landing on our West Coast providentially rescued from the barbarians' clutch could tell, far more eloquently than I, of the meaning of freedom. And yet, even momentary confinement within four bare walls, even the most temporary deprivation of one's freedom of movement drives vividly and dramatically home the priceless treasure of liberty which, once again,

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most of us take all too blasely for granted. The simple daily freedom to move about at will, to labor at the work of our choice, to worship as we will, to roam the woods, to drink in the beauty of sky and sun and sea and star; to revel in nature's wondrous pageantry or to be transported to joyous heights by the artist who holds up his mirror to reflect its grandeur — do we really prize adequately all these gifts of the freedom that we are privileged to enjoy?

On the Day of Atonement, to be ushered in by the entire household of Israel on Friday evening next, we are called upon to spend the entire twenty-four hours that follow, even from sundown to sundown, in deepest self-examination humbly to confess our sins, not merely the more flagrant violations of the Ten Commandments, but sins in the profounder and broader Jewish connotation of that far too unpopular words; sins in the sense of shortcomings, of missing the mark, of failing to live up to our utmost potentiality. In this sense, who among us can affirm that "we have not sinned, we have not transgressed, we have not done perversely?" According to Judaism man may well be the child of dust, but he is composed of <u>divinely dowered</u> dust destined for ultimate at-one-ment with divinity itself. To transmute dust into divinity, to drink deeply and to the full of the cup of life; to safeguard health, to cherish love and friendship, to work and worship in freedom, to share our freedom and our bounty with our brethren, — such is the mission and message of Israel at this most solemn season of the year; such is the high and holy resolve that should issue from our spiritual stocktaking of our selves. At-one with self, with our highest and noblest self; at-one with our fellowmen and with our God — such is the summons of the Atonement hour. Let us heed its solemn and sacred call that we ourselves might know and bestow upon all mankind that peace, that precious peace of mind and soul and heart which indeed "passeth all understanding."

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DAVID J. WISE, *Radio Director*

TAKING STOCK OF OUR GOD

Rabbi Maurice N. Eisendrath

September 20, 1953

Nothing might seem quite so blasphemous to some as to presume to "take stock of our God" and yet there is abundant precedent in our Jewish tradition for the account-ability not alone of man's ways to God, but of God's ways to men. Did not Abraham challenge and chide God with words "Shall not the Judge of all the world do justly?" in his none-too-subtle rebuke of God's contemplated destruction of all the inhabitants of Sodom and Gomorrah, the righteous along with the wicked.

Job, beaten and bent low by the wracking pains of disease, cursed "the day on which I was born, the night when a male was conceived." At least at this moment of tormenting torture of body and anguished agony of mind and soul, Job took stock of his God and found Him wanting. "Though I be innocent, He shall prove me perverse. He destroyeth the innocent even as the wicked." No contemporary indictment of God is more bitter than those stinging words of Job. And yet, though God continued to scourge him, Job was able to penetrate more deeply into the ways of God with man and, at the end, to hear and heed God's ringing answers: "Where wast thou when I laid the foundations of the earth,-- when the morning stars sang together "O, who shut up the sea with doors -- and said: 'Thus far shalt thou come but no further, and here shall thy proud waves by stayed!'" And, finally, "Who hath put wisdom in the inward parts, or who hath given understanding to the mind?" Small wonder that Job now realized that petty and puny was he indeed in the presence of the Almighty, in the sight of the majesty and miracle of all creation, in the face of the very divine spirit which had impelled him to challenge God! Small wonder that he now humbly confesses: "Behold, I am of small account, what shall I answer Thee. I have uttered things too wonderful for me which I knew not. I had heard of by the hearing of the ear, but now mine eye seeth Thee." Now Job is able triumphantly to exclaim: "Though He slay me, yet will I trust in Him."

We live in a time when, like unto the less mature Job, great multitudes of men have taken stock of God and found Him wanting. Not merely among the admittedly godless Soviet who consciously and concertedly crusade against all faith in God, but in our own nominally Christian and Jewish circles, by apathy and neglect, by indifference and cynicism, by our posturing before a myriad of false gods; whether it be our abject obeisance to the absolute and irrevocable commands and demands of Mars or Mammon, of Pleasure or Power, we demonstrate our own utterly exhausted patience with God. There appears to be far too much evil in our time to believe in God — at least in a God of such justice and mercy as would be worthy of our esteem and worship.

But, ere we yield to this universal mood of skepticism and despair, it is imperative that we ask at least two pertinent and timely questions. Whence derives

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RABBI JONAH B. WISE

most of this grosser evil of our time? Is it really God-created or is it man-concocted? These wars which have murdered so many millions -- are they in obedience to the Lord's divine behest: "Thou shalt not kill", or in flagrant disobedience thereto? The fact that we find the whole of our humanity cowering tremblingly before the ominous, perhaps even imminent, destruction of the entire human race — is this the will of God that we shall thus destroy ourselves? Is it He who, as the atomic scientist Dr. Robert Oppenheimer recently described our present plight, has placed our Eastern and our Western world into a bottle so that, like two scorpions, each is capable of killing the other but only at the risk of its own life? Or was that divine wisdom-which God has given to man alone of all his creatures and which finally has enabled our scientists to split the atom-intended for our salvation rather than our self-damnation, affording us, if we but had the will, such power as might bring ease and wealth, comfort and contentment to every child of God? Pestilence too, and disease, even famine and flood, which, when they carry off their innocent and helpless victims, cause us once again to take stock of our God and to declare Him lacking in loving kindness and mercy — virtually every one of these disasters might be routed forever if we were to dedicate but a particle of the time and means which are devoted to devising ever more satanic instruments of destruction to the creative pursuits of peace.

But, "Mommy, Why Does God Allow Polio?", is the title of a provocative and penetrating symposium appearing in our Union of American Hebrew Congregations publication "American Judaism". Even polio, that dread scourge which might indeed tempt many a loving father or mother and pathetic, stricken child too, to clench their fists and, in Job-like defiance, curse God and die; even polio, does not deny God's presence in a world in which He has placed before us, "death as well as life, curse as well as blessing " — but has bidden us to choose blessing and life in order that we might live and not die. As my good friend and colleague, the newly-elected Rabbi of Temple Israel in Boston, Rabbi Roland Gittelsohn puts it in this symposium in "American Judaism" — copies of which I shall be glad to send you upon request: "Do you remember," Rabbi Gittelsohn writes in this imaginery conversation between himself and a troubled child asking: "Mommy, Why does God allow polio?" "do you remember last week when Mommy started to make decorations for your party. You cried because you wanted to make them yourself. You said that, even though Mommy could make better pictures, you wanted to have the fun of making your own. And you were right. It makes us grow into better people when we learn to do things for ourselves. God doesn't like polio any more than we do. But He wantsus to learn to cure it. He helps us but He wont do all our work for us. He gave us a world in which we <u>can</u> find a cure for polio - if we <u>try enough</u>. He gave us the brains to discover many wonderful medicines, including one that will cure polio. But, as yet, we haven't tried nearly hard enough." To which I might add, in <u>scientific</u> substantiation, that a well-known Canadian physician told me just a week or so ago that we are so close to the specific that might wipe out, as we already have the plagues of diphtheria and smallpox, the scourge of polio -- if only we had <u>sufficient</u> of the life-saving serum. How much of that precious substance, which might save many a treasured child from premature death, must continue to be deflected to the victims of our man-hatched wars? Whose fault is that — God's or man's?

No, in actuality we need no longer fear the pestilence and the plague which we have too frequently blamed on God, for the God-inspired microbe-hunters of our time, with the very divine insights which God Himself has given them, might indeed ferret out and destroy the final, most obstreperous disease germ and prolong in health and joy still further our sojourn upon this good earth.

No, -- plague, nor fire, nor flood, nor tempest will destroy us. The only peril today is of mass <u>suicide</u> -- the deliberate taking of our own collection lives. If man is to die and disappear from the earth, it will not be from any furies which he once frenziedly feared and benightedly believed were the floggings of a blood-thirsty

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God of vengeance, but, rather, from the stupid eclipse of our own divine intelligence, by man's deliberate and wicked choice of curse instead of blessing, death instead of life. God has given us this freedom or choice just because we are men and not angels. He has granted us liberty to build His kingdom on earth or to destroy ourselves just because this is earth and not heaven. Taking stock of our God, in this profounder sense, reveals not God but man yet wanting — failing to rise to his God-given heritage and potential.

And one more thing we ought to recall. We have spoken much of evil — but what of the good?

It is indeed "in our distress" that we not alone "cry unto the Lord," as the Psalmist put it, but cry out childishly against Him. What about our joys? Once again, with the more deeply understanding Job, we ask: "Shall we receive good at the hand of God and shall we not receive evil?" For every day of illness; how many scores, even hundreds, of days of glowing buoyant good health have we known in blissful indifference to the God who gave it? For every occasional disaster — many now preventable, let us remember - how regularly and rhythmically sunset gloriously fades into darkness and darkness dawns magically and majestically into light. For every lacerating, tearful farewell in death, what jubilant, joyous new birth. Yet at death we are ever ready to curse. Do we as frequently bless the miracle, the wonder, the glory of new birth?

How wisely and sensitively does our Sabbath ritual reflect this all-too-human failing: "Often in the enjoyment of Thy gifts we forget the Giver and because of the frequency and abundance of Thy blessings we fail to appreciate the greatness of Thy bounty. Truly we feel our ingratitude and are ashamed of it, the more so since we are ever ready to murmur against Thee and to question Thy goodness when our wishes are not fulfilled and when days of trial are meted to us."

On Wednesday evening next we usher in our Succoth festival, our Jewish thanksgiving feast. Let us not, in the enjoyment of so many precious gifts from God, forget the Giver, but in hymns and prayers of gratitude let us "give thanks unto the Lord for He is good, for His mercy endureth forever." Let us, above all things else, recognize that God's greatest gift of all has been this imperfect, incompleted world which He has given unto us in order that, as coworkers with Him, we may complete and perfect it and establish His kingdom of righteousness upon earth" for the blessing of all and the hurt of none, for the joy of all and the woe of none; for the life of all and the death of none."

MESSAGE OF ISRAEL

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DAVID J. WISE, *Radio Director*

AC 910

TAKING STOCK OF OUR FAITH

Dr. James Parkes September 27, 1953

You know that at Succoth, the great Jewish Festival of Tabernacles, you enjoy the sweet scent of the ethrog, the lemon, and wave the branches of the lulav composed of palm, myrtle and willow. And rabbinic fancy has for centuries found symbolic meanings in these actions. I want to read you one from Midrash Rabbah, an ancient commentary on the Bible:

> "Just as the ethrog has taste as well as fragrance, so Israel have among them men who possess learning and good deeds. Branches of palm trees too applies to Israel; as the palm tree has taste but not fragrance, so Israel have among them such as possess learning but not good deeds. And boughs of the thick tree likewise applies to Israel; just as the myrtle has fragrance but no taste, so Israel have among them such as possess good deeds but not learning. And willows of the brook also applies to Israel; just as the willow has no taste and no fragrance, so Israel have among them people who possess neither learning nor good deeds. What then does the Holy One, blessed be He, do to them? To destroy them is impossible. But, says the Holy One, blessed be He, let them all be tied together in one band, and they will atone one for another. If you have done so, then at that instant I am exalted."

I do not know any more direct and moving description in a few words of the very essence and meaning of Judaism as the faith of the Jewish people. All those attempts, so often made, to limit Jewishness at one extreme to the personal piety of individuals and at the other extreme to an exclusively nationalist interpretation of Jewish history, all attempts to exclude the Orthodox, Conservative or Reform, or the Progressives, all attempts, in fact, to limit the right to the name Jew to some section or other of the Jewish people are rejected every time at the feast of Succoth the palm and the myrtle and the willow are bound together that one may make atonement for the other, and at that instant the Lord Himself is exalted.

At that instant — not at the end of the days when the reign of the Messiah will change all things, but now, when Jews are good and bad, earnest and indifferent, the Lord is exalted in His people. For it is the essence of the Jewish tradition that there is a way to serve God now. All the multitude of rules elaborated by the rabbis through the centuries, whether today we accept or reject them as they stand, were devised so that in his current daily life a Jew might serve the Lord, and manifest

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RABBI JONAH B. WISE

His righteousness here and now, and those progressive Jews who cannot accept all the traditional mitzwoth or commandments still have just the same obligation to manifest the righteousness of God here and now.

Together with the ethrog and the lulav the Feast of Succoth reminds us of yet another aspect of the importance of the here and now. For symbolically and actually the Feast is celebrated in a booth whose only roof is not concrete to protect from the atom bomb, but branches to let in the light of heaven. We must be able to see the stars through the Succah. It may seem a fragile thing to oppose righteousness to power in a world such as ours, but it is part of the glory of Jewish history that oppression and persecution, all the evidence constantly branded on the flesh of the Jew that the world is not yet righteous, have never silenced the belief that God seeks righteousness here and now, and that here and now the righteousness of God is more powerful than the schemes or evil doing of men.

The explanation of the lulav, moreover, reminds us that in Judaism, perhaps more than in any other religion, it is impossible to say "but I have not time. To practice my religion I would need to be a mystic, a scholar, a pietist, and I cannot become one of these things for I have to spend all my time earning my living to support my family." For Judaism is a religion of a community, and the life of a community is not made up of a few saints and scholars but of a multitude of ordinary men following the ordinary occupations of production and exchange, in farming, in business, in commerce, in the professions and arts, as householder or parent, as husband or wife, as son and daughter, brother and sister. It is all these ordinary vocations which are bound together in the lulav of Israel. And it is in these ordinary vocations that we need to take stock of the extent to which we have served the righteousness of God.

The lulav contains separate branches, but it becomes the lulav only when they are bound together. And so it is in Jewry; for if each Jew is responsible for himself, and knows no mediator between himself and his God, each Jew is likewise a member of the people of Israel, and by that fact is pledged to seek that same righteousness in the life of the whole people of which he forms a part, whether it be the Jewish people or the American - if we are thinking of a Jewish minority here in America.

There has never been a time when the need for moral standards in political life has been so urgent. In every land ordinary men and women of every race and political creed seek peace; and the Lord has so bound the nations into one world that there can be peace only for all or for none. If we take stock of our citizenship, we see everywhere the need for understanding and good deeds, for without them peace cannot be achieved, and that understanding and those good deeds must come from ordinary men and women, and begin with the relationships of their ordinary lives. But they must not end there. They have no natural limit until, as the prophetic message of the Bible constantly reminds, they reach to all humanity.

MESSAGE OF ISRAEL

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DAVID J. WISE, *Radio Director*

BEING HONEST WITH ONESELF

Rabbi Levi A. Olan

April 26, 1953

The Psalmist of the Old Testament was a man with whom most of us could live comfortably. There is a normalcy to his life; it is simple and true. When he faced up to the question of who is a religious person, he answered it with a simple beauty of style and thought—

> "He that walketh uprightly and worketh righteousness,
> And speaketh truth in his heart."

He said more, of course, but there does not seem to be anything striking in this answer. Walking uprightly, doing righteousness, telling the truth, all of this has been said many times. But then there is that one phrase which pulls us up and gives us pause. A truly religious person, we are told, is not one who tells the truth to others and lies to himself. No, a religious person "speaketh the truth in his own heart." We are accustomed to praise the virtue of telling the truth and we abhor a liar. But telling oneself the truth is another matter. Shakespeare's classic phrasing of this thought has become part of our folklore; "This above all—to thine own self be true."

It is fitting that at the outset we acknowledge that fooling ourselves is a trait common to all of us. Modern psychology has made clear to us the mechanism by which we achieve it. What we do not wish to face, we hide away in our sub-conscious where it remains unknown to our conscious life. It shows up sometimes in our dreams, and more often in our behavior in ways we do not recognize. With some it becomes a sickness and medical care is necessary. Our mental hospitals are full of people who refuse to face reality.

Most normal people more or less share in this practice of refusing to face the truth in their hearts. People who fail in some enterprise will find many excuses, many rationalizations. It will be that they did not get the breaks, the employer was prejudiced, religion or race was a handicap, one excuse after another. The fault is with everyone and everything but himself. What a man will not do in this instance is face the fact that the fault may lie with himself. Our home life would give us greater satisfaction, marriage would be the joy it ought to be, if we learned to face ourselves honestly. Consider the man who comes home from work and finds everything in his house is wrong. The children are noisy, the wife nags him, the paper is not where it ought to be, the soup is tasteless, and the coffee is rancid. Here he is working and slaving for his family, and look at what he receives in return. He blames his wife, he blames his children, he blames everybody and everything except himself. Soon in his own eyes he looms as the great misunderstood father and husband.

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Now if he really faced up to things, he would find that most of the trouble is with himself. Something happened at work which frustrated him so he soothes his hurt feelings by blaming others and finding fault with his family. Much of modern marriage is ruined by men and women who just won't tell themselves the truth. It is not enough to be honest with each other, we must be honest with ourselves.

Consider the people who fool themselves about their religion and how costly a deception it is. It is fashionable today to be non-commital about our faith. When pressed hard, we may acknowledge our belief in God, but that belief has little to do with our lives. Religion is proper in our society and we must conform to the conventional pattern—that is, we must send our children to Sunday School, and we must even speak well of the virtue of attending services. This is a sub-conscious method we use to fool ourselves about some basic facts of life which are not always pretty.

Many of us live as though we come into the world with a guarantee that there will be eternal sunshine, health, prosperity, love, and life itself. When clouds come to cover the sun, when sickness, poverty, hatred and death confronts us, we often resent it as an intrusion. We protest that life has no right to do that to us. But the truth is that we are born into a world that has sunshine and darkness, health and sickness, love and hate, birth and death. When we bring children into life we bring them into all of it, not into the good part alone. If we cannot come to terms with the truth that our children may get sick, be poor, be hurt, and even die, then we have no right to bring them upon the earth. To face up to all of this is to tell oneself the truth and to recognize that it takes a good deal more to live than most of us possess.

Life is too often a grim business and we need help to live. Think of what it takes when a father must stand over his child who has an incurable disease and watch it die. Think of what one must have inside when a telegram begins, "We regret to inform you...." No! Life is no bowl of cherries. Where we fail seriously is that we just will not acknowledge the truth that none of us can handle our lives without some outside help. This is where religion really begins, when we can admit our own inadequacy and reach out for help.

The sickness of our age is the failure to tell ourselves the truth about ourselves. The fact is that life is more than we can handle, but we are too proud or too frightened to admit it. We are ashamed today to acknowledge that we need help and so we rationalize here as elsewhere. Thus we announce that religion is a superstition, it is hypocrisy; the church is too commercial, the synagogue service is too dull or dry. Now all of these charges, and more, are partially true. The great religious spirits of the past have said it. The prophets of Israel found serious fault with the Temple, the priests, and the religious practices of their time. It is important that the structure and program of religion be critically examined today. But when we have said all there is to say about what is wrong with religion, we still must face the basic truth of religion which says to us that we cannot live our lives alone without some help. This is where the Psalmist was really successful, he knew the truth in his own heart. He could say, "The Lord is my Shepherd, I shall not want." He could say, "The Lord is my light and my salvation, whom then shall I fear?"

Here is where we fail so pitifully because we are just not honest with ourselves. The tragedy of modern man is that he is too proud to see his own limitations and to acknowledge that he needs help. The first step towards a meaningful religious faith is for a man to know that he is human and not God, that he cannot alone and by his own strength handle the complex business of living. Faith is born when a man speaks the truth in his heart.

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MATURE PEOPLE MUST CHOOSE

April 5, 1953

Rabbi Levi A. Olan

One test of whether a person is mature is his capacity to choose between alternatives. The animal in the fable, who starved to death standing between two stacks of hay, may be symbolic of some human beings. There are people who are afraid to make a choice in the most insignificant matters, such as in what restaurant to eat, what movie to see, what tie to purchase. The importance of choices in these instances is not too serious. But there are situations in which our choice determines the future course of our lives. There is, for instance, the choice of a career, a mate for life in marriage, the arrival of children and the way they shall be reared. The older we grow the more we are faced with the need to make a choice, and for many of us this is troublesome and confusing.

In the account of the Exodus of the Jews from Egypt, which is remembered and celebrated in this Passover season, this matter of the capacity to choose is clearly recorded. For centuries, the Israelites had been slaves to Pharoah, and even though there were hardships and there was bitterness, there was security too. But when they set out into the wilderness as free men they became frightened. The security was gone and tomorrow was uncertain. Time after time they tell Moses that they want to go back to Egypt. The Bible significantly relates that Moses led them for forty years through the wilderness though there was a much shorter route. But these forty years in the wilderness were a necessary period for them in which to grow up, to mature, so that they could handle their freedom in the promised land. It is only after this long and trying period in the wilderness that Moses gives them the command to choose. "I have set before you life and death, the blessing and the curse, choose you life." The command to choose can be given only to free people, and freedom is possible only for mature people.

In a real sense we are talking about the major malady of modern man, his fear of growing up. There is too much risk involved in being mature, a fact which is revealed by the desperate search in our age for security. The important aspect of all totalitarian systems, Nazi, Fascist, or Communist, is that in it the individual is relieved of the necessity to make a choice. We delude ourselves seriously when we imagine that the people of these lands chafe at the bit to be free. On the contrary, they find relief and peace, because they do not have to act grown up and make choices for themselves. Indeed, in our own democratic society there are signs of man's desire to escape from freedom. Here a man can lose himself in the mass as he merges with the general culture of radio, television, or newspapers. Here he is relieved of the necessity of making a mature judgment, for he can accept himself as part of the mass. The necessity to make a moral choice is avoided by the feeling of security

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which the mass culture gives him. Thus, he can sit and listen to the announcement of the bombing of a city and the horrible death of thousands of human beings, and then just as placidly listen to the same voice urge him to use a certain hair tonic. He is secure and free of the command to choose. His main desire now is for peace of mind or peace of soul. He is free from choice and from the fear of the need to choose.

Consider our serious concern today with marriage, the family, and the home. We are aware that there is something wrong here and not only because the number of separations and divorces is so great. In these instances, at least, a solution has been found, unhappy a one as it may be. What is far more upsetting are the people that go on living with each other as someone has said in "quiet desparation" or they live "on opposite sides of the living room."

In most of these instances we are dealing with people who were immature when they married and who refuse to grow up now that they are married. Basically, a marriage that is not founded on love has no meaning, and love at its best means a willingness to give without concern for what we receive. Our problem arises from the childish concept of love with which we choose a mate for life. Encouraged by the movies and popular romances, young people picture to themselves a life of eternal bliss with a mate who is always perfect in mood and in health, and with children who are always good and well. Then they are married and discover that life and love asks something altogether different of them. It confronts them with anxieties, trials, and temptations. They must face grave situations and make important choices. But that is just what they do not want. They prefer the childhood picture of Paradise before they grew up. They desire family life, but do not want to pay the price for it. The fact is that marriage is made for mature people who know the risks and the cost, but who choose it nevertheless.

Our immaturity is poignantly revealed in our attitudes towards the problems of a changing society. We face the threat of a war which can destroy all of life. Yet, there are citizens in our land who yearn for the good old days when America lived by itself and was free of the problems of Europe and Asia. They just don't want to grow up and face the risk and cost of living in this new world. There are those in our midst who in the face of a new and changed economy, of vast corporations and large labor unions, and of new mechanical progress in production, who still yearn for the paradise of the days of their fathers. They resent the necessity to grow up and face a new situation in which important choices must be made. This is a dangerous age, we say, and so it is, but it is made for grown-ups, not for children. There are serious choices to be made in this world and there is no assurance that we shall be rewarded for our choice. But free men cannot go back to the slavery of Egypt, nor can they live in a childhood paradise.

Finally, there is the matter of our religion where we are most hesitant to grow up. Stripped of all its forms and rituals, religion confronts each of us with a basic question about which we cannot be neutral. Either we are living in a universe which has purpose and meaning or we are not. What we do is either taking place in a world which was meant for our hopes and plans or it is not. We may reject or accept many aspects of our faith, we may be for prayer or against it, for organized religion or opposed to it, indeed, we may reject every creed and form. But we cannot be neutral about the basic question of whether the earth was meant for our hopes and dreams. Whether we will it or no, consciously or sub-consciously, we must choose what we believe.

The tragedy of modern man is that he seeks to escape the necessity to choose his faith. The critics of religion often assert that it is made for weak people who need a crutch, and that God is nothing more than the answer to a wish for a father who will protect and shelter man against the world. It is true that real religion can give

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strength and comfort to the individual. But it is not a soporific, it is not a cozy little corner where we can hide from the problems of living. Real religion, far from being an opiate, comes as a challenge to man to grow up and choose his course. It is made for free men who must take the risk of choosing between a faith in the meaning of life, or one that denies that. To be neutral is to remain a child, and religion is for grown up people.

This, then, is the conclusion to the matter. Wherever we face life realistically it demands of us that we make a choice. In our homes, at our work, with our neighbors, in our faith, we must forever choose. It takes grown-ups to have the capacity to choose and risk the consequence. Freedom, faith, and love are full of risks and come at a high price. They are made for mature people who are ready to stand before the command, "I have set before you this day, life and death, the blessing and the curse, choose you life."

MESSAGE OF ISRAEL

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WHEN THE FEW ARE STRONGER THAN THE MANY

April 12, 1953

Rabbi Levi A. Olan

If we worship anything at all in our generation, it is size. What impresses us in industry, labor, schools, and even religion, is bigness. We are adherents to a faith which says that the majority is right, and the majority rules. The final test of anything for us is its size. There is, however, considerable evidence that the ultimate victory in life belongs to the convinced few. Professor Einstein years ago suggested that if two percent of the peoples of the world were wholly committed to peace, we could avert a war. Leaving aside the accuracy of that figure we do face the idea that a convinced few can determine the course of history.

The Book of Samuel tells us that the young man Jonathan accompanied by just one armor bearer went up to attack the garrison of the Philistines on this faith: "There is no restraint to the Lord to save by many or by few." A later Hebrew prophet phrased it in words which have become immortal, "Not by might, nor by power, but by my spirit, saith the Lord of Hosts." It was the imperishable faith of a handful of consecrated Maccabees which saved Judaism from extinction and made possible the religion of the western world. Indeed, is not the meaning of all of Jewish history its testimony to the power of the convinced few?

Convictions are more important than size even when they are bad convictions. The communist party which controls Russia is made up of less than two percent of the population. In our own political life a party machine made up of a few self-interested people often controls the life of a whole dity. There are many factors of our common life which are determined by a small minority. We take pride, for instance, in the spirit of '76, in the revolutionists who set our country free from England. But a careful examination of the history of that period reveals that there were more Tories among the colonists than rebels, and that the largest number was unconcerned. Fortunately there were Washington, Jefferson, Adams, Henry, and a few more like them. They were the few who had to fight not only the British but the antagonism and indifference of their own countrymen. The very freedom we cherish here is the work of a convinced handful.

The most serious concern facing us today is the threat of a third global war. The concern for a united world is still the faith of the few. Just as at the end of the first world war, so now, there is a willful minority who are opposed, and the mass of people who are indifferent. We may drift into another war and endure a terrible fate. But our hope for peace rests with a convinced few who believe strongly enough in creating a union of the nations of the world.

There is a second thought which arises from our theme —— an idea is often stronger than a mighty army. When Moses stood before the mighty Pharoah and said,

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RABBI JONAH B. WISE

"Let my people go", it must have seemed ridiculous to the practical people of that day. There were those in our own day who snickered at a little Hindu Indian leader, Mahatma Gandhi, when he stood before the might of the British Empire. But history seems to verify the assertion that ideas are weapons. The spirit is more powerful than mighty armies.

This is an age of power and America is a mighty nation, yes, the mightiest on earth. It is well to remind ourselves that victory in the past has gone to the nation with an idea, not the one with power alone. There are reliable reports that Americans are not popular in the Far East. Only too often have we shown our worst side, our arrogance, our boasting about our high standard of living. We appear as a threat to the world because we hold such vast destructive power in our hands. The peoples are afraid of us. We throw crumbs to starving millions while we publicize our luxurious way of life. We talk glibly about freedom and rights but remain unconcerned with the neglect of them in our own midst. We rely too much on our power and not enough on our ideas. We had better face up to the fact that the Communists have an idea, a dangerous idea indeed, and they are employing it as a weapon all the time. Our strength alone will not defeat their idea.

But we have ideas and ideals too. We affirm the dignity of man because he is made in God's image and is, therefore, endowed with certain inalienable rights. We believe in justice for all, and liberty for all. These are our real weapons! But we boast of our power, and our might, and history is weighted with the dead bones of mighty empires. Oh, America how desperately do you need to consider the power of an idea against a mighty army.

If we pursue our theme into the field of religion we become aware that here, too, we often mistake size for strength. In an age when statistics are the measure of progress there are those who are reassured by the numbers who are joining churches and Synagogues. But when we inquire into the influence of religion in the modern world, we cannot be quite so confident. What part is it playing in our troubled industrial life, in the threat of war, or in the evil of the race problem. Where are the religious voices that confront our sick world with the challenge of the God of justice and of mercy? Bigness and size may be the very sickness of all of modern religion.

Whenever religion was taken seriously it was unpopular, and its spokesmen were lonely figures. The masses did not applaud the Hebrew prophets or Jesus. The greatest days of religion were not those in which as a church it had power, but when as a minority, opposed and abused, it had convictions. The hope of the world was "the remnant of Israel", the believing few whose faith is not shaken by armies and rulers. Whenever religion becomes fashionable and acceptable it had better take a good look at itself. Too often the price for popularity is a compromise with basic ideals and truths. The effectiveness of religion in the modern world does not depend upon numbers, upon the many who are members but unconcerned with and uncommitted to the faith itself. The strength of religion is in the few who believe and are unafraid.

The world needs a consecrated minority with a faith in justice and truth. The majority is relying on the power of arms and armies, on the surge of numbers, and on the might of the crowd. History has written the doom of all such peoples. The future lies with the few who have a concern and a devotion to their belief. "Not by might, and not by power, but by my spirit, Saith the Lord of Hosts."

MESSAGE OF ISRAEL

UNION OF AMERICAN HEBREW CONGREGATIONS
UNITED JEWISH LAYMAN'S COMMITTEE INC.

UNION HOUSE OF LIVING JUDAISM, *838 Fifth Ave., New York 21, N. Y., TEmpleton 8-2223 or Regent 7-8200*

AMERICAN BROADCASTING COMPANY · Every Sunday, 10-10:30 A.M., New York Time

DAVID J. WISE, *Radio Director*

THE AMERICAN HERITAGE

Rabbi Norman Gerstenfeld

May 3, 1953

We are Americans of the Jewish Faith. As Americans by birth or adoption we are part of the freest country on the face of the earth. If religion is the witness of the righteous relation of man to man then there is nothing more profoundly religious than our bonds as citizens of this great land. Here is a young country that has blazed a trail across the face of the earth. From groups of disinherited immigrants of the old world there has grown a country like nothing that has been witnessed in the ages of man. The entire ancient Roman Empire could fill into the banks of the Mississippi Valley; and the distance from London to Moscow is less than from New York to Kansas.

But, our America is big not only in the vast area of its continental sweep but in its tremendous influence for blessing on the entire world. When America was born the aristocrats of the old world with few exception scoffed and scorned. They called its democracy the lawlessness of Mob Rule; its culture the boasting vulgarity of trivial inferiors; and its religious freedom the unprincipled amarchy of the spiritually untutored akin to atheism. They saw in the Frontiersman the rude terrorist; its statesmen the demagogues of the market place; and its people the dregs of the earth.

In the slings and arrows of these sneering aristocrats, scorning young America, we recognize the fear they had of its inescapable influence of the old world. It was a French statesman who said, three months after the Delaration of Independence, that; "The Freedom of the American colonies will mean the total revolution of Europe to America". It was to lead at once to the move for Parliamentary Reform in England. 1776 in America was soon to be followed by the 1789 revolution in France. In the 19th century every step taken for freedom in the old world was inspired by the example of the American community.

In its brief history - for our American Constitution is only 164 years old - a mere moment in the annals of historic time - but in these few years America has transformed the whole trend of the world by its very existence. From America has come a new vision of Democratic government as a workable society of free men. From America has come an economic revolution. We have proven how to make things better, cheaper and faster than the old world. We are responsible for the mass-production methods of modern industrialism that makes possible a new frontier of prosperity for man. From America has come the ferment of an age of invention unparalleled in human history - devices to reduce labor, devices to create new human power far beyond the comprehension of ancient man. From America has come what may still be the world's intellectual revolution as we produced thinkers who said that instead of using ancient words and all kinds of abstract ideas unrelated to human experience let us test our

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RABBI JONAH B. WISE

thinking in its relation to the truth of our lives; for a true thought must be a plan of action and the meaning of an idea is in its consequence. From America has come a spiritual revolution. It strengthened the ancient Hebraic belief in the perfectability of man; in the promise of the future of man; in the ability of the creative good in man to make this world into a new heaven.

Thus, in the 19th century when Malthus, across the sea, and his many disciples were preaching that the poverty of the old world was due to its overpopulation, at that very time America was begging the masses of the old world to settle on these shores. America was telling the old world that when men are free they can solve every problem - for men are precious, and in their souls there is the divine spark that can transform every difficulty into new creative opportunity if they face the future with free minds and in the spirit of righteous brotherhood.

Thus, America has grown to become the freest country on the face of the earth today. It has become the homeland of the world's oppressed in the 19th century and the arsenal and shrine of freedom in the first half of the 20th century. In the years that lie ahead the entire world depends upon the leadership of this great America. To be part of the American tradition is to be a partner on the greatest experiment in human righteousness the world has ever seen. Whatever may be its defects, and we have many, for everything human is imperfect, but here is the tremendous truth of our age; that in this land that is full of sunlight and whose free flag is full of stars we are accomplishing one of the profoundest miracles of human history. It is not due to the blood of early America. Baldur Von Shirach, the henchman of Bloody Hilter, is a descendant of both Arthur Middleton, who signed the Declaration of Independence, and of Charles Pinckney, who signed the American Constitution. It is not the blood but the spiritual tradition that flowed through America's founding fathers and had quickened new men of every race and creed to be the loyal sons of its upward quest that has made America different. There is no greater religious challenge to any man than to treasure these spiritual sources of our strength and then to dedicate our lives so that the righteous influence of our blessed land shall fulfull its divine mission in the mystery of God's time.

There is the calm of a tense waiting across the face of the earth, as if the whole world was awaiting the judgement of its fate. Will the old world have the true humility to see the error of its ways? Will America not become arrogant in its pride but mindful of its own temptations now gird its loins for the spiritual tasks that a rendezvous with destiny has brought? We cannot escape the challenge. The world will be dragged down into the vortex of ancient tragic evils unless it is now lifted up by the virtues that gave our land its blessing. Much will depend on other nations but everything depends upon the people of America - whether with brave minds and stout hearts we will now be true to the rock from which we were hewn and the fountain from which we sprang.

As Americans of the Jewish faith we have an especially profound challenge. The very principles of tyranny and superstition, of ammoral cynicism and immoral defeatism, that Israel has denied through the ages have been denied in the foundations of our land. The very ethical principles that in the face of historic adversity we have ever affirmed, have become the corner stone of America. Let not repetition and misquotation dull the truth that "it was Hebraic mortar that was the cement of American democracy". There is, therefore, no land today on the face of the earth where a faithful Jew can feel as spiritually at home. If there is any place where are are not in exile it is in America. This land is in so many ways the fulfillment of the dream of the ancient Hebrew prophets and the promise of the noblest souls of our faith. There is a special challenge that rests upon us when we recognize that by a mysterious destiny within our own life time world Jewry has become completely transformed. One generation ago the majority of Jewish children of the world were born into Yiddish

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speaking homes. Today the majority of the Jewish children of the world speak English from their mother's knee. It means that we Americans of the Jewish faith are the heirs of the Jewish tradition of the ages, and upon our shoulders rests the leadership of the Jewish faith. We are the greatest Jewish community in the world and the freest in all the pages of historic time and what we make of the mission of the faith of Sinai in this good land will determine, to paraphrase Lincoln, whether we nobly save or meanly lose the last best hope on earth.

Let us, therefore, thank God for His mercies unto us. Let us pray to God for the vision to be worthy of the righteous promise of this blessed land. Let us turn our hearts to the sacred altar of our Fathers and beseech His divine guidance so that we shall be deserving of His blessings and true to His mission so that, as the ancient Pslamist once prayed, we will help bring His peace to him who is far and unto him who is near; and the world shall be full of the knowledge of a righteous God even as the waters cover the seas.

Amen.

MESSAGE OF ISRAEL

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DAVID J. WISE, *Radio Director*

THE AMERICAN HERITAGE

Rabbi Norman Gerstenfeld

May 10, 1953

The heart of our American heritage is the ideal of religious freedom and some recent events in our Nation's Capital reveal the mighty witness of that blessed tradition.

Our Congregation was founded a century ago. The Congress of the United States passed a special bill granting our Congregation the same rights as the Christian Churches. Our first Congregational President after the granting of our corporate charter was Captain Jonas Philips Levy, the highest ranking officer of the United States Navy in his time. A few months ago we celebrated the 100th anniversary of our founding by laying the cornerstone of our new Temple. On a four acre site in the heart of the city, close to the Washington Cathedral on Mt. St. Albans, and at the head of a proposed road leading into the parkways that reach out to the Lincoln, Washington and Jefferson Monuments, there we had met for the joyous occasion. The night before it was my privilege to speak at a dinner in honor of Father Edmund Walsh, head of the School of Foreign Service of Georgetown University, celebrating his fifty years of service as a member of the Jesuit order. When I had mentioned that I hoped it would not rain the next day, as we would gather under the open skies to lay the cornerstone of our new Shrine, the Apostolic Delegate spoke his word of hope. Archbishop O'Boyle said that he was praying with me for good weather, and Dr. Frederick Brown Harris, the Chaplain of the United States Senate assured me that he would hurry over from a reception in his honor at his own Church to be with us later on the next day, to share in our simchah, our joy. That afternoon there never was lovelier weather. It was like spring. Thousands of men and women of not only our own Congregation but of every creed had gathered at the site. On the speakers platform could be seen not only the representatives of the various Jewish Congregations, from the most Orthodox to the most Liberal, but the Clergymen of nearly every Christian creed. There was a Catholic Priest, the head of Georgetown University. There were representatives of the leading Protestant Churches and there was the Unitarian Minister as well. The President of the United States had come with his wife and daughter. Mr. Truman spoke his word of warm greeting and with the aid of our city Commissioners helped to lay the cornerstone of our new Temple. As we looked up at the sunny sky, listened to the message uttered by the first citizen of our land and sang our hymns to the accompaniment of the United States Navy Band, we could not help but feel proud that we were part of a good land that was showing the whole world an example of true brotherhood.

To all of us who have known of religious bigotry across the seas, it was a profoundly moving experience to read the greetings from Archbishop Patrick O'Boyle and Bishop Angus Dun. May I read them to you now because they reveal far more eloquently than I can say the vision of true religious brotherhood that is the foundation of our

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good land. The Archbishop's words were: "Permit me to extend cordial greetings to you and to the members of your Congregation on this auspicious occasion. The members of your Congregation have rendered signal and notable service in all phases of our civic life and have particularly distinguished themselves in the field of charitable endeavor. Their significant contribution to the general welfare of the community have been acknowledged by all as a prime factor in the extraordinary development of the city during the past century. I am confident that the accomplishments of the members of your Congregation, under your zealous direction will be of even greater value to our community. Praying God's blessing upon you and upon your people and with sentiments of esteem and every best wish, I am, sincerely yours, Archbishop of Washington." The Episcopal Bishop in his greeting said: "Your Congregation and mine share together in the common life of this city and nation. We are heirs together of the American tradition of religious freedom and understanding tolerance. We cherish together the American dream of a society in which people of many traditions and many convictions can bring their diverse treasures to the enrichment of the common life. Beyond that, all informed Christians must recognize how great is our debt to Israel for the faith in the righteous God of the whole earth, for the lofty moral commandments, for the prophetic witness, the books of holy wisdom and the songs of the psalmists we share with you. Without minimizing in any way the distinctive tenets of our faith we must rejoice in the building of your new Temple and pray that in your worship there justice and mercy may be set forward." Could there be anything that was more honest and more brotherly in the noblest sense of the religion of free men?

It was only fitting that when the President of the United States arose to bring his personal message that he affirmed the same sacred principle that binds us together in our freedom. He said that he was happy to be with us, as have other Presidents of the United States on similar occasions, because - to use his words - "it symbolizes the great ideals of belief in God and religious tolerance which are the foundations of our nation". He said that he would treasure the prayerbook we had given him because in its pages "we can see the same faith in the God of Justice that underlies the Christian as well as the Jewish religion". He went on to say that "freedom of conscience and freedom of thought are inherent natural rights that are protected by our Constitution. The fact that we believe so strongly in religious freedom does not mean that religion is of no importance in our national life. On the contrary. We know that religious principles furnish the fundamental basis of our system of law and government. We know that the deepening of religion and the growth of religion are essential to our welfare as a nation. If we ignore the spiritual foundations of our birth as a nation we do so at our own peril. It took a faith in God to win our freedoms. We will need that same faith today if we are to keep those freedoms in the face of the terrible menace of totalitarianism and war". The President went on to speak his word of war personal friendship for our Congregation and its members, for their service to America and, turning to our cornerstone said: "Here we see the two tablets of stone, with the ten commandments in their ancient Hebrew form. We should be thankful for the devout souls who have been true to these commandments down through the ages. May God give you the strength, in the future, to hold these great principles aloft, as a light to those of your faith, and as a source of strength to this nation in our struggle for the freedom of all men". These were not the words of one running for political office. The elections had already taken place. It was the utterance of a man who spoke for the common wisdom of the grass roots of our beloved America.

This is my first series of broadcasts to the nation since that event and I must mention this historic occasion because of its profound meaning. Our new Temple was far more than merely another edifice. It was to be a House of God of the faith of Israel. Our Congregation was a hundred years old but we were part of a mighty stream that started nearly 40 centuries ago. We bore the covenant of Sinai and we

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seek the coming of God's Kingdom of justice and peace. If a sanctuary of the living God is to be worthy of His presence it must therefore affirm the sense of duty and community with all of God's children. It must find a method that will fit its message so that its form will fit its function and be true to its spirit. It must be witness to the brotherhood for which it prays. It must be a house of prayer for all people, a prophetic pulpit that will arouse the conscience of free men, a Shrine where all who have faith in a Divine law of righteousness greater than man will find new strength.

In other lands and times arrogance and persecution have too often become the respectable standards of piety. We have known the record of religious inquisitions and hate-ridden passions on the pages of history, but here, as is recorded on the great seal of America, is the vision of a new order of human brotherhood. America has proven to the world that Catholic and Protestant, Christian and Jew, will defend each other's rights and respect each other's faith. When we speak of religious freedom let us be on guard against the confused atheist - whose rights to dissent we must still protect - but who speaks as if it means freedom from religion instead of freedom for religion. The great truth is that it is precisely the relation between the faiths that is the heart of our ideal and the foundation of our great society. Government by consent is the corollary of the right to dissent; and that right arose out of the hearts of earnest men and women who treasured their own faith. That is why we pray that our Christian neighbors shall be true to their Christianity, even as we pray that we shall preserve our Judaism; for it is the common horizon of the varying strands of the Judaeo-Christian tradition that affirms the divine law of righteousness greater than man and undergirds the whole structure of our blessed America.

This recent event in our city can be paralleled by a thousand examples from every community in our free land. It was a profound symbol because it took place in the Nation's Capital and was true to the great ideals of our beloved America. May God keep us true in the years of challenge and promise that now lie ahead.

Amen.

NOTE: The sermons preached during the months of June, July and August will not be available for distribution at any time. We will resume duplicating and mailing out sermons in September.

MESSAGE OF ISRAEL

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DAVID J. WISE, *Radio Director*

THE SWEET USES OF ADVERSITY

May 17, 1953

Rabbi Robert I. Kahn

My dear Friends:

In Sicily, when the sun comes up in the morning, a great shadow is cast over the landscape — the shadow of Mount Etna. And the brighter the sun, the deeper and the sharper the shadow of that volcano which might at any moment erupt and bring suffering and sorrow to thousands of people.

In much the same way, our lives are touched by the shadow of anguish and adversity, and the brighter the light, the greater the happiness and joy, the sharper and deeper that shadow appears.

Pain is a part of every life. Sorrow is the inevitable destiny of every man. The shadow of suffering looms over every landscape. And even though some, to the outward eye at least, seem to walk through life less scathed, less burdened, no man can escape his quota of tears. Gall and wormwood are part of every life. We suffer, we know we suffer, but why we suffer we do not know, and like Job of old, we challenge God to justify Himself.

Yet, even though God does not answer, we do have enough knowledge to learn how to deal with adversity; we can even discern the reasons for some of it, and with reverent hearts we can learn to face it, to deal with it intelligently and creatively.

Carl Glover in Pulpit Preaching has suggested three causes of pain. The first source of our pain is the sheer fact of being alive, of having a body, of having flesh with its physical limitations. Pain is one sign of life. Our bodies are designed to persist. Without the warning of pain, which is nature's way of telling us something is wrong, there could be very little persistence. The first source of pain is the demand of life, sheer life itself.

The second source of our pain is the fact that we are members of the human race, part of a great pattern of personal relationships. We are born with parents, with brothers and sisters, we develop friendships, we marry and have children and grandchildren. And we are tied to them by cords of love that are stronger than life itself. And the more we love, the greater power those we love have to hurt us. The betrayal of a friendship, the estrangement of a life partner, the moral failure of a child — these are like erupting volcanoes in our lives, and the hot lava of personal tragedy destroys our happiness. And even if friendship endures, if marriage is ideal, if children are a source only of pleasure, then there comes that time when their eyes close forever, and all that is left is a memory that is as painful as it is beautiful.

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RABBI JONAH B. WISE

Would you escape this pain? Then you must not love. Disown your parents, avoid friendship like a plague, have no children. Love no one, and you will not cry for them; have affection for no one, and you will not have to endure the sorrow of parting. But if your heart is full, if your love is blessed with the happiness and joy of living as a child, spouse or parent, then know that ultimately you or they will pay the price in tears.

And then, too, our lives are affected and our joy is destroyed by people whom we have never known, not merely as loving members of a little family, but as living members of the larger human family. We have seen it and known it. A bank in Austria failed and the world went into a depression. A madman in Berlin lusted for power, and our young men went into uniform.

Now we accept, and without thinking, the benefits of belonging to the human race. We share in the rising standards of life and health made possible by inventors and researchers we do not know. Shall we demand the profit and refuse to share the loss? We are members of the human race for better or for worse.

And then there is a source of pain which few of us are willing to face up to, but which is inherent in that very freedom of choice which is our birthright. "Behold," saith the Lord, "I have set before thee this day good and evil, blessing and curse." He might have said as well, happiness and suffering. The choices we make are very frequently the source of our suffering. Make a bad choice, choose a life work on the basis of income rather than interest, choose a life partner for surface qualities rather than depth of character, choose friends for conviviality and not for shared living, take the short view for profit and not the long view for prophecy, and the mills of God grind slowly to that suffering which is probably life's worst pain — the suffering that comes from an outraged conscience and wasted life.

These are some of the causes: being a human being, part of an emotion pattern, a fellow-creature to all men, with free will, that make men miserable, that produce much of the shadow that looms over our lives.

Nor would we have it any different, for to escape the tragedies of life would mean likewise to give up its glory and its blessing.

Yet, even knowing all this, we still ask why? Why disease, why premature death, why is there apparently no relationship between virtue and success? Well, friends, suppose we did understand adversity better than we do, suppose that God HAD answered Job out of the whirlwind and said: "These and these are the reasons for your pain." Then what? Would it hurt any less? We would still have the problem, you see, the real problem, which is not suffering at all, but handling pain, and facing trouble. What is our response to the shadow? This is the real question.

One response is rebellion, to be bitter and embittered, to shake our fists at Heaven, to murmur and rebel, to complain and be querulous, to go through life grumbling. You know people like that. Yet nothing could be less creative, less satisfying, less of an answer.

And not much better than rebellion is resignation. It is true that spilt milk cannot be gathered up again. We have no choice but to resign to what has been, and to what must be. But mere resignation is defeat.

The triumphant response to suffering is to rise above it, to make it the stepping stone to a higher appreciation of life's meaning and purpose. Doors of opportunity, windows of insight, are opened by suffering. Sweet are the uses of adversity.

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Metal, you know, is refined at intense heat, and in that heat, the slag rises to the top and is poured off, the pure ore is all that remains. Under stress, the slag, the impurities, the superficial, the trivial of human life are also burned out, and the pure ore of character and spirit remains.

Who but one who had suffered deeply and poignantly could have written the words: "Yea, though I walk through the valley of the shadow of death I will fear no evil." Notice that the Psalmist did not say, "I will suffer no evil", but, "I will fear no evil, for Thou art with me."

And who indeed could understand better the purification of pain and the sweet uses of adversity than we of the Jewish faith. Our history, from one point of view, has been one long blood bath, and yet out of each new persecution, we have, like Jacob wrestling with the angel, wrung a blessing, a new insight, a new prayer, a new depth of faith and new assurance of ultimate victory.

It is this which is the essence of the problem, is it not? Not that we avoid suffering, but that we react to it with valiant spirit. Would you wish to see the sweet uses of adversity? No, I will not call to mind Helen Keller's triumph or Frank Roosevelt's indomitable courage, for you might well say they are geniuses. Come with me on my daily rounds among humble and undistinguished people. Go with me to the hospitals of my city. In a tuberculosis ward there is a woman who has learned to conquer her loneliness and her fear by painting lovely pictures of remembered scenes. In the Shrine Crippled Childrens Hospital's polio ward a little boy is learning to walk again, and though he stumbles and falls a dozen times in ten minutes, he laughs and tries again. Out at the VA Hospital, a man, with legs removed at the knees, wheels himself into the barbershop and calls for a shave and a haircut and -- a shoeshine. At the same hospital, a woman who, just eighteen months ago laid to rest the partner of a lifetime, left now without any one of her own, smiles radiantly while she, as a member of the volunteer services, gives loving service to veterans who have no one else to care.

This is the sweet use of adversity, that we rise above our pain and our sorrow, and come to grips with life in the spirit of creative faith that looks upon life as a race to be run, a triumph to be won.

And let us remember above all, friends, that pain is not all of life. It is only the other side of the coin. It is the price we pay for life, and for love, for smiles and for joy, for pride and for happiness. Let us then so live as to make sweet use of our adversity, to turn our tragedies into blessings. Amen.

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MESSAGE OF ISRAEL

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DAVID J. WISE, *Radio Director*

THE AMERICAN HERITAGE

May 24, 1953

Rabbi Norman Gerstenfeld

At this time throughout our land there has been celebrated "I am an American" Day. It is a day set aside to welcome the men and women who have become new citizens, whether by adoption or because they have come of age. It has, therefore, become a day when we speak of the nature of the American tradition in order to help clarify its profound meaning and its sacred challenge to all who treasure the bonds of citizenship in this free land. The rights of the individual, the holy of holies of the American tradition, must be affirmed today as never before for there is great danger lest we may affirm verbally, but deny spiritually and civicly, the essence of the tradition that has made America free.

Hence, one must repeat the word "vigilance". It is derived from the Latin word vigilare - to watch - to be awake. In the medieval tradition a vigil was the devotional prayers of the night before some sacred day. In that sense it stands for a spiritual alertness, a heartfelt sensitivity to possible dangers to what we hold sacred. It is the antithesis of being indifferent or lethargic or sluggish; the state of mind of so many people who take the world for granted and have lost the sense of its ever-present challenge to our duty. But the great danger to the vigilance of our time is in the vigilante spirit - where people are moved not by a prayerful, watchful, discriminate devotion, but by a fear-ridden hysterical calumniation and persecution that undermines the spiritual structure and wrecks the social fabric that would be witness to the ideal to which we give homage. To be truly vigilant is to practice the deliberation that strengthens an alert liberation. It is not the jittery indiscriminate thought, the persecution by deed or word of innocent people. That is the road to the destruction of all freedom and the death of a free civilization. That kind of vigilance is compounded of arrogance, ignorance and intolerance that would smash into smithereens, as would a berserk brute, all that has made for God's blessing in this good land.

That is why I disapprove of the Americanism that is a hysterical anti-communism, even as I deplored the Americanism that was a hysterical anti-fascism; for hysteria is hysteria, whatever may be the excuse, the rationalizing verbiage it may use. Hysteria has never given men sound guidance in facing the duties of any age.

We are facing today the dangers of an expansionist communism, working behind all kinds of camouflage to bore its way into every decent human institution so as to coordinate it with possible Kremlin policy. The evidence is conclusive, as Mr. Dubinsky and other labor leaders have pointed out, that one of the ever-present dangers in the labor movement has been a ruthless communist fringe that has to be forthrightly recognized and resisted in every labor union decision - for its prime loyalty is not to the United States but to international communist policy. The evidence

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is conclusive that such men have penetrated not only into the ranks of labor, but even into conservative institutions of statecraft, religion and business. We must be on guard; but unless we guard with a watchful, discriminating alterness, we may be driven by a blinding hysteria to condemn the very freedoms and the very people who are its characterful exponents, who are facing the new duties of our time, who are furthering the advance of democracy so that it will be a mighty bulwark against communist expansion. Like a mad soldier in time of war who with itching - trigger fingers becomes so excited that he kills his own comrades, the very ones who with the greatest courage are furtherest advanced on the terrain we must hold, even so emotionally immature and intellectually unsound people may strike down the very worthiest of fellow citizens who have the spiritual resources to be holding the most advanced outposts of the beachhead an expanding democracy must now move ahead to maintain or by our default permit communism to spread. Thus, the best allies of communist subversion are not only the indiscriminate liberal, worshipping the sacred cow of traditional democratic verbiage, without any relation to its social context and its immediate social challenge; but even more so, the best ally of communism is in the raving conservative who does not see the difference between the method and message of democracy and the subversive efforts of communism - and thus he castigates the most worthy in our midst, for he is a victim of an abdication of mind that is a repudiation of our soundest values and a degradation of our most sacred ideals.

A demagogue of the American hinterland a few years ago said that if Facism comes to America it will come in the name of Americanism. May I add that a blind, neurotic conservative can smash the very underpinnings of our democratic future and thus drive our land into the chaos that would be the prelude to communism in America for, as the old world proves, the facist society is but an easy step to communist future. If our free enterprise is to survive it must keep away from the so-called ally who foams at the mouth about the American ideal as he destroys by deed or word the worthiest servants of the democratic future - the very men who are trying to keep America from the scylla of communism or the Charybdis of facism - the very men who need all the morale their stout hearts can find - to face the complex problems of preserving America's physical and spiritual strength for the gigantic duties of a world-shattering age.

The sages of our tradition have said that Miriam was smitten with leprosy because she used words of slander, for this is a form of spiritual leprosy that destroys the health of society even as it drives its expondents into a retributive loneliness as they go through life crying out to the world they are "unclean, unclean", and all hasten from them - to flee from their cursed touch. Now all responsible societies, and especially every freedom loving community, have been on guard against such slander; for it knows that there is an irreducible minimum of fear-ridden hysterics in every social organism - who are driven by groundless, neurotic suspicion and unconscious hatreds and fears to bear false-witness against their neighbors. Unless controlled by the principle that every man is innocent until he is conclusively proved to be guilty, and the proof must be in the form of worthy evidence from sound witness, presenting uncontestably affirmed facts - any person may become the victim of spiritual lepers in our midst. Without such safeguards in law and in the standards of the covenant of the heart - then the most innocent can become its victims and the most worthy public servants, this country needs in this hour more than ever, may be felled by the verbal plague of the character assassin. Never as in our time, as we face new dangers across the face of the earth, must we be on guard lest we become like the very evil to which we are opposed in the attempt to face their subversions from within our own midst. It would be a monstrous perversion of the whole American tradition, as we face the threat of police states of a monolothic abbolutist power from abroad - that we in defense sink to the level of the very police state that we deplore. Thus, at this very time when we cannot ignore the possibility that communists can be found in many strategic areas, we must be more alert than ever that we

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do not destroy our traditional American democratic safeguards for the rights of the individual for some would hasten to now indulge in a heresy hunt that would be an economic inquisition against worthy servants of the American community. We dare not be complacent either to foreign agents or to our native dangers - for only by the most discriminate judgement, where we guard more carefully than ever due process of law, can we protect the innocent from the injustice that would destroy them as well as the bastions of our common freedom.

There is a drift throughout the world toward tyranny. We must be aware that as great a danger to our future as is communist expansion is the democratic degradation - the hysteria that would snuff out the breath of life in the freedom of our land. When we speak of "I am an American" - let us, therefore, remember the fountain of sacred values from which we have sprung; let us take heed of the rock of freedom from which we were hewn; let us be vigilant - with the prayers of our hearts and the deepest deliberations of just minds - for the freedom of the morrow depends on the integrity of this blessed American community. God grant us the vision and the strength.

Amen.

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DAVID J. WISE, *Radio Director*

THE AMERICAN HERITAGE

Rabbi Norman Gerstenfeld — May 31, 1953

We need today an increased devotion to the spiritual cause of America; because after every sustained conflict, however idealistic may be its cause, men too often forget the cause for which they had fought. Men too often in the process of resisting the enemy become like the evil they had once set out to resist. The sad news of the death of John Winant a few years ago was a profound symbol. This noble soul, capable of every heroism when he served so well as America's wartime Ambassador to Great Britain, often visiting the air raid shelters of London in the height of the Nazi blitz in order to give new courage for what he so wholeheartedly believed was a sacred cause, in the spiritual exhaustion to which he succumbed in the postwar months, in a dark mood he takes his own life. In truth he too was a war casualty. His passing was a token of what happens to many people after a long struggle. They become spiritually exhausted and may even succumb to selfdestruction. That is why we must recognize that the most dangerous period in the life of any nation is the time following a war. We must then, more than ever, be on guard against the spiritual exhaustion that instead of furthering the precious cause for which we have fought, may even tend to destroy it.

That is why we need today more than ever an increased devotion to the ideals of America. We need to throw our moral leadership on the side of a new birth of freedom to make up for the spiritual lag and drag which every conflict tends to bring. Here again we can derive a great lesson from the moral heritage of early America.

Immediately after the war of Independence this country faced great dangers not only from enemies abroad, who would destroy our economy, but from the anarchy even of majorities within, citizens who may try to seize the local governments by force, to issue paper money to pay off old debts and to destroy many of the safeguards of both property and liberty. Thus, by heightened vigilance it interpreted its challenge in terms of new laws that would transform the old confederacy into a more perfect union. A two fold process begins. The men more conscious of the hazards to property created the remarkable Constitution of the United States; and the men more sensitive to the issues of personal liberty insisted on the first ten amendments we call the American Bill of Rights. Thus, we went forward to a new and better covenant for the protection of the rights of men that made possible the strength of this great land.

We were not satisfied with pious phrases of goodwill. As Chief Justice Marshall said: "The government of the United States is emphatically a government of laws and not of men". Its aim was to protect the American people in realistic terms from the immediate dangers of their own time: from aggression without and injustice within. Thus, they devised the new Constitution so that the government would be through representatives, without the immediate hazards of the direct government of the people

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that may, in the hysteria of the moment, behave as an unrestrained mob. They established a dual form of government to supplement local autonomy with federal common action, in order to face the evils without. They went on record, explicitly, for an independent judiciary, above every partisan political pressure, as a restraint on both the executive and the legislature, however great their temporary majority may be. Finally: they added the specific ten amendments to make sure that freedom of religion, of speech and of press, of assembly and of petition, were truly safeguarded; that the procedures of trial would provide protection from slander and from arrest at the hands of political bigots. That constitution of early America was not perfect, as its own creators were the first to admit, and as the story of its continued amendments clearly reveals; but it resolutely faced the spiritual letdown after the revolutionary war with a spiritual vigilance of sound conservatives, aware of the dangers to personal freedom and the legal conditions for its defense in their time. Because they saw these dangers and had the courage to face them, the United States raised a new banner for the wise and the honest of their generation to repair, a banner that carried further the initial vision out of which this good country was born. These discerning men were not frightened Philistines nor complacent Pollyanas. They recognized that the post-war years were the years of our greatest danger and of our greatest moral opportunity; that pious words speaking of our hopes were not worth the breath we used to utter them or the paper on which they were inscribed; that as a government of laws and not of men, to rise above prejudice, men must crystallize their aims and procedures in even better laws than the past, so that instead of the hysteria and chaos, the panic and self-destruction of the post-war letdown, there would be a brave new chapter in the saga of the new America that would give living witness to the cause for which we had fought and assure the future for which we prayed.

In our generation we have lived through two world wars. After each there was the spiritual panic and the heightened sense of danger that would easily have corroded the very foundations of our promise. The hazard is even greater today. Abroad we see a world where both foe and some of our allies are strongly influenced by totalitarian trends. We are aware of the dangers of infiltration, of the fifth column and the quizzling, who may use our liberty to sew anarchy, in any institution. In the highways and byways of America there is a natural fear of the camouflaged foe hiding behind protective coloration, ready to destroy us, whom they now identify with the enemy they have just resisted.

There is a greater danger within our land today rising from the spiritual weakness of some of our people. A new generation has arisen without any real knowledge of the American heritage. Not one man in a hundred has ever read the American Constitution; and even fewer have scanned the Bill of Rights. There is a bewildering ignorance of the history of our past or of the principles that are the heart of our past and need to be re-affirmed today. There is also the new economic pattern of our citizenry. In early America the majority of its people were free hold farmers. When we lived on the open frontier every family worked together as free souls with equal neighbors, judging each other by their honest labor and their mutual aid. Now they are factory workers, city laborers and their managers, subject to uncertain economic changes that may leave them paupers at the turn of the economic tide and rendering too many of them fearful of others within our land, so that any change may be the occasion of easy hysteria. We have in our time taken great strides to reduce poverty, but even with the greatest luxury for some there is less security. Today too many of our children obtain from their parents, and especially the girls of the insecure strata of the middle class, a standard of snob respectability with its personal guilt and insecurity, its prejudiced isolationism and concomitant bigotry, that warps whole segments of our community with all kinds of infantile devices to create status, the status that a healthy life in an humble, faithful, pioneer community once gave its people. When we consider some of our rootless city proletariate and some of our ruthless managerial class, we recognize that here is the most fertile

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field for panic-stricken extremist movements both to the left and to the right. Here are all the predisposing factors toward social chaos, the same forces that produced old world nativism and racism, that spawned national socialism and class despotism that bred the Ku Klux frenzy and immigration restrictions after the first world war; the fear-laden racist immigration laws, with the hounding of many a dissenter after the last war; and unless we find immediate adequate moral antidote could easily divide this country and render us helpless as we move towards the most dangerous age in human history.

We now face a long struggle with brutal foes across the seas who have crushed all personal freedom and would try to engulf us with every device of new aggression and subversion. We are in the midst of a cold war that will last for many years and may at any moment produce a hemorrhage of open violence. If we are to be able to survive we must be true to ourselves. We must be on guard against the trends toward old world evils in our midst as we resist the foe. Without a discriminate civic vigilance our militance may be self-destructive. Thus, now, more than ever, on this Memorial Day week-end, when we give homage to our sacred dead, who have made the supreme sacrifice so that American freedom could live, we must quicken our nation's will with the moral purpose that sees our method as the heart of our message. Today more than ever we must throw our influence in the side of the classic American heritage, of the right of the dissenter, of the rights of the individual even to be wrong, of the inalienable rights the community dare not infringe whatever may be the sincerity of its purpose and the hope of its future. Today more than ever religion must militantly mobilize its spiritual resources on the side of reverence for the individual soul - to serve as a moral brake and a spiritual guide. For today more than ever we must raise the sights of our land for a rebirth of freedom and for the strengthening of the soul of America for the duties of a new age. For today we must renew the faith that made us free, to now mount up with the wings of eagles and soar aloft to a new covenant of righteous freedom in the vision of a righteous God.

Amen.

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DAVID J. WISE, *Radio Director*

THE RIGHT TO DIFFER AND BE DIFFERENT

Dr. Israel Bettan March 1, 1953

Today we celebrate our annual Feast of Purim. Though a minor holiday, Purim yet speaks a message of great significance. It commemorates an important event, but it also enshrines a supreme ideal. It calls to mind the story of Haman, how he had plotted against us and how his evil designs were frustrated in the end; but it also proclaims a principle we have striven for these many centuries to maintain. We have always contended, and found in the Purim story confirmation of the justness of our stand, that the right to differ and be different is as inalienable as the right to life and liberty.

Haman, you will recall, was the exponent of the opposite doctrine. He would tolerate no diversity in belief and in practice. To obtain national unity, he would have absolute uniformity. Thus, part of the indictment he drew up against the Jews of Persia stressed the fact that they constituted a separate people, and that their laws differed from those practiced by other groups of the Kingdom. "There is a certain people," he charged, "scattered abroad and dispersed among the peoples in all the provinces of the Kingdom; and their laws are diverse from those of every people." This was the spearhead of Haman's attack.

The Jew who is not afflicted with self-deception will readily concur in this part of Haman's charge. We are a separate people; we are different from all other religious groups. We draw our ideals and inspiration from one source — the Bible, the Talmud and all the other literary treasures of the past. We have suffered a common fate. We cherish a common hope. Yes, we are different from all other groups in our historical background, in our faith, in our outlook, in all the various modes of religious expression.

Judaism, however we define it, is the tie that binds all Jews together and sets them apart as a unique fellowship. To be sure, we can point to no fixed standards of belief and practice to which all Jews uniformly adhere. Denominational differences divide the Synagogue even as they do the Church — a fact which some Jewish leaders greatly deplore. We are a divided people, they say. There is a lack of uniformity in our religious practices and even in our interpretation of fundamental truth. Why should we, they ask, small minority that we are, be divided into Orthodox, Conservative, and Reform groups? We of the Reform wing do not regard the condition as tragic. We rather deem such differences healthy and full of promise, provided they are honest differences, and provided also we are sure of the rightness of our convictions and can thus afford to be tolerant toward those who disagree with us. We have always had great diversity in interpretation and practice. Have we not had prophets and priests, Pharisees and Sadducees, mystics and rationalists, liberals and pietists, and has not Judaism thrived withal? A steamship, though divided into

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many compartments, is still one boat, carrying one cargo, and moving toward one destination. It is not uniformity, it is unity — unity of spirit and aim and will and effort — that gives vitality and permanence to a people.

Whatever the differences that separate Jew from Jew, as a people, welded together by a common history and tradition, we are, and represent to the world at large, a different and distinct community. In fact, what is commonly known as Jewish self-respect springs from the full recognition and open avowal of our differences as a separate religious group. And, surely, in this blessed land of ours, no loyal Jew will ever hesitate to acknowledge and express his religious differences. For it is of the essence of democracy that all men shall have the freedom to be themselves, to live their own lives. What is the Bill of Rights, if not the majestic rendition into law of the great ideal of the spirit, which the Feast of Purim so clearly proclaims, that all men shall have the right to differ and be different? What is freedom of speech, if not the right to differ? What is freedom of worship, if not the right to be different? We should betray a lack of faith in the American spirit were we to shrink from exercising our rights as free men.

We shall do well to bear in mind the fact, and it is a fact of paramount importance, that the Jew has preserved his religious differences with benefit to himself and the world. His separate existence has served to strengthen his own qualities and powers and to make possible his glorious contribution to the permanent riches of the world. Even in modern times, the Jew has earned the right to differ and be different by a worthy record of achievement. In every sphere in which the modern spirit moves and finds its best expression, he has made notable contributions. In every department of modern life in which results of great importance have been obtained, he has played a conspicuous part. In fact, he has contributed to the progress of the human race all through history more than his proportionate share, and this despite the many obstacles placed in his path.

Yet, however distinguished the achievements of the Jew in all lines of human endeavor, the very fact that he belongs to a separate religious community has worked to his disadvantage. He has frequently been made the target of unreasoning prejudice and unjust discrimination. I do not refer to the flagrant forms of organized hate, which are motivated by political expediency. I have in mind solely those vague personal reactions which resemble suspicion, distrust, fear, and which do so much to poison the economic and social relations between Jew and non-Jew.

The tragic truth is that it is quite natural for men to dislike those who are unlike themselves, in any respect. The people we generally like are the people who are like ourselves in all respects. The Jew has dared to differ and be different. Dislike is often but the price he is made to pay for the privilege of being himself, of being true to himself.

Is it too high a price to pay? Not if we weigh it against the supreme worth of his spiritual possessions.

The old rabbis tell us that when Mordecai had triumphed over Haman, an imperial coin was struck in his honor. On one side of the coin there was the image of a crown, while on the other side there was the likeness of sackcloth. Crown and sackcloth — these are but the obverse and the reverse of the same coin. Mordecai gained a crown, because he had not spurned the sackcloth. Would the Jew of today preserve his identity? Would he transmit to all future generations his priceless heritage? Then let him persist in his differences; let him maintain his group loyalties; let him continue to live the Jewish life, even if in so doing he incur dislike and active opposition.

Contrary to what seems to be a popular impression, it is not Haman, but Mordecai,

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who is the hero of the Purim story, the loyal, the unflinching, the patient Mordecai, who would not bow down to the enemy of his faith and people. Mordecai had counted the cost, and was willing to pay the price, in personal humiliation, in disappointment, in sorrow. He expected, he was ready to endure, all the vexations and trials which are the lot of the fighter for justice and freedom. In the end, he won his true crown, the crown of a good name. For to all men everywhere, the name Mordecai stands for devotion and steadfastness, for faith and fortitude. And today it is his name that gives us the inspiration to live our lives nobly and courageously.

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DAVID J. WISE, *Radio Director*

THE PROMISES OF RELIGION

Rabbi Robert L. Katz

March 8, 1953

Every generation throughout history has been convinced that its age is the most decisive and fateful of all. This belief is certainly widespread in these anxious days. Who can avoid reacting to the strange and contradictory period in which we live? Each day newspapers report the mounting totals of Korean casualties, while the miracle of television brings the very scene of war to the quiet peace of our fire-sides at home. We have erected magnificent temples dedicated to the unity of nations and have permitted them to resound with the clash and clamor of hostile words. With the aid of science we have conquered time and space but find ourselves unable to cross the roadblocks between nations. We heap up huge stockpiles of atomic bombs which give us but the illusion of world supremacy. We remain the hostages of our own creations.

What do these seeming paradoxes mean to us? How can we reconcile the confused world in which we live with our belief in God and our conviction of His justice and Love? It is not the cynic alone who challenges the apologists of religion. To many it would appear that religion has indeed been refuted by the realities of this fear-ridden and distraught world. It is small wonder that many intelligent and sensitive people reject religious teaching and deprive themselves of its guidance. They hold it responsible for the fulfillment of their longing for a ready-made and trouble-free existence. For them there is but a one-way passage from God to man. And when they suffer or see evidences of suffering or injustice about them, they reject religion as untrue and condemn its teachings as untrue and insincere. They cling tenaciously and stubbornly to a basic misconception about the promise of religion.

If we would understand the promises of religion, we need to turn to the Torah rather than to our own wishes and preconceptions. Many of our staggering demands upon religion come from our deep longing for a world of perfection. They do not re-flect religious teaching. We need to relinquish our conception of God as an indulgent Father who provides for human needs and makes no demands upon man. According to Jewish belief, man is given no assurance of a finished and perfected world. A life free from inequity and injustice is no bounty from God to man. Our tradition teaches us that the world which God created is considered suitable but not perfect. It is suitable because it is rich in potentialities; it is a good world because it gives man unlimited opportunities for growth and achievement. He has only to carry on the work and the plan which God conceived and initiated. Just as the grains of wheat growing freely in the soil must be threshed and ground by man before they can be used for their intended purpose, so man himself, the highest creation of God, needs con-stant refinement.

We are offered no guarantee that goodness will reign and injustice perish merely

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with the passage of time. We are offered instead an opportunity to work towards such a day as partners with God. We may ally ourselves with God and live creatively or isolate ourselves from his Presence and elect a life of passivity and futility. This is the choice which we must make. Religion urges us to make the choice willingly and enthusiastically. In the partnership of man and God, there must be cooperation, patience, and above all, a free-willing spirit.

In the portion of the Bible read in our synagogues this week, the nature of our partnership with God is highlighted. We are told of the building of the tabernacle in the barren sands of the desert by our forefathers who had accepted the Ten Commandments and then sought to fashion a new way of life. In the words of Scripture: "They came, everyone whose heart stirred him up, and everyone whom his spirit made willing and brought the Lord's offering". (Exodus 35.21) These religious pioneers, who came from Egyptian slavery with but the hope of a Promised Land, responded to deep inner feelings which urged them on to creativity. They were stirred up by their enthusiasm to become co-workers with God. The maturely religious person is ever stirred up by an impulse to become a co-worker with God. He does not look for a ready-made world.

In these anxious days we have limitless opportunities for achieving a more just and secure world. We have only to recognize the part that man must take in the very mending of his destiny. Progress in human values is no more automatic than the achievements in science. When we surrender our childish expectations of a world of perfection and when we cease to be discouraged by the frequent failures of men, we shall be prepared to live as adults, grateful for the potentialities and latent blessings which God has placed within our reach. It is true that man has often failed to make the right choices. We need not go to the cynic for evidence for the slowness of man in learning of his place in the universe. Man has groped and faltered along the road. But he has made gains which give proof of his creative power and his potentialities for building a more just and peaceful world.

Consider our success in harnessing the natural resources endowed by God and using them creatively to enrich and uplift the life of our fellowmen. In our own time the Tennessee Valley Authority affords a stirring example of man's wise use of the powers of nature. In a single decade the very course of this river has been changed. We have chosen to use our technical skill to open a vast area for industrial development, bringing a more abundant life to thousands who might otherwise have languished in poverty. What an inspiring witness to the creative genius of man, who has but to elect the role of creator rather than destroyer. Think of the advances in medical science in a generation that has seen two wars. The record of man's failure to achieve maturity in human relations does not obscure other achievements made through the creative use of his reason. We have increased the life-span by more than a score of years. Dread diseases of the body have been mastered. New insights have been gained in the task of healing the soul and mind of man.

To our generation is given the choice of using energy wisely or destructively. Men of religious faith are not dismayed by the fact that our enthusiasm for knowledge and restless curiosity have led us to penetrate to the very secret of the energy of the universe. In this discovery lies the promise of a world without deprivation and the assurance that man need no longer be condemned to struggle with his fellow for the scarce material goods of life. Shall this source of power, entrusted to man by God, be used to destroy or to create? Shall it be permitted to obliterate our cities or shall we elect to use it in the service of man? This is the choice we must make. Our hope is phrased in the words of our prayerbook: "Let us not misuse this gift to darken Thy light and defeat Thy sacred purposes".

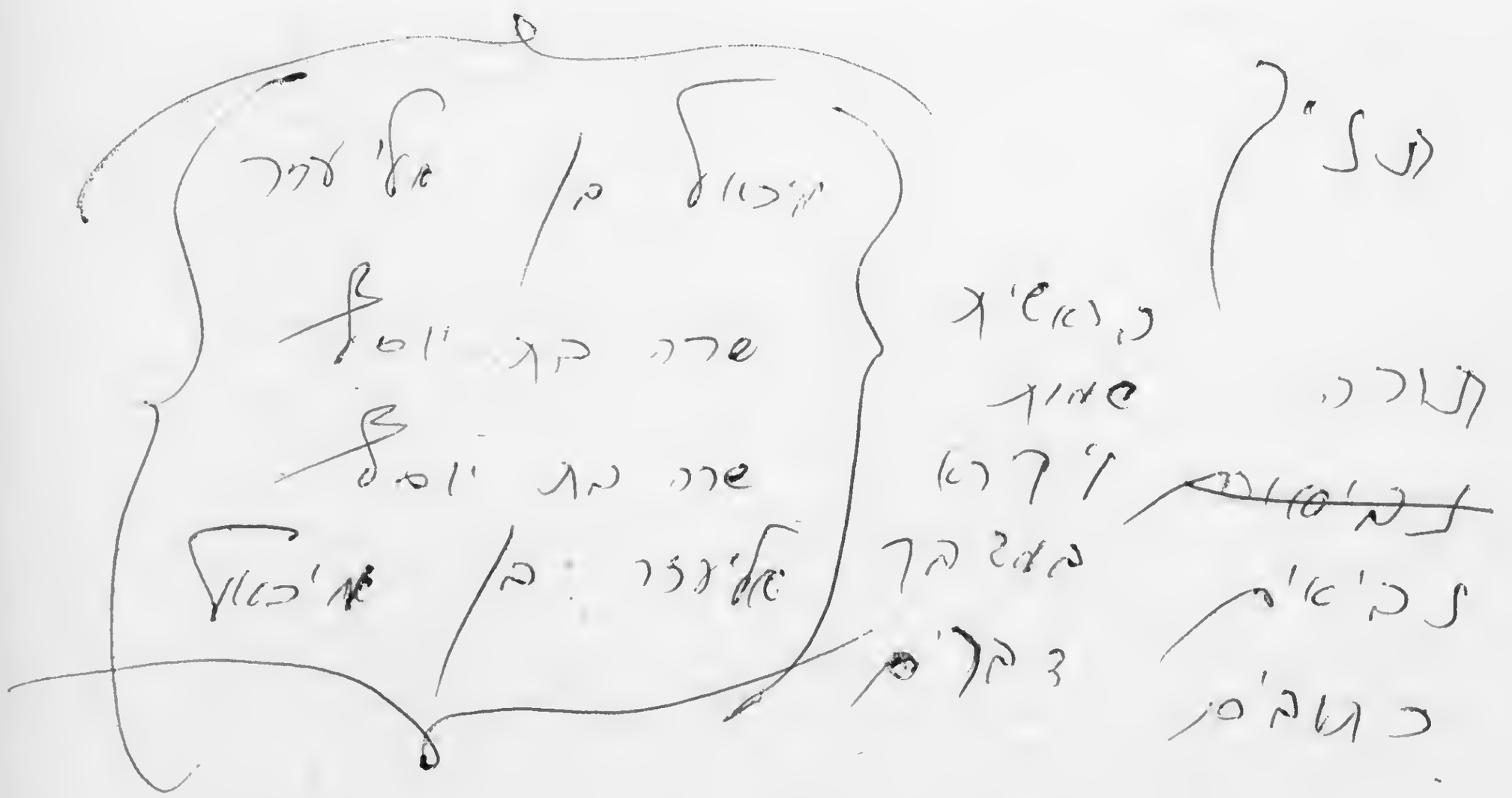
The man of faith does not underestimate the harsh realities of our day. He does

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not deny that we live in an imperfect world. He is no less realistic than the cynic. Unlike the cynic, he is sustained by his partnership with God in the task completing the work of creation. He does not deny the capacity for destructiveness in the heart of man. He does not quarrel with the cynic regarding the possibility of failure. He recognizes that if man does nothing but live under the lengthening shadows of his own fears, then failure is not only likely but even inevitable.

We must give up our quest for a world of perfection and surrender our hope for the peace of mind that depends upon the assurance that God has created a finished and perfect world. We live in a world that offers many satisfactions - a world that demands much but a world that beckons man on to ever widening horizons and new frontiers of achievement, if he but choose to walk in the way of God.

The teachers of Judaism left us with no choice between cynicism and faith, between mature and immature conceptions of religion. They taught that man is obliged by his very character and destiny to be a partner with God. It is not incumbent upon us to complete the task, they said; yet we are not free to desist from it. Oh God, keep us far from the cynicism that leads to futility. May we be stirred up by our hearts to become co-workers with thee. Give us insight into thy purposes, that we may wisely use the gift of Thy hand. Amen.



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AMERICAN BROADCASTING COMPANY • Every Sunday, 10-10:30 A.M., New York Time

DAVID J. WISE, *Radio Director*

IS REFORM JUDAISM "PROPHETIC" JUDAISM?

March 15, 1953

Dr. Sheldon H. Blank

Prominent among the influences which have shaped our lives as American Jews is the Bible, for, in the making of America, the Bible played a major role and the Bible is the very core of Judaism.

Within the Bible it is to the Hebrew prophets that Reform Judaism owes a special debt. This is said with humility and with caution. Reform Jews are not, indeed, to be compared to those stern teachers of righteousness; we do not live the life of an Amos, an Isaiah, or a Jeremiah. It is only that we can discern some thoughts, some attitudes and principles which Reform Judaism shares with the religion of those ancient prophets. With all humility and with proper reservations, this may yet be said.

The reservations are real. First of all, we have to admit that what we like to call "the religion of the prophets" is not as simple as it sounds. It is not one single system of thought. The prophets were not a fraternity of convivial men who shared a single view of life and agreed upon a common philosophy. Quite the contrary; they sometimes most violently disagreed. When we speak of the religion of the prophets, what we mean in fact is: some of the things that some of them said.

And the second reservations is this: This resemblance between Reform and what we call prophetic Judaism - we have to admit that it is usually a quite superficial resemblance, often only skin deep. The earnestness of Reform is genuine and unquestionable, but it is not the same as the earnestness of the prophets. Their earnestness bordered on fanaticism. We are ready today to make sacrifices in the name of religion, sacrifices indeed, but not as they, to the point of martyrdom. And so when we speak of our debt to the prophets, we do so without pretensions, acknowledging as we must that theirs was the creative genius and that we are devoted imitators.

We might also say, for instance, that when the two are compared, Reform Judaism must be described as a cultivated variety of the wild plant we call prophetic. For, it would be a mistake to think of the prophets as pleasant and respectable persons like ourselves. If there were prophets in our midst today, probably the most of us would prefer not to be associated with them at all. In their day, they were the trouble makers, disturbers of the peace. Amos, to use a modern term, had to be deported; and Jeremiah was jailed. For, just as those prophets were wild of mien and manner, so what they taught seemed shocking and dangerous and the authorities took steps to silence them. Reform Judaism has not adopted their manner of teaching; we rely not on the explosive word but on the powers of prayer and calm persuasion.

Yet when all is said and done, with all our reservations, we are still aware of a real kinship between Reform Judaism and the prophetic movement. There are at least

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RABBI JONAH B. WISE

three significant contacts between them.

In the first place, Reform has asked an important question and has answered it it in much the same way as some of the prophets did. It has asked: What in our religion is really essential? What is it that especially God wants of us? Is it the proper performance of ceremonies and rituals? Or is it decency and consideration in our relations with our fellow men? Some of the prophets seemed to think the answer to this question was an "either or" - either ritual or righteousness - and they chose righteousness. We today are inclined to the view that both have value, but if a choice must be made, we choose as they did; we seek in word and deed to improve human society and to promote the brotherhood of man. It may not be quite right to hold Amos responsible for the fact that Reform Judaism has de-emphasized the ceremonial in favor of the social aspect of religion, but this at least may be said: that Reform Judaism could always call upon Amos or Isaiah or Micah or Jeremiah as ancient authorities who also believed that social justice is the more important and that this is what God wants.

The second area in which Reform Judaism parallels prophetic religion is related to the first. It has to do with the function of religion in our lives. Is it, we ask - is it the function of religion to console and comfort - to create a warm sense of confidence and well-being? Or is it the function of religion to disturb and to arouse - to make men uneasy and uncomfortably conscious of their obligations? For most of the Hebrew prophets, this question too presented a choice of "either-or". Responding to the human needs of their day, some thought it was their only function to console the broken-hearted - to support the heaven-laden with words of confidence and optimism; while others, fearing the paralyzing effect of a false security and a too easy optimism, were equally sure they must disturb and prod and goad men to action, denying all was well and warning all would not be well unless by their earnest efforts men made it so.

Here also Reform Judaism combines the two answers; we consider not the one nor the other alone to be the function of religion, but both. And if this two-fold function of religion is not a direct inheritance from our prophets, it also, like the call for righteousness, has its living parallel among their teachings. Some of them believed as we that hope is not enough - that faith is not enough. We firmly believe that faith must be supplemented by human efforts, and we regard it as a vital function of religion to keep men aware of their responsibilities.

In our day, to be sure, the individual is all but eclipsed by the astronomical proportions of this expanding world, and he faces a dilemma. Even as his awareness of his responsibilities grows, his consciousness increases that, in fact, he can do very little about the dangers that threaten. Is it futile, is it wrong, at such a time to speak of men's responsibilities? No, it would be fatal to forget. However little we can do, this is vital; that we refuse to be complacent in the presence of evil, that we remain morally sensitive always and that, though patient, we never stop caring.

And finally, there is this analogy between Reform Judaism and the teachings of many of the prophets, and this involves an essential characteristic of Reform. Reform Judaism shares with the Hebrew prophets a pioneering spirit, the spirit of adventure.

This is the spirit which is evident wherever men question and search. It is the spirit not only of liberal religion but of science also. It is the source of all progress, of material as well as spiritual progress.

When Reform was young, this spirit was much in evidence. Now that we are some-

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what older, we have increasingly to be on our guard lest we become set in our ways and lose this spirit of adventure.

All that the prophets achieved, they achieved because they examined again the common beliefs of their day - the received dogmas. They made themselves very unpopular by demanding that, instead of taking everything on faith, people think for themselves. And all that Reform has achieved, it also has achieved because it insists on a new evaluation of inherited notions. We regard this as a necessity of life - without it progress will cease, life will be at an end.

With due humility, recognizing our differences, we yet acknowledge our debt to the Hebrew prophets. And, thanking God for their lives, we pray to Him for the strength to labor in their spirit. Amen.

MESSAGE OF ISRAEL

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DAVID J. WISE, *Radio Director*

OUR FAITH

Dr. Nelson Glueck March 22, 1953

In many lands and in the dwellings of multitudes, the brave adventure of mankind towards horizons of freedom from hunger and hopelessness is being halted by Communist aggression and religious terrorism on the one hand and by apathy and ignorance or bigotry on the other.

We have much need in this age of cataclysmic change and of the threat of atomic annihilation, -- we have all of us much need of indestructible moral certainties and of clear and constantly renewed recognition of unchangeable ethical values.

We have above all need of faith in God. Long ago Isaiah proclaimed, and time has substantiated his admonition: "Verily, if ye have no faith, ye shall not endure." Which might be rendered: "A future without faith in God precludes any faith or confidence in the future."

Faith in the principles enunciated by Isaiah in the name of God: "And I shall make justice the rule and righteousness the standard." Faith in the knowledge that the essence of the strength of any part of humanity lies in the distillation of freedom for all of it: Faith in the abiding worth and dignity of every single soul: faith in the supremacy only of God.

Here in our beloved America, created by revolutionary patriots imbued with the God-inspired liberalism of the prophets of Israel, the concept of this country as a citadel of social justice and as a haven for the free and a refuge for the oppressed was a natural one. And we must be ever on guard against the cruel and conscienceless, against the ignobly prejudiced and partisan, who would destroy America's humanitarian dedication and negate its principle of brotherhood.

The spirit of liberty and antipathy to evil and oppression either inside or outside of our own boundaries and concern for the Biblical commandments are the chief source of America's moral strength, with which it is unconquerable and without which no temporal or ecclesiastical power can make it secure.

All of us of this land and members of all communities must comprehend that there is a profound difference between the unity of diversity and monolithic uniformity, between the lifting up through conscience and the levelling down through intolerant control. We must distinguish carefully between moral affirmation by choice and mass affiliation by enticement or compulsion, between the imperatives of religious conviction and the license of cynical convenience, between the lasting power of freedom and the fleeting quality of physical power.

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RABBI JONAH B. WISE

The teachings of Judaism and the underlying philosophy of America are united in their seeking the increase of equity and justice for all individuals and peoples through adherence in action and attitude to the moral legislation of Sacred Writ. The related mission of both is based on optimism in human nature and genuine concern with divine law as the mainspring of human constitutionalism. There is mutual accord regarding man's inalienable right to seek truth through reason. There is oneness of understanding and determination that no human institution, be it directed to God or identified with government, may breach the liberty of anyone to choose unhindered and unharmed the tenets of his beliefs. The opposite of this orientation is found increasingly in pessimism of spirit, mediaevalism of mind, and authoritarianism of anchorless formula and brutal and brutalizing force.

The struggle that is exemplified in our resistance, in association with the United Nations, to the Communist attack in Korea and elsewhere, the struggle which is highlighted in the unafraid resistance of the youthful David of modern Israel to the threats and sanctions employed by the Kremlin Goliath, — this struggle is one, which reduced to its essential terms, has existed from the dawn of history on and will probably continue as long as mankind survives.

It is the struggle between blind servility on the one hand and independent understanding on the other, between bigotry that begets slavery and fairness and humanity that bar bigotry, between life denying obscurantism and life-sustaining enlightement. It is the struggle between the faith in material might and the spiritual force of faith in God.

Engaged in that struggle as Jews and as Americans, we must bear in mind the instruction of our ancestors and the lessons of history. They have taught us, beginning at Sinai, that there can be no security without probity, no firm dominion without decency, and no permanent power without equity and justice. In the abhorrence of absolution or totalitarianism of any kind, in the idea of freedom and in the freedom of the idea, in the unceasing attempt ever more truly to incorporate the meaning of the Biblical commandments into civil law and every day life, in awareness of the fact that without faith in God we cannot survive, lies the way that the prophets of Israel long ago pointed out, that America early blazened and must continue to follow, that the brave new democracy of Israel has embarked on, and that all free and truly civilized nations must steadily pursue.

In his monumental philosophy of Judaism, the great Maimonides listed his religious beliefs in 13 articles under the heading of ani ma'amin, which translated literally means This I Believe. For centuries now, his confession of faith, his This I Believe, has enjoyed wide acceptance among the general masses of Jewry, although retranslated and reformulated by those of us who adhere to Reform Judaism. But long before his time, Hillel, the gentle Rabbi, whose influence has outlasted two millennia, in answer to a question addressed to him about his religion, summed up his This I Believe in a single sentence. He said that the very essence of his faith was contained in the Biblical injunction (in the Book of Leviticus): "Thou shalt love thy neighbor as thyself." "This is the whole Law", he went on tosay,"everything else is merely commentary to it."

We need all of us to determine or redetermine what shall be the guiding principles of our lives, to define or redefine the essential beliefs we must live by as Jews and as Americans, to figure out anew and to incorporate into the very fibre of our beings the fundamentals of our faith in God. Each of us is summoned to declare his or her ani ma'amin, his or her articles of faith.

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We believe in the oneness of God, the unity of His universe, the validity of God's moral law for all humanity.

We believe that man was endowed by God with boundless capabilities for good, and with sufficient strength to overcome evil, but that no human being is born laden with initial sin.

We believe that in deep faith in God lie the only real security and serenity that we and our children can hope to find.

We believe that we are called upon to meet life gratefully and bravely and humbly.

We believe that all achievement is perilously fragile unless based upon enduring principles of moral conduct.

We believe with the Psalmist: "The Lord is my shepherd, I shall not want."

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DAVID J. WISE, *Radio Director*

A COSMIC FAITH

Rabbi Jonah B. Wise

March 29, 1953

My dearly beloved brethren, you and I know that religion has many facets and many functions. It is a matter of interpretation as to what you really think or what you really decide what religion is or should be.

We are now facing the great festival of Passover. It is commanded in the Book of Exodus in the Hebrew Scriptures.

> "And this day shall be unto you for a memorial, and ye shall keep it a feast to the Lord; throughout your generations ye shall keep it a feast by an ordinance for ever. Seven days shall ye eat unleavened bread; howbeit the first day ye shall put away leaven out of your houses; for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel." (Chapter 12, Verses 14 & 15)
>
> "And ye shall observe the feast of unleavened bread; for in this selfsame day have I brought your hosts out of the land of Egypt; therefore shall ye observe this day throughout your generations by an ordinance for ever. In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even. Seven days shall there be no leaven found in your houses." (Chapter 12, Verses 17, 18, 19)
>
> "And thus shall ye eat it: with your lions girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste—it is the Lord's passover." (Chapter 12, Verse 11)

It is the oldest established festival in our Western civilization. Portions of the Passover story were taken over by primitive Christianity. The Passover story deals with what was undoubtedly an historic event. That is the freeing of the Hebrews from slavery, their flight from Egypt and the projection of them on the world as a historic force.

No one is in position to compute the impact of the Hebrew civilization and culture upon the world in which we live. We know that much of its religion, almost

all of morality comes out of the womb of the Hebrew people. We know that much of its justice, its ethics, its concept of right and wrong, its understanding of the relationship of man to man living together upon this earth, also has been modified and molded by the experience of the Hebrew people. Most of the record stands firm and eternal in the Hebrew Scriptures. The Bible, and for me the Bible is the Old Testament, is not only a guide, not only a record, but is the eternal mentor of the great and tragic problem of living upon this earth as a human being.

Undoubtedly the story of the exodus from Egypt is historic. Not every detail of it can be proven as a real experience. The message which it has brought to humanity at large indelibly impressed on the human mind and is inevitably a part of human experience.

Passover is a feast of freedom. Everything that is connected with it is an attempt to create those freedoms by which man will advance upon this earth and by which he will also acknowledge himself to be a God inspired part of the universe, a part of which only they, even the ablest amongst them, can comprehend or understand. The original liberations which the Hebrew mind worked out as a part of its religion, and without its religion it could not have made that effort, was the liberation of mankind from slavery. A world in which slavery was accepted universally was challenged by the Hebrews. They pointed out that they had been slaves in Egypt and even today when we celebrate the Sabbath we look on it as a memorial of the liberation from Egyptian slavery. It is a monument, a guide post to freedom. Not only the slavery that made men labor and toil under the lash of the taskmaster was the liberty which the exodus from Egypt demanded. Other slaveries existed in those days and some of them, maybe many of them, exist today. One of them was idolatry. The lowering of the belief in God from the great cosmic force which said: "I am that I am. When they ask you my name and who has sent you, tell them I am hath sent me."

The great cosmic force which even Moses had to admit revealed itself to him only in this wise by saying "No man can see me and live". That cosmic force is not remote and not far away. It involves itself in man's destiny as essential to the plan of liberating mankind from his idolatries, his fears, his savageries, his injustices, and forcing him because of the great weight of the cosmic power to seek higher levels always in liberation and in freedom.

Many religions have sprung from the Hebrew tradition, many will still evolve themselves out of these off shoots and many will be formed seeking to liberate mankind, seeking to free him from the fears of sickness, fear of death and all those fears which cause people to walk in semi-darkness. It would be a great ennobling enterprise if religion itself were to declare that its prime function is to free people and not to enslave them. That its purpose is to set man at liberty intellectually, to drive him to find out about the world in which he lives and from that about the universe of which he is a part and finding these things out - to discard his old beliefs, his old superstitions, his out worn practices and customs. The great religion which will actually carry out this function is one which will create for mankind a society that will meet the demands of prophesy and of all the great ideals which men have aspired to and which they could achieve only in part and sometimes only in fragments.

I want my religion to free me. I do not want it to hold me to the beliefs that I cannot accept intellectually. I do not want it to hold me to observances which I cannot find spiritually uplifting. I do want it to say to me that because you are a creature of God, because you have in you a part of that cosmic force which is God, it is your duty, it is your privilege to create for yourself that which you firmly believe to be truth. You do not have to accept what other generations and what other people consider truth. By your own truth seeking you will carry on their devoted toil. You will be a part of that great function by which the world will eventually be redeemed.

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Let everyone walk before his God in freedom and in peace but in doing so let him seek the truth and the truth will bring the real Passover and the truth will make all men free.

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DAVID J. WISE, *Radio Director*

WHAT IS FAITH?

Rabbi Louis Binstock

February 1, 1953

In its earliest stages, religion was completely other-worldly. It was amoral and asocial. Its one and only task was to bend the will of heaven to the wishes of earth; to persuade the whimsical gods to satisfy the desires of men. But first the people had to acknowledge the existence of gods who were invisible and accept miracles that were incomprehensible. Unable to furnish demonstrable proof, religious authorities insisted on blind faith. "You must believe," they taught, "even if it be unbelievable. You must obey, even though you cannot understand." The test of a man's religion was his unquestioning trust in the rituals and the miracles of religion. Faith was the exclusive handmaid of religion. It became the link with God in religion, but was lost to the average man in his daily life.

This ancient conception continues to take its toll in confusion. The masses of men still equate faith with religion. To them, faith still has to do with only prayer and worship, rituals and miracles. Its home is in another world far removed from ours, and it is theoretically there that we must find it and from there fetch it. Only priests and ministers, therefore, are supposed to understand its power. Through their mediation, alone we may be able to get it. And then only the select, fortunate few among us! Faith is not for the likes of us — the humble, ordinary folk of the world. But it is! The faith of which I speak this morning belongs to all. It is to be found in every child of God.

Our faith is not just another word for religion. Religion has best understood its extraordinary value and fashioned it more effectively and fruitfully into its structure than any other force in human civilization. Religion has strengthened and deepened and heightened its quality within the soul of every man. Religion has led it into unanticipated visions of hope and joy and undreamed of vistas of beauty and peace. Religion alone can extend its insights into wider social horizons and higher ideal aspirations.

Our faith touches the whole of life. It reaches into every corner and crevice of human attitude and action. Religion is one of its most vital fields of operation, but not the only one. Our faith is a rational approach, not a blind belief. It is based upon accumulated knowledge and gathered wisdom and not on theological speculation and sanctified tradition. It relies on no magic rituals. It rejects all supernatural miracles. It thrusts man back on himself and says: "Oh, man, thou wert fashioned in the image of God. At the dawn of creation there was poured into thee a portion of the Divine Fire. Behold its light. Feel its warmth. Sense its power. And then know that it is thine, given by God's grace. No one can take it from thee — but thyself. Use it and become like unto God."

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The proposal of such a faith must come as a shock to the old-time religionist. He must brand it as the very stratagem of Satan, designed to destroy the Kingdom of God. But just the contrary is the case. It is our faith alone that can save the Kingdom. Too long have we fostered the kind of religion that is irreligion — a religion that in reality doubts man's kinship to God, that denies his creative gift; that drags him down from his high place of partnership with the Divine in fashioning the works of creation and makes of him a puppet-slave pulled about by strings.

For centuries we have followed primarily the line in religion that emphasizes what God can do for man. We must now begin to underscore heavily the line that stresses what man can do for himself. We have been thrusting our burden on the Lord for so long that we have forgotten how to carry the load ourselves. We have been asking miracles of God when we should have been acting them ourselves.

Ours has been a lack of faith in God. When we have prayed for a divine miracle of the Lord we have really sought black magic from heaven. Else why have we been petitioning Him to change His world, His way, His word and His wish for us? To interfere with the laws of nature and human nature, which He has fashioned, so as to satisfy our personal petty desires! To rearrange the established processes of birth and death as if it were just a matter of putting together a new jigsaw puzzle because we're now tired of the old one! To alter the rules of order and the decrees of justice, as if He were engaged in staging new performances in the world's theater every night for our entertainment! We ought to pray not to persuade God to perform the magical, but to inspire man to accomplish the miraculous.

Experimental science, in order to function, must have faith in nature's laws. It obtains results because it is cooperatively working with those laws instead of petulantly wasting time trying to alter them. If science could not depend, for example, upon the certainty and regularity of the law of cause and effect, it would be stymied in every project. Science must know that water will always boil at a definite temperature; and that at another it will freeze; that gravity will pull at a certain rate; that light will travel at a fixed speed; that protons and electrons in their whirling will produce given results. It is the certainty — not the changeability — that establishes faith.

God does not create miracles. He creates the universe of law and order — a world of life, love, justice, truth, hope, peace, faith. Yes, the faith within man himself! What to us is miraculous, to Him is commonplace. It is man who can and does fashion miracles — through the power of faith. That faith is based on God's established processes of law and order; buttressed by reason and knowledge; and banked on the "probable" in human life. It is the conviction that whatever man can envisage, he can also comprehend. And that whatever he can envision, he will some day attain. It is a belief — not in the impossible, but in the possibility of doing the impossible. It is man's confidence that his grasp can be greater than his reach; that every "nay" can be transformed into a "yea"; that there is nothing fixed and final in the universe.

Faith is the spirit which during World War II was expressed in a legend found on the bulletin board of every American Air Corps station. It read: "The difficult we do immediately; the impossible just takes a little longer."

Faith is that plus factor which enables a man to do the impossible. It is the spirit that inspired Benvenuto Cellini to fashion the bronze head of the Medusa into one of mankind's immortal pieces of artistry. This metal worker and sculptural master who dominated sixteenth-century Florentine art, brought his conception of the Medusa to his foundry workers. They labored for three days and nights, but were unable to bring it to a satisfactory conclusion. Finally, early in the morning, after many failures, they sent him a message that the project would have to be

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abandoned. "It was impossible," they said. Hastily he donned his clothes, ran into the foundry and began working like a madman. Within a few hours the bronze masterpiece was well on the way to success. When asked later about his miraculous achievement he cried: "During those hours I felt as if I were being carried on wings. I could do the impossible."

We all have such wings. They are the dynamos that generate the power of faith within us. What we need to learn is how to use them. They can carry us all to the great heights of doing what seems impossible.

Some years ago, I stood on the rim of the Grand Canyon, watching the dawn breaking over its cavernous depths and gradually splashing it with sunlight. While I was feasting my eyes upon this great miracle of nature, a forest ranger called my attention to the Colorado River far down in the distance, winding its way like a slender ribbon into the horizon. "Think of it," he said, "that tiny, muddy stream achieved this work of art. It began its task hundreds of thousands of years ago; toiled steadily, surely, pressing its path through vast mountains of rock; pushing its way stubbornly through great hills of earth, pouring itself relentlessly forward toward the sea." He smiled. "To have fashioned such awesome beauty and grandeur, it must have possessed an exaggerated imagination and a complete disrespect for time."

Our faith is like that little Colorado River. When we search for it within ourselves, if we are fortunate enough to get beneath the layers of fear that have covered and almost smothered it through the years -- it appears like a tiny, slender ribbon, possessing almost no power at all. But if we remember that it consists of "an exaggerated imagination, with a complete disrespect for time," we shall be disappointed or discouraged.

The springs of such faith run full and deep. Most of us take only small and infrequent draughts from its life-giving waters. Some of us waste its power on trivial and temporary things. We fail to harness its Niagara-like strength for the most valuable causes and most vital purposes of human living. Many of us stop up the source as we carelessly shift the sands of life, busily searching for far-off wells. But faith is not far off. It is here - within ourselves. We have it in us. We need only to understand what it is. To learn its uses! To develop the techniques that will make its power available! We will then find that we can apply it to every problem that confronts us, every passion that challenges us, every purposes that calls us.

Recently a physicist listed 98 elements in a table as having existed as long as the universe itself — even longer than man. He pointed out that it is from the combination of these basic material elements that all compounds are formed. But not until man discovered and learned how to use them did their existence become important. Without element 99, the human element, the 98 would still be nothing more than matter suspended in space. Element 99 was necessary to make the world.

"That physicist should have added one more element, 100 — man's faith, as really the most vital of them all. For without faith, man himself would be nothing more than a machine suspended in time. The faith within you will remain nothing more than a buried treasure — a burden rather than a blessing — unless you turn to it and use it. With its power you can begin once again to go forward. You can fashion your life anew. It will always be here to help you. God will help you. But first you must determine to help yourself."

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FOES OF FAITH

February 8, 1953

Rabbi Louis Binstock

There are five fundamental forces that stand menacingly outside the door of faith in the house of modern man. They are fear, failure, fate, fiction, and fashion. Any one of them is powerful enough and persuasive enough to keep faith locked up forever.

Fear is the first and most formidable foe we face. In these United States, blessed with rich resources for hope and joy, there are vast numbers of men and women, wandering lonely and lost in a thick forest of wide and deep fears. Fears that are primeval, as old as the race from which we are sprung, and preserved in the traditions of our peoples and in the teachings of our religions — ancient superstitions and old-wives' tales. Fears that were swallowed at our mothers' breasts and absorbed in our cradles — so often the result of the latest theories of child-rearing practiced by "up-to-date" physicians and parents! Fears accumulated in our childhood, inculcated by warning "don'ts" in our homes, by whispered secrets in back alleys, by dire punishments attached to the fulfillment of so many of our normal passions and desires, by the mentally and emotionally destructive penalties growing out of failure in a success-stimulated world! Fears of thwarted love, economic insecurity, incapacitating illness, oncoming old age, inevitable death! All these and many more, both small and great, constitute a veritable thick and vast forest of trees. Most of the trees can no longer be completely uprooted. They are too firmly imbedded in the soil of our subconscious and are too well fed by the streams of fixed belief and behavior that flow under and about them. They can, however, be by-passed. The path of faith points the way around them and through and out of the forest.

There is only one way to fight fear — and that is with faith. Just standing still, lost in the forest of our fears, trembling in the agony of our despair, comforting ourselves with an orgy of self-pity, cursing the malevolent makers of our destiny, means self-destruction. We must search for the path of faith. And though at first we wander aimlessly and fruitlessly, we must believe it is there. If we seek hard and long enough while there is sufficient life and light, we will find it before the darkness completely engulfs us. Then we must trustingly put our foot on the path and begin our march forward. The fears will probably still be there — hideous and harmful, threatening and terrorizing. But we must face them out. "The thing in the world I am most afraid of," said Montaigned, "is fear."

The paradoxical thing about fear is that it is much more destructive as a fantasy than as a fact. "Fear is more pain than the pain it fears."

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RABBI JONAH B. WISE

A second formidable foe of faith is failure. The remembrance of failure, the experience of failure, the observance of failure, the prospect of failure — all make us falter and fail in our faith. In the days when Vienna was gay and gemutlich, when the Red Menace was not yet encamped upon the Blue Danube, Viennese delighted in going up to one of the higher levels of the river. There they would plunge into the water and start swimming down toward the center of the city. Every year a few swimmers would be caught in the whirlpools and drowned.

An expert swimmer asserted that all the drowning could have been avoided. He pointed out that water, if permitted to do so, always spews human beings toward the surface. But they must trust the water. If, when caught in a whirlpool, they become panic-stricken, they drown. But if instead, they yield to its embrace, they escape. All that they have to do is hold their breath for a few seconds and the water will normally thrust them to the surface. They can then swim to safety.

So it is in the stream of human existence. We start out filled with high hopes and great expectations. Eagerly we take the plunge into life; confidently we drift along; happily we anticipate certain arrival at our goal. Suddenly, we are caught in a whirlpool of failures — in our homes, with husbands, wives, parents, children, brothers, sisters, relatives; with schoolmates and playmates; with teachers and friends; with employers and employees; in our varied associations and occupations. We see the failures of so many around us—failures similar to ours. Our strokes begin to lose their natural steady rhythm. They become uncertain and choppy in their movements. Our arms carry the leaden weight of the failures of the past and our shoulders sag under the pressure of the failures we fear in the future. We seem to hear the waves beating a crescendo tatto in our ears: "You're a failure! Your're a failure! You have always been a failure! You always will be a failure!"

The most dangerous effect of the feeling of failure is the blow that it deals to our self-esteem. Such a blow can be fatal to a man's entire personality. The loss of his self-esteem is only another name for the loss of faith. It means that he no longer has any faith in his ability to overcome his failures and still stroke his way on to success.

Fate is faith's third foe. It is failure's close kin; often its excuse. The doctrine of fate insists that we are all chained to the immovable rock of inevitable necessity. Aeschylus said long ago: "things are what things are, and as fate has willed, so shall they be fulfilled." No matter what we do or where we wander (this theory has it), no matter what we wish, we end up the same. It has been pointed out that "fatalism" takes root wherever men regard themselves as subject to irresistible power.

But can any person of reason or action be a sincere fatalist? His mouth may say it, but his manner denies it. For if our web of life has already been irrevocably spun by fate, so that no single strand can be changed, why expend an ounce of thought, or energy? Whatever we plan or do — it will be the same.

When someone tells me he is a fatalist, I always ask why he expends any effort in eating, or guarding his health, or doging automobiles, or planning any part of his life. After all, what is to be, will be. He will be well or sick, rich or poor, live long or die young, irrespective of what he chooses to do. His fate is not in his own hands. The usual answer is a shrug of the shoulders, a determined glint in the eyes, a stubborn setting of the lips, and with a gesture of finality, the exclamation: "Well, I don't care what anybody says, I believe in fate." And the person goes right on proving by his behavior that he has faith in his own free will.

The fourth foe of faith is fiction. The popular belief is that faith comes from God to man, "in a dream, in a vision of the night, when deep sleep falleth upon

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men," just as it came to Jacob, at Bethel. In his dream he saw a ladder reaching from earth to heaven and "the angels of the Lord ascending and descending upon it"; and when he awakened, he exclaimed: "Surely the Lord is in this place and I knew it not." It is significant, the ancient Biblical commentators point out, that the passage describes the angels at first ascending and then descending. A strange procedure for heavenly beings, who, contrary to the course of earthly creatures, must first descend before they can ascend. Therefore, they must not have been real angels, Rather, they were the thoughts, the hopes, the visions of Jacob, soaring upward — seeking affirmation and encouragement on high and returning, fortified and ennobled, into his spirit below. His faith came first from within himself. It had always been there. But not until that inspired moment did he realize it.

The bush would never have burned for Moses if the fire of faith had not first been enkindled within his breast. Saul would never have beheld his vision on the road to Damascus and become Paul, if he had not first opened his own eyes of faith. Joan of Arc would never have heard her "voices" and saved France, if she had not first listened to the call of faith in her own simple soul. No more than a child stricken dumb can ever hope to be a singer, or a boy who loses his legs become a runner, or a mental defective be an intellectural, is it possible for a person to engage in the uses of faith unless he himself be already possessed of faith.

Today the trend is for man to cut down the size of his faith, not to increase it. The scissors of disbelief are shearing away our edges of confidence — not only in God, but also in our fellow men, and what is worse, in ourselves. And those of us who are desperately striving to wear the old garments of faith "we feel so comfortable and hopeful in them) find it increasingly difficult to protect them against the incisions of modernity. We feel so naked without, that we are beginning to feel a vacuum within.

In many circles the man of faith is made to feel foolish. He is said to be living in an anachronistic world. It becomes as difficult for him to appear in his treasured garments of faith as it is for milady to put on last season's cherished dress. He soon purchases the more fashionable clothes. His old ones are thrown into the discard and forgotten. They are rarely, if ever, worn again. "Follow fashion: make monkey cut him tail," runs a Jamaican proverb. That is the great crime of our time.

An ancient parable tells of a king's son who, having sinned against his father, was expelled from the royal court. He became a poor shepherd in the very kingdom that he might some day have ruled. Many years passed. There was a time when he no longer remembered that he was the son of a king.

In that country it was the custom for those who wished to present petitions to the king to write them out and cast them into the royal chariot when it chanced to pass their way. When his majesty happened to visit the province where his son toiled in poverty, many petitioners tossed their notes into the chariot. Among them, the king recognized one in his own son's handwriting, and was saddened to read that the prince had so far forgotten his royal birth that he begged only for a small straw roof to cover his shepherd's hut.

In the kingdom of faith, most of us ask for so little because we have forgotten that we have so much. We were born rich princes, but we become poor shepherds. We have allowed ourselves to be expelled from the royal court. We have become lost in the forest of Fear, Failure, Fate, Fiction and Fashion. But we can yet find our way back. We must do more than petition. We must act — and with haste. Sclerosis can harden the arteries of faith as well as those of the body and of the mind. We cannot start too soon. We must reclaim our heritage.

MESSAGE OF ISRAEL

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DAVID J. WISE, *Radio Director*

RULES OF FAITH

Rabbi Louis Binstock

February 15, 1953

"We walk on cemeteries that were once cradle-places."

Our belief in the faith with which we were born has been buried so long that it appears beyond resurrection. Our ability to trust has become petrified; our capacity for confidence fossilized. Only an occasional memory or fleeting hope reminds us of faith's actual existence and our original cradle-efforts to use its power.

How can we break through the cemetery and get back to the cradle? Can we, as ordinary individuals, unskilled and untrained in the art of excavating the very stubborn and widely varying layers of human personality, be equipped to engage in such a difficult task? Especially when we know so little of the power of faith — and are uncertain that we possess it? Can we, by digging, really discover faith within ourselves? Even if our efforts meet with success, will we not find only a fossil remain? How can we breathe new life into faith so that it shall mean something to our lives and perhaps give us a new breath of hope and happiness?

The archaeologist when he sets out on an expedition is in no better position than we, embarking on this adventure of the rediscovery of faith. We, too, have similar evidence and no greater certainty of success. He carries with him maps and charts, guides and tools, to aid him in his search. We, too, can have equally adequate assistance in a specific set of rules to follow. This morning we shall set down five of the ten rules I have set down in "The Power of Faith".

One: Know that you have faith. In Seventh Heaven, one of the most heart-warming plays that the American theatre has produced, the final scene portrays the unexpected return of Chicot, the French battle-blinded soldier, to his sweetheart, who has starved and suffered in a bare Parisian attick room but has never for one second faltered in her immovable, rocklike conviction that her lover must return safe. When in her transport of ecstatic relief and joy, she asks how he can feel that they now live in a seventh heaven, he cries, his unseeing eyes radiant with happiness: "If you believe it, it's so. If you believe it, it's so."

To be real, faith need not respond to the test of the five senses. Have you ever seen love? Or touched it? Or tasted it? Or smelled it? Or heard it? No! But you have experienced its tangible, visible manifestations. You have witnessed its extraordinary effect and wondrous value. You have seen a mother's love throw the mantle of protection around her wayward son; a woman's love for her adulterous mate garb him in the flawless dress of fidelity; a friend's love clothe even a beggar in the raiment of royalty; a saint's love of God weave a blanket of matchless purity large enough to cover the blotches of the whole universe. But love itself

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RABBI JONAH B. WISE

you have never seen.

In his comedy, What Every Woman Knows, J. M. Barrie has lines like these: "Charm is something which if you have, you don't need anything else, but if you haven't it, nothing else will help you." Try to describe charm and see how your words stumble and stutter in confusion. Let it, however, steal softly into your room, even wrapped up in a package of ugliness, and you will recognize it at once. Its phosphorescence can illumine the deepest darkness and penetrate the thickest wall. You cannot escape it any more than a dark figure drenched in bright sunlight can shake its shadow.

Faith, unlike charm, is born in every man. And it can be twice born — even a thousand times.

Two: Start with faith. Why not begin the morning as did the ancient sages of the Jabneh Academy by saying to ourselves: "I am a creature of God and so is my neighbor. He may prefer to labor in the country; I prefer a calling in the city. I rise early for my personal benefit; he rises early to advance his own interests. As he does not seek to supplant me, I should be careful to do naught to injure his business. Shall I imagine that I am nearer to God because my profession advances the cause of learning and his does not? No. Whether we accomplish much good or little good, the Almighty will reward us in accordance with our righteous intentions."

The mood of a man's approach to any person or problem is not only descriptive, but also creative. Even as the child is the father of the man, so the beginning is the maker of the end. Begin your morning with believing that life is beautiful and your very belief will literally pour beauty into it. Begin with believing that your family is wonderful and that your employer is honorable, and that your employees are loyal and that your friends and your fellow men are dependable, and see how your very belief actually helps to shape and mold them into the very forms your heart has fashioned. Begin with believing that your past failures can yet be buried and forgotten under an avalanche of success that will sweep into your career; that your present faults can be conquered; that your tainted character will some day unfurl a pure banner of triumph; that your pain and sorrow, your anxiety and fear, are only the chilling blasts of wintry days, always harbingers of warm spring not far behind — and your very belief will really help make it so.

Three: Stay with faith. The "starters" in the world are many. The "stayers" are few. It is as difficult to adhere to a regular regimen of faith as to stick to a strict diet of food. There is always the temptation to do a little cheating. There are the periods of discouragement when progress seems absent or at best an illusion. There are the instances of faith's fickleness and failure written deep into the records, not only of our own lives, but those of our friends and acquaintances. There are the moments when even victory does not seem to be worth the struggle.

One must have staying-power to tap the resources of the power of faith. Abraham Lincoln failed dismally over and over again. He failed as a student. He failed as a businessman. He failed as a lawyer. He failed in love. He failed in marriage. He failed to win a seat in Congress. And then became one of America's greatest presidents. He never failed his faith. He stayed with it to his tragic end. Madam Curie stayed with pitchblende until she discovered radium. She never failed her faith. Gandhi stayed with non-violence until India was free. He never failed his faith.

Four: Emphasize your capacities. Take a lesson from the Hollywood cameraman who uses his lights and spots to accent his subjects' good features and cloak the bad. Extend that technique to your problems. I remember a woman who suffered a stroke on the left side of her body and was brought in a wheel chair to a psychiatrist's office. There was a definite paralysis of her left leg and arm. When asked

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to rise and walk, she leaned toward her left side and tried to take the first step with her left foot. Helplessly, she fell back and sank into the chair. Gently prodding her right shoulder, the doctor suggested, "Now, instead of testing your weaker side, why not try the stronger one? Make your first step with the right foot." Gingerly she put that foot forward, leaning toward the right. She rose and this time she walked. She had shifted from weakness to strength.

The majority of psychiatric patients are so concerned about their weaknesses, imaginary or real, that they are unable to concentrate on their strengths, which they may have in abundance. Repeatedly I have sought to rouse the men and women who have come to me in various degrees of despondency and despair, by reminding them that their capacities were far greater than their limitations; their reasons for joy far more valid than the causes of their sorrow; their possessions more numerous than their losses. Rarely have I succeeded. "Yes," they respond, brightening for a moment," you're right, youre right, but ——." And back the pendulum of their attention swings from strength to weakness. Once again they accentuate the negative and eliminate the positive.

Five: Trust your heart. Pascal was soberly serious when he said: "The heart has its reasons which reason does not know." In the kingdom of faith, the heart enjoys a much higher rank in the royal court than does the head. So it is in the kingdom of love, or freedom, or peace. Too often we fail to take the first step on any of these long roads because the heart is held back by the head. And too often the head is wrong.

In the course of my ministry I have been privileged to perform the marriages of hundreds of couples. I have seen many young men and women, in choosing their mates, follow erring dictates and then travel down the inescapable road of marital disaster and, at times, divorce. Foolish are they who use only their hearts; but wise are those who refuse to be slaves of their heads alone. It is usually a parent's heart, not his head, that enables him to retain faith in his child. So, too, is it often in preserving a friendship, in maintaining loyalty to one's nation, in holding on everlastingly to a great ideal.

There are times when, measured by the yardstick of reason, faith appears to be folly. Moses' mission to Egypt reads like a madman's dream. Jesus' road to Calvary might be described as an insane venture. Joan of Arc's "voices" sound like hallucinations born of imbecility. Gandhi's salt-protest march to the sea must have convinced many of his countrymen that he was "teched in the head." But in each case a rendezvous with destiny was kept by a heart of faith.

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DAVID J. WISE, *Radio Director*

SPIRIT OF FAITH

Rabbi Louis Binstock

February 22, 1953

The ingredients or qualities that make for spirit of faith in any man, in any place, at any time — are five. The first and foremost is moral integrity. It is the indispensable, strong, solid foundation upon which the house of the spirit must stand. Without it the entire structure, no matter how strong its pillars and beams, will crack and crash to the ground. Honesty is not only the best policy; it is the prerequisite of an ideal personality. Honesty, like charity, begins at home.

A man who is not honest with himself can never hope to convince others that he is honest with them. A schizophrenic in personal morality will reveal a split personality to a moral society. The very foundation of a man's spirit begins to shake ominously when he starts pretending that he is what he is not, is not what he is; when he claims he has what he has not, has not what he has. Let him beward of rationalizing his prejudices; excusing his failures; hiding his ethical irregularities under the blanket of the common practices of his fellow men. Let him not lull himself into the delusion that even the smallest peccadillo does not matter. Rip Van Winkle was persuaded by the merry little dwarfs that just one teeny weeny drink more wouldn't count, but he fell asleep for twenty years and awakened an exile from his own world. "You may not count it," said William James, "and a kind heaven may not count it — but it is being counted just the same, in your character, and it can never be completely erased."

The second ingredient of true spirit is fearless decision. Hesitation is not only the thief of time, but also of the spirit. The man who cannot make up his mind will never make up his spirit. History is replete with the tragic stories of wars lost, kingdoms destroyed, communities wiped out, lives ruined, because of the curse of indecision. One of the surest signs of weakness of character is the cry: "I wish I knew what to do!" A man of spirit always knows what to do. What he does may prove to be wrong instead of right, foolish instead of wise -- but he knows what to do. And the decisive doing often converts the wrong into the right and the foolish into the wise.

When Moses decided to slay the Egyptian taskmaster, his action seemed wrong and foolish. When he brought the children of Israel to the edge of the Red Sea, with Pharoah and his warrior hosts in close, hot, mad pursuit, and no road of escape open before them, his action seemed wrong and foolish. When he forced them to wander for forty years through a wilderness of suffering and starvation, despair and death, his action seemed wrong and foolish. But they reached the Promised Land — because Moses was a man of fearless decision.

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RABBI JONAH B. WISE

Socrates was a man of fearless decision. So was Jesus. So was Akiba. So was Mohammed. So was Oliver Cromwell. So was Woodrow Wilson. You, too, no matter who you may be, in whatever walk of life you move, can become a personality of strong decision.

Make mistakes, but make up your mind. Do your own thinking — and it will follow as the night the day that your decision cannot be false to you. Your own decision is much better suited to your action than that of another person, no matter how close or wise. Let someone else advise you, but not decide for you. But whatever you do, decide. Don't drift; drive. Don't let history happen to you. You happen to history.

Cautious courage is a third phase of spirit. "There is an assertion of the philosophers," says Epictetus, "which may perhaps appear a paradox to many; yet let us fairly examine whether it be true — that it is possible in all things, to act at once with caution and courage ... Where events are inevitable, meet them with courage, but otherwise with caution....Thus we shall be at once cautious and courageous; and indeed courageous on account of this very caution; for by using caution with regard to things really evil we shall gain courage with regard to what are not so."

There are times when an ounce of caution is worth more than a pound of courage. There are times when undiluted courage is not only unintelligent, but also impossible. There is no man so courageous that he feareth not. The most valiant fighter will confess that his heart moves to his mouth when his feet move toward battle. A man need not feel courage within in order to assume it without. Often the best fighter is he who is most afraid. "An Emperor," said Vespasian, "must die standing up." Any man who wishes to be the emperor of his spirit must learn to live standing up, even when he feels like falling to his knees. He must keep his faith in the value of courage.

Once a sage was asked: "Why do we never perceive in thee a trace of anxiety?" He replied: "Because I never possessed a thing over which I would grieve had I lost it." He also said: "Everything requires a fence." He was asked: "What's the fence?" He answered: "Trust." "What is the fence of trust?" he was asked, and he replied: "Faith." To the further question, "What is the fence of faith?" he answered: "To fear nothing."

Spirit's fourth ingredient is calm patience. Ours is an age of exciting speed. The cry of the barker in front of the circus tent: "Hurry! Hurry! Hurry!" has become the slogan of the day. One of the strangest paradoxes is that so many of us are anxious to kill time only so that we shall have more time to kill. We eat fast; we read fast; we work fast; we play fast in order that we may eat faster, read faster, work faster and play faster. Our goal is the "fastest." And yet psychosomatic medicine teaches that the man who takes his time will have more time to take for the enjoyment of life; that he who keeps calm and cool under all circumstances will live longer and be happier. "Have patience and endure," said Ovid. Orientals have known it for centuries. We of the Occidental world have just begun to learn.

Patience has kept many a job going and been responsible for many a success. Patience has preserved many a marriage and friendship. Patience has saved many a child and many a cause. Patience is the key to genuine enjoyment of eating, of reading, of travelling, of vacationing. The hurried man is rarely a happy one. The fastest ride is never the finest.

Calm patience in the midst of a heated argument or in the face of great tragedy lessens the strain on the heart. It is physically good. Calm patience enables a man to think more clearly and to reason more logically, without being rushed by the emotions of the moment. It is good for the mind. Calm patience is good for the conduct of an experiment, a conference, a campaign. Calm patience is the best medicine in the presence of death. Its seed is in every man. Growth is patient. Life is patient. Faith is patient. Faith in the value of patience will produce patience. The fifth and

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final ingredient of the steadfast spirit is conviction about the future. Dimitri Shostakovitch began the writing of his Seventh Symphony in July, 1941, less than a fortnight after the German troops started their invasion of Russia. In between trips to the front line as head of the musical department of the People's Voluntary Army, he found time between July and October to complete the first three movements and most of the fourth. The finale was finished in Kubyshev, the city which became thd provisional Soviet capital during the days when Moscow was most seriously menaced by the advancing German army. What an amazing testimonial to the power of the human spirit! What an extraordinary act of faith! With the Nazi hordes at the very gates of Leningrad, with air and artillery bombardments dropping deadly shells all around him, with thousands of dead and wounded being carted continuously through the streets; with the Russian armies in wild retreat everywhere, with the whole world waiting for the certain collapse of the Soviet army — a man sits down to write a piece of music, with destruction staring him in the face. He uses his free moments to set down something for posterity -- something born out of this death that will live eternally — something that will shoot like a ray of light, of hope, out of the present into the future.

There is a striking incident related by Sholom Asch in his book Kiddush Ha-Shem. It occurred during the terrible Jewish massacre in Russian Poland of the seventeenth century. The Jewish section of the city of Lublin had been laid waste. Men and women and children had been slain; families had been divided and destroyed. Only death seemed to be alive. One of the survivors was walking through the streets in the denuded, deserted town, trying to understand the meaning of it all. The more he observed, the sadder he became with a sadness akin to doubt. As he passed the market place he saw merchants with their booths already set up for selling articles of food and clothing. He looked into the faces of seemingly beaten and broken men and was surprised by the appearance of conviction and confidence. They appeared to believe in a future. There was one booth, however, that hypnotically drew his attention. In it was an old Jew, dressed in rags. It looked empty and devoid of goods. The sorrow-stricken despair-filled man marveled at this strange sight. In amazement he went up to the owner and asked: But your booth is empty. What do you sell?" The old Jew looked at him with a pitying smile. Slowly he said: "I sell faith. I sell faith."

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DAVID J. WISE, *Radio Director*

"WE WROTE THE BIBLE"

Rabbi Jonah B. Wise

January 3, 1954

My dear friends, we have been communicating with one another for a great many years on this MESSAGE OF ISRAEL. This month I am going to take the opportunity of speaking very frankly to all you - my good friends and fellow worshippers. We reach throughout the whole of continental America and as a matter of fact throughout the world by shortwave and to our Armed Forces.

I want to speak to you about something which has been fundamental to our common way of life. It is fundamental to the personal life of untold millions of persons in our generation and untold hundreds of millions of persons in generations past, for many many many centuries. It began forty centuries ago. We shall think of something which is of a great importance in our way of life as human beings, something which has been a guide and will continue to be a guide for us in the way we live with our fellowmen and in the way we live with ourselves. We shall review something which is very important from the standpoint of the foundation of this great democracy in which we live. I want to speak to you about these things with all frankness and with all candor and I am going to speak about one particular idea from which all these things have sprung. Our civilization was concerned with it for centuries and centuries back beyond time of recorded history. I am going to speak about the Bible.

We Jews have a phrase with which we strengthen our self-respect and our self-esteem and that phrase is "We Wrote the Bible". When they say "We Wrote the Bible" they mean that the Bible was written by Jews, about Jews and for Jews. The fact that it came to be used by untold numbers of different races and tongues and was translated into every conceivable speech was hardly foreseen by the authors. Of course, many of them, such as the Prophets and some of the Apostles, believed that the things they had to say and the things that were written down by them and for them and about them would profoundly influence the world centuries and centuries after their bones had crumbled into dust. That of course was the truth. The Bible is the book, for biblos in Greek means the book, and of course it is the book for all human beings in our present civilization. For the Jews the Bible is the Hebrew Scripture that is known as the Old Testament. For Christians the Bible is the Hebrew Scripture, the Old Testament, the New Testament and also for some Christians, The Apocrypha. The Old Testament was written in Hebrew, by Hebrews, for Hebrews. Some of it of course in Aramaic, a kindred language which was a common language in which the people spoke to one another after the Babylonian exile. The New Testament was written in various languages. We won't go into that at the present time -- none of it in Hebrew undoubtedly. Much of it however quotes Hebrew from the Old Testament and a great deal of its fundamental thinking is from the Old Testament, developed and enlarged and adapted to a new generation and a new way of thinking, but still a part of Old Testament theory of life and Old Testament practice of morals and ethics.

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RABBI JONAH B. WISE

The Apocrypha is a very strange book. As far as the Jews are concerned it was completely unnoticed, although it was written by Jews and undoubtedly for Jews, although some of it may have been written for propaganda. It is entirely probable that most of it was written in Greek. It is entirely possible that most of it was written in the city of Alexandria, one of the great centers of culture, in the first two centuries before the Christian Era and later. It was written before the Christian Era. It makes no reference to Christianity. It is a further carrying on of much of the style and much of the personel of the Old Testament, in that you have the stories of "Daniel Come to Judgment" which Shakespeare uses as you remember. It isn't the Daniel of the Old Testament. It is the Daniel of the Apocrypha who comes to judgment. There are marvelous passages such as the Book of Tobit, Susanna, Judith, Other marvelous passages are by the author Jesus Ben Serach who wrote a set of amazing proverbs, later on to be copied or at least the style to be followed by such authors as the Latin Epictetus. The book was preserved for us by the church. It was made canon authoritative scripture by the early church together with the New Testament and the Old.

Let us now turn to our idea of the Old Testament and let us speak only of the Old Testament because we have no right to say what our attitude is toward the New Testament except of course that we value its quality, its creative force and its power amongst men. The Old Testament was written by Hebrews, for Hebrews, and about the Hebrews. It deals with a very small area of the world, a very small segment of human beings. All the time it was being written and all the time is was being edited and all the time that it was in force as a book of laws and a guide to conduct, the Hebrew people were a minimal number upon the face of the earth. It is quite remarkable that this small people should have evolved so great and so large and so significant a literature. This experience is unparalleled in the history of human beings. It never occurred before. It hasn't occurred since. There were many powerful peoples in the world parelleling these Hebrews. There were Assyrians, and Egyptians, Babylonians, Greeks and Romans. The Greeks conquered most of the known world under Alexander, the Romans conquered and kept it in peace, but their literature never had and undoubtedly never will have the abiding place in the needs of man, the abiding place in the culture of man, that the literature of this little insignificant trivial-numbered people had upon the world and it is of that I want to speak. How marvelous it is that this great book, the Old Testament, the Hebrew Scripture, stood out in all its rugged magnificence in a world which it challenged continually. Its ethics were different from the ethics of the world in which it lived. It did not believe in the domination of the rich and the powerful. Much of it did not believe in the domination of organized priesthood. Much of it did not believe in the domination of kings and rulers, although much of it also did that too. It hated slavery. It promoted no dogma. It destroyed idols. It tolerated no images.

One or two of the famous passages which illustrate this are Exodus 6, Isaiah 44, verses 6,7,8. I must leave that for another time. But when we leave this subject, we leave it with the understanding that we shall return to it, return to this great monument to human ideals, this great monument to man's salvation.

Our world of the west as we know it has come to find its individual religion in Jewish emotion and in Jewish imagination as nowhere else. I doubt who of even the Romans allowed themselves to be dominated by Greek literature so definitely.

Written in the East and made the supreme book of the West, this living projection of the soul of Israel will no doubt have its rebirths and its revelations to the end of time. And I now thank you very much.

MESSAGE OF ISRAEL

UNION OF AMERICAN HEBREW CONGREGATIONS
UNITED JEWISH LAYMAN'S COMMITTEE INC.

UNION HOUSE OF LIVING JUDAISM, 838 *Fifth Ave., New York 21, N. Y., TEmpleton 8-2223 or REgent 7-8200*

AMERICAN BROADCASTING COMPANY — Every Sunday, 10:05-10:30 A.M., New York Time

DAVID J. WISE, *Radio Director*

"WE ..ROTE THE BIBLE
PART II

Rabbi Jonah B. Wise

January 10, 1954

"In a democracy everyone submits to the control of authority over his actions, but not over his judgment and reason. No man's mind can possibly lie wholely at the disposal of another. No one can willingly transfer his natural right of free reason and judgment or be compelled to do so. What shall be accepted as true or rejected as false, or what opinions should actuate man in his worship of God, are questions falling within a man's natural right, which he cannot abdicate even with his own consent."

These words come from a great philosopher of the 17th century, Benedict Spinoza, Baruch Spinoza, a Dutchman and Jew. They are essentially the viewpoint of the Hebrew Scripture. The Hebrew Scripture is the handbook of democracy as we know it. It is not only the handbook of democracy in the social aspirations of the human race which it has so profoundly affected. It is not only the handbook of democracy in the political aspirations of our civilization which it has so fundamentally affected. It is also the handbook of democracy in that government of the human mind which paralleling the ideal of democracy leaves man free to think and to act as a result of his thoughts. No one can transfer this natural right of free reason and free thought according to Benedict Spinoza and according to the Hebrew Scripture. Therefore we have the tremendous admonitions of the prophets. Therefore we have the polar differences between the priestly group in Hebrew literature and these represented by the psalmists and the prophets. These people were thinking about man's capacity to know God. This capacity to know God is peculiarly human, diversified and universal. The simplest races as well as the most developed ones had a hunger for the knowledge of God and rivaled with one another in an effort to explore that vast area of adventure of the spirit and adventure of the mind which would result in a knowledge of the Almighty. Somebody once said the starting point of religion is belief in God and the end and final result of philosophy is the discovery of God. How the idea of God happened to be discovered by the writers of the Hebrew Scriptures is very difficult to say. However, one does know that their discovery was of a kind of God, a kind of way to the knowledge of God and a kind of knowledge of the Almighty which was different from the world in which they lived. They were to be condemned by a strange fate to worship almost alone, or practically alone in the world. They were to be separated from and segregated from the rich and the powerful, the learned and the great. They in their simple way were to carry on their belief in and a theory of the worship of God which was to set them apart from all other human beings, to subject them to persecution

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RABBI JONAH B. WISE

and to bring upon them enormous burdens and almost intolerable difficulties.

The bible sees the human race engaged on the tremendous experiment of living on the planet called earth. From the point of view of humanity as a whole, the great aim of this experiment must be to make life more truly and more fully worth living; the religious man might prefer to say that the aim was to realize the kingdom of God upon earth, but that is only another way of saying the same thing.

What was the outstanding characteristic of this idea of God and this Hebrew and Hebraic people in literature. It was that God was not only of this earth, that God was not of this humanity, that God was not of things which we with our senses and with our amazing powers of discovery were able to create. They did not believe in a kind of God who could be transformed either as the Greeks did or the Egyptians did or as any other of the great nations about them did into the forms of men and animals. True, when they said that God walked in Eden or that God was angry, they described those things in terms which they hoped were intelligible to human beings. The great Maimonides said they were anthropomorphisms, a way of bringing a picture of the God-head to the human intelligence.

A great scientist, Dr. Millikan, died shortly, and it was said of him that constant meditation on the fundamental laws of nature led him to believe that there were two supreme elements in human progress; the spirit of religion and the spirit of science. Like many other scientists he was worried that too great an adulation of science would lead to godlessness. In 1923 he joined a group of scientists, religious and civic leaders in a statement acknowledging belief in God.

His own feeling, as set forth in his autobiography, was that there is "something in the universe which gives significance and meaning to existence" and that he was content to look "in amazement at the wonderful orderliness of nature and then recognize his own ignorance and finiteness" and to "stand in silence and in reverence before the Being who is immanent in Nature."

Science must see in religion something fundamentally true. Religion must see in science something essentially sacred.

Now my dear friends, when people do this and are as abstract-minded as this, they are bound to produce something which will take many many years and exercise a great deal of patience and a great deal of intelligence to be universally accepted. For that reason the Jews have remained a very small group, and Judaism a small program as far as religions of the worldare concerned. That it gave birth to Christianity and Islam, that it did stimulate a tremendous interest in and concerned with the idea of God is of course known to everybody.

All the time the Bible was being written and all the time it was being edited and all the time it was in force as a book of laws and as a guide to conduct, the Hebrew people were consecrated to a unique idea in the world, one which the has to amplify and to put into general intellectual use for the human race. The idea was that the worship of God was to send man's spirit and his soul far beyond the boundaries of the physical and earthly limits which enchained it.

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There is a reference in the Hebrew Scriptures to human beings as prisoners of the earth, and in order to break off these chains and free people from the earthly limitations, the worship of God according to the finest picture in the Hebrew Scriptures, was a way of life. At one point when Moses asked to see God the answer was "No man can see Me and live." and another time he asks God to let him know what is this great idea that men should pursue and never seem to capture, and he answer back:

> "And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed: 'The Lord, the Lord, God, merciful and gracious, long-suffering, and abundant in goodness and truth; keeping mercy unto the thousandth generation, forgiving iniquity and transgression and sin.'"
>
> Exodus, Chapter 34, Verse 5, etc.

This is one of the creeds of the Hebrew Scripture, one of the things which have profoundly modified the philosophy of God in relation to the necessities of man. And now we turn to this Hebrew Scripture and reread it even as it was written for use, not for propaganda, not for speculation, but for use. That is the main thing about the Hebrew Scripture. It was written by Jews, for Jews and about Jews in the language of the Jews for their use, their history and their guidance, their protection and their uplift and to its use the world has dedicated itself again and again and again. To its interpretation we should dedicate ourselves and try and find in it that sort of Jacob's ladder reaching from earth to heaven upon which man may ascend in the spirit to a knowledge of his creator.

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.....David J. Wise, Program Director

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DAVID J. WISE, *Radio Director*

"WE WROTE THE BIBLE"
Part III

Rabbi Jonah B. Wise

January 17, 1954

When I was a small boy, one of the books I used to read, probably some persons still do read, was Creasy's Fifteen Decisive Battles of the World. Somehow or other, I could never get away from the thought that the history of the world was determined by the victories and the defeats on the battlefield. I followed the career of Alexander the Great, the career of Caesar, the career of Hannibal, of Napoleon and thought that these men had actually formulated the history of the human race as we know it in our Western civilization.

I found that there were other things which had more profoundly, and for a greater length of time and also with greater effect and depth, formulated the ideas and pointed out the objectives of the civilization which we are now in the process of creating out of the material which we have inherited from the past.

There is a great and enduring, an absolutely decisive event in that long period. It has by no means exhausted its possibilities. It will go on into the future exercising power and strength, perhaps with added force. It is something which occurred more than two hundred years before the Christian Era. It happened in Egypt. The cultural language of Egypt at that time was Greek. Cleopatra was a Greek. Her predecessors on the throne of Egypt had inherited it from Alexander the Great, a Macedonian Greek, who had conquered as much as he knew of the then known world, Demosthenes and his oratory about Phillip not withstanding.

The kings of Egypt were known as Ptolemys. The Greek culture had been transplanted from the mainland of Europe to the mainland of Africa. Few people realize that, were it not for Africa, our civilization today would lack many of its fundamental values. Out of or through Africa came great ideas, aye, even a large part of the beginnings of our science and philosophy. The city of Alexandria was founded in honor of Alexander the Great. It became the head and front of a great culture in Egypt, dominated by the greeks who spoke Greek, who thought Greek and carried on the Greek tradition in manners, customs and outlook. To the city of Alexandria there migrated a large number of Jews. Some of them had been sold by their -

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RABBI JONAH B. WISE

Rabbi Jonah B. Wise January 17, 1954

Palestine rulers as soldiers just as the German rulers sold their Hessians to the British to fight in the Revolutionary War in America. These Jews must have exercised a considerable influence on the cultural program of Alexandria. It must have been through them that there came to the knowledge of the ruling powers, both royal and intellectual, that there was a literature in the world which, although it was the possession of a very small and insignificant people, was powerful enough to intrigue the attention even of the non-believers and those who considered it far removed from their culture and outlook. The result was the translation of the Hebrew Scripture into Alexandrian Greek.

There had been some translations of the Hebrew Scripture before that. The translation of the Hebrew Scripture into the Greek language was to be one of the turning points in the history of our civilization. It was reputedly done by scholars who were said to have been brought by this Ptolemy into Egypt. Since they were 72 in number it was called the Septuagint. They first translated the Five Books of Moses and then there was translated in succeeding years, we don't know just when, the rest of the Scripture. To it was added in time that which we know as the Apocrypha in the Greek language. The first translation took place sometime between the year 285 and 247 before the Christian Era. For the Jews it was described in the words, "The beauty of Japheth dwelt in the tents of Shem". Japheth was one of the sons of Noah and so was Shem, Jepheth being the reputed father, according to the tradition, of Javan, the forebear of the Greeks. Through the medium of the Greek, which was the universal language of the Mediterranean cultural basin, the literature of the Jews became a possession of mankind. Without the Greek translation of the Scripture, the Christian conversion of Europe would have been well nigh impossible. The ancient Rabbis recognized this fact from their subsequent experience of the havoc wrought to the fortunes of the Jewish people through the breaking away of the Christian sect. They may be pardoned for likening the day on which the famous translation saw its light to the day on which the Golden Calf was fashioned. That of course was not a general rabbinic viewpoint. However, as far as the history of mankind is concerned, it meant a turning point. Through the Septuagint, the Greek translation of the Hebrew Scripture, two things were established. First, the domination of the religious thinking of the world. It resulted in many different variations and in many different interpretations of the original Hebrew idea of God, man and faith.

The second item which I think is of enormous importance is that the Hebrew Scripture is completely and easily translatable into other languages. People who do not know the Hebrew language fail to realize or recognize that, from the standpoint of its relationship to modern thinking and modern culture, it is the most facile, the most intellectually simple and the most understandable of all the great classical languages, whether they be Greek, Latin or Hebrew.

The first attempt to translate the Bible into English came about 735 of the present era by the Venerable Bede. Of equal importance with the translation of the Hebrew Scriptures into the Greek language more than two hundred years before the Christian era, was the translation of the Hebrew Scripture and the New Testament into the English language in the year 1611. The work was done at the command of King James, himself a genuine scholar and enthusiast.

(please turn over)

Rabbi Jonah B. Wise

It had been proposed by a certain Dr. John Reynolds, president of Corpus Christi College. It was done by 54 scholars, begun in 1607 and finished in 1611.- a marvelously short time for that kind of work. It was described as the Scripture from its original languages into the English language. Thus, we got that priceless addition to the culture of the English speaking peoples and of the world known as the King James version. It came into existence between Shakespeare and Milton- at a time when English was a language that challenged the imagination of the poet, the philosopher, the historian and the scientist. It was translated largely from the original Hebrew. It was far more correct than any of its English predecessors. It still had many lacunae. In many places it could be corrected and improved from the standpoint of accuracy and for that we had to turn, of course, to two other translations.

One of them : which I wish you would have in your home is the translation of the Holy Scripture according to the Masoretic Text, with the aid of previous versions, with constant consultation of Jewish authority under the ægis and through the Jewish Publication Society of America.

One never knows the history of a great people until one goes into its fundamental literature. And when that fundamental literature has been adopted, by practically every nation of our common civilization, then indeed it becomes a most important addition to our means of knowing who we are, why we are, and where we are going. The translation made from the original Hebrew under the direction of a group of American Jewish scholars, is as a nearly accurate as a translation from one language to another well can be. That it does follow in form and in flavor the King James version is, of course, all to its credit. The translation contains the books of the Hebrew Scripture. It does not contain the New Testament nor does it contain the Apocrypha. But anyone wishing to be fundamentally and intimately acquainted with the Hebrew Scripture can do well to secure this translation and use it as a basis for accurate study of the Scripture.

When all is said and done, the world in search of renewed spiritual redemption must turn again to those sources from which it sought redemption in the ages past. It has a vast store upon which to draw. These well-springs of the Lord have never dried up and out of the Hebrew Scripture may come again that spiritual strength which all mankind now so earnestly seeks. This is the kind of strength which can bring peace to the world, peace to man as an individual in his sorrows and his problems, and recreate for all of us a new redemption, a new Messianic hope.

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....David J. Wise, Program Director

MESSAGE OF ISRAEL

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DAVID J. WISE, *Radio Director*

"WE WROTE THE BIBLE"
Part 4

Rabbi Jonah B. Wise

January 24, 1954

My dear friends of the MESSAGE OF ISRAEL, with this morning's sermon I conclude the series which I undertook for the month of January. Permit me first to thank all the kind listeners to the MESSAGE OF ISRAEL. They seem to be distributed all over the United States, Canada and other parts of the world. They also seem to live in cities, towns and villages of all sizes. The letters have been most revealing. They show the wide-spread audience and profound interest in the MESSAGE. They also show a tremendous number and variety of listeners of all creeds and no creeds. It is most gratifying that they take the trouble to write, and I assure them that all their letters will be answered in due time.

I shall speak to you today, briefly, about some of the relationships of the New Testament to the Old Testament. This is in a literary not a theological sense. I begin with the Synoptic Gospels. They are Mark, Matthew and Luke. Few persons realize the dependence of other religions on the Revelation to humanity made by the Hebrew Scripture. The Koran comes out of it. The New Testament finds its roots in it. On the other side, the Talmud, and all the vast literature of the Jews, is deeply rooted in the Old Testament. The Gospels seem to have been either written by Jews or under very definite Jewish influence. The writers probably used the Greek translation or some other translation. I am not prepared to state that they did not use the Hebrew original, but I doubt it very much.

The Gospel narrative is largely based on material in the Old Testament. Its incidents parallel or paraphrase Hebrew prophesies of the 8th Century and later as well as the liberation from Egypt, and later folk tradition told of Elijah and Elisha. One example is the 5th Chapter of Micah. It reads as follows: "And now Bethlehem in the land of Judah, are not the least among the princes of Judah. For out of these shall come a governor that shall rule my people." This prophesy is, of course, a reference to the idea prevailing amongst the Jews that a crowned and anointed redeemer would rise out of the House of David.

Messiah is a Hebrew word. It means an anointed person. You recall that Samuel anointed David when David was but a child. You will also recall that David, in his grief at the death of Saul, said to the man who had killed him: "Were you not afraid to lift up your hand against the Lord's Messiah?" Messiah is one of the many many Hebrew words which have come into the English language out of the Hebrew Scripture.

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You turn to the 10th Chapter of the Gospel according to Luke and there you find an amazing picture. It says, "Behold, a certain lawyer stood up and tempted him saying," 'Rabbi what shall I do to inherit eternal life?' He said to him, 'What is written in the Law?' He answered, and said, 'Thou shalt love the Lord thy God, with all thy heart, with all thy soul and with all thy strength, with all thy mind and thy neighbor as thyself.' He said to him, 'Thou hast answered right. This do and thou shalt live.'"

This paraphrase, for it is a paraphrase, is from two passages of the Hebrew Scripture. They are creeds of the Jews. It is followed by the story of the "Good Samaritan", One which I need not repeat because all of you, my dear friends, especially my dear Christian friends, know it well. But we must remember that this confession of faith, this statement to the inquiring lawyer, came from the Book of Deuteronomy, where it is written down as the chief creed of the Jews. It was their belief in the 1st Century and in the centuries preceding and has been ever since. It follows the phrase which is recited by Jews as their main belief. "Hear, O Israel, The Lord our God, The Lord is One."

The second part of this interesting narrative about the creed or the belief is from the 19th Chapter of Leviticus. That also is a creed of the Jews. It begins with "Holy shall ye be, for I, the Lord, your God am Holy.", and then sets forth specific details of the creed of holiness. But it sums it all up in the Hebrew phrase, "Thou shalt love thy neighbor as thyself." Naturally this phrase, powerful, succinct, striking through all the difficulties and enmities of human life like a sharp sword, is common to the creedal beliefs of untold numbers of human beings of all faiths.

As far as the Jews were concerned these creeds were to set them apart, together with others of their belief, from other human beings in the world. When the Gospel writers set down their amazing narrative they found that in all the world, which they knew, there was no leadership in the ethical program, which was their objective, which for a moment could compare with the challenge of the Old Testament. It was their idea that the Messiah's mission was to carry out the prophesies of the Old Testament for justice, for truth, for rightousness and for all those things for which this magnificent creation stood almost alone in the world. You must remember that the teachings of the Gospel took place in the narrow confines of Palestine and of Galilea. It was a small country, but a certain genius existed in it. This genius had produced a vast concern about humanity. This genius had also produced great hunger for a knowledge of God. This genius had also produced a deep concern with and a willingness to sacrifice not animals, not human beings but their own comfort and their own lives, so that these ideas might live. In no other part of the world could this be completely paralleled. It is entirely possible that if the Greeks had made this same ideal of Socrates as did Plato, that he could have been named as a world redeemer. But he did not have behind him that solid phalanx of faith in God and in humanity that distinguished the Hebrews and which permeated the Hebrew Scripture. Therefore, the Gospel writers wrote about Hebrews in the land of Israel. They believed firmly in the Hebrew Scriptures with its ideals, its aspirations and its possibilities. As they expressed it themselves, the "Salvation is of the Jews."

It seems, at first, that they wanted to create a new form of Jewish life. A new form of Jewish observance. This was not an uncommon experience in those days. There are records of scores of crucified saviors of the Jews. They were crucified by the Romans in their special method of punishment which was theirs alone. It was unknown to the Jews. Many martyrs perished on the crosses of the Roman conquerers. There were many sects including the sect of John the Baptist, a historic figure. Pharisees, Sadducees, Essines, many splinter sects who were ready to interpret

Judaism to the Jews of Palestine and to reach out to the Jews outside that country.

We now see a new great figure, Paul of Tarsus, a "Hebrew of the Hebrews", as he called himself. On his first journey, he was to carry the message out of Israel and out of Palestine to the rest of the world, he preached in the Synagogues surrounding the Mediterranean Sea. He tells us in the Acts that when they were at Salamis they preached the word of God in the Synagogues of the Jews. Further on it says they departed from Perga and came to Antioch in Psidia and went into the Synagogue on the Sabbath day and sat down, and after the reading of the Law and the Prophets, the rulers of the Synagogue sent unto them saying, "Ye men and brethren, if ye have any word of exortation for the people, say on," and Paul stood up and beckoning with his hand said: "Men of Israel and ye that fear God give audience." Then he delivered the famous sermon in Antioch.

These are but a few of the many references in the New Testament indicative of the relationship between -- first, the writings of the Hebrew Scripture and their interpretation by the Gospel writers, and second, a definite connection with the spread of early Christianity through the facilities offered by the synagogues of the Jews scattered in the great Diaspora. It is obvious to the readers of the Acts, and of the Epistles, that there could have been no audience to listen to Paul's early enthusiasm had it not been for the platform offered by the synagogues and the congregations of the Jews of the Diaspora. The scene presented in the sermon at Antioch is a true picture of the procedure of the synagogue then and now. When Paul entered the synagogue he worshipped with the rest of the Jews, since he was a Jew. They read the Law and the Prophet, the same thing that we do now in every Synagogue in the world. We read a passage from the Five Books of Moses and then customarily read another passage from the prophetic writings. That they did that in the days of Paul was known and described in the Talmud and in other sources. Paul knew and reverently practiced this same religious procedure. This is of tremendous interest. He was invited, as a significant stranger, to address the congregation which was also customary since people gathered themselves in the synagogue, not only as a house of prayer, but also as a house of learning.

My friends, we see, all too briefly, association of ideas of vast significance to the world in which we live. I believe that Jews can very definitely understand what Christianity is when they know their own Scripture better. They can learn something of the vast ethical and moral influence of the Christian Scripture when they themselves are better acquainted with the Scripture of their own people from which these others took so much. It is not necessary to understand that Paul preached in the synagogue and that on his early journeys it was the only platform which he could find. It is necessary to understand that the Christian Scripture spoke, in its way, the ideas made permanently sacred by the Hebrew Scripture.

Therefore, I say that it is important for Jews to know the Old Testament well in order that they may understand and participate in the life about them in the most intelligent manner, and that they may be more faithful to and more concerned with their great religious responsibility even as we hope and trust all Christians will be concerned with and try to interpret and act in their own lives the fundamental beauty of the Gospel teachings.

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DAVID J. WISE. *Radio Director*

"RISING ABOVE DEFEAT"

Rabbi Alfred L. Friedman January 31, 1954

It is axiomatic that to the victor belong the spoils. The sports champion gets all the glory, but how about the runner-up? What about the vanquished? Does he merit no applause, no encouraging pat on the Back?

I want to discuss with you this morning the problem of the defeated — the also-rans — the refugees from success. I'm not confining my thinking exclusively to the sports arena, nor am I forgetting you, my radio congregation. For being human, we are constantly facing defeat in our efforts to reach the top of the ladder of fulfillment.

Some travellers become so discouraged by the uphill journey that they can do nothing but whimper endlessly over their miserable lot. They are the true failures. They are the defeated who, once beaten to their knees, never rise to fight again. I am interested, however, in the individual who takes his set-backs in stride — the man who is wiser and stronger as a result of his defeats. It is he who is the unsung hero in the battle of making a success of life.

Rudyard Kipling highlighted this challenging thought in a poem entitled, "IF". He asks the reader:

"If you canwatch the things you gave your life to, broken
And stoop and build 'em up with worn-out tools?"

Thus is my theme clearly defined. Are you ready and willing to bend down into the mire of defeat and with dogged determination and unflinching purpose start rebuilding your hopes and fortunes? It is at a time such as this that a man's soul is tried in a crucible of fire.

A boy promised his small sister that he would help her climb to the top of a high hill near their home. When she saw how rough and steep it was, she exclaimed: "But there isn't any smooth path up; it's all bumpy and stony!" At this, the brother pointedly replied: "How would we ever get up if it weren't? The stones and hummocks are what we climb on!" Indeed, friends, we have to readjust our way of thinking. Instead of looking at every failure as a set-back, as something of which we must be ashamed, we should see it in its true light; namely, as a step forward on the path to a full life. In reality, our failures are the very stones and hummocks which make easier the climb to the top. Our setbacks and handicaps

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can be our greatest assets. Let me concretely illustrate this seeming contradiction.

In her book, "This I Remember", Eleanor Roosevelt reminisces about her famous husband. She recalls that shattering interlude in their lives when Franklin Delano Roosevelt was suddenly stricken with infantile paralysis and permanently crippled. Commenting on this experience, she reflects that it was in reality a "blessing in disguise". For it was this long, painful period, she believes, which helped to shape his character and develop within him keener insight and a strong sense of determination. It was then that he uncovered an ability to face terrorizing fears and emerge victorious. And, interestingly enough, Mrs. Roosevelt points out, all the aforementioned attributes were not evident before his crippling illness, when he had youth and good health to sustain him. It was Author Noel Busch who succinctly summed up this sudden and radical alteration in FDR's character. He wrote: "Before Roosevelt was paralyzed, he was a brash young man, insulated from reality by wealth, protection and easy success. "But after it", he continues, "He was a wise, much older individual, who had seen life closely in the disguise of death."

Dear friends, would it be amiss to suggest that it was these very emotional, psychological, and physical defeats, hammered out on an anvil of pain and discomfort, which were important contributory factors in the late FDR's spectacular rise to political heights? Could it have been the overwhelming problems created by his illness which sensitized him to the problems of others and earned him a reputation as friend of the common man?

Still another example of victory over defeat was the basis of a recent movie depicting the life of Annette Kellerman. As the story unfolded, we saw a slight, dejected-looking child gazing out of a window, enviously eyeing a group of healthy youngsters who were having a gay time skipping and dancing on the lawn. As she slowly limped away from the window, the depth of her loneliness and grief was readily apparent.

Her devoted father, recognizing the therapeutic value of swimming, encouraged her efforts to develop her frail limbs. For years, she exercised unceasingly, refusing to permit the slow improvement to deter her from a firm determination to walk normally. She not only succeeded in achieving her goal, but became such a skillful swimmer and diver that she broke several world records! To say that Annette Kellerman succeeded despite her handicap is to "miss the point". The psychologists would claim that she became a star because she was incapacitated.

Not all of us, it is true, can be world figures, but everyone can learn from his defeats. Not all of us can compose exquisite music, even though deaf, as Beethoven did, but we can all rise above smashed dreams "and stoop and build 'em up with worn-out tools."

Young people and old are daily faced with the necessity of competing with others - in winning the hand of a loved one - in reaching high scholastic achievement in being nominated for a coveted job. Someone wins; many lose out. I am concerned with those who have unwisely permitted these failures to blight their self-confidence and temper their hope for the future.

We should, therefore, ask ourselves: If we are all faced with defeat, failure and handicaps of one kind or another, what determines the difference between one man's success and another man's failure? Is it luck? Is it fate? Is it, perhaps, pull?

Please turn over

There is, I believe, a convincing answer. Those who fight back possess a goal in life which gives them direction and an upward lift; the failure lacks this important ingredient in his make-up. We can liken the game of life to that of a football contest wherein the players may fumble, be blocked, lose yardage or be knocked down..yet not be vanquished nor admit defeat. Why? Because at all times they know where they are going and towards which goal they are striving. At halftime, they reassess their playing, benefit from their mistakes, and resume the fight reinvigorated and reinspired. At no time during the fray do they lose confidence or find the game boring. So, too, with us; we may not always make that important touchdown and emerge victorious, but so long as we find life exciting and the fight worthwhile, tomorrow will hold a promise of new interests and opportunities. We must eradicate all feelings of self-pity when defeat overwhelms us and seek a powerful, motivating force to make life meaningful — lest we fall by a wayside cluttered with "has-beens" and "might-have-beens".

It must be clear to us, moreover, that any real contribution that we may make to our own future or to posterity can come about only through a steady application of our energy and devotion. The failure will jealously cry, "He's a success because he's lucky" or "He was born with a silver spoon in his mouth." Sour grapes! We are born, it is true, with varying abilities and opportunities, but only hard work will help us realize our potentialities. As one man aptly observed, "he who becomes famous overnight, did not sleep." The great pianist, Paderewski, thought nothing of going over a single bar of music again and again. Once when he played before a Queen, she exclaimed to him with great enthusiasm, "Mr. Paderewski, you are a genius!" "Ah, Your Majesty", he replied modestly, "Perhaps, but before I was a genius, I was a drudge!" Yes, in the history of every successful man, you will find a capacity for unceasing labor towards a predetermined goal which is the very center of his being and the source of his strength.

Many people, because of accidents or illness, are faced with an existence fraught with impaired physical and mental health. They have to make new beginnings, new adjustments to life. This is not easy. The loss of a leg, arm, or eyesight impairs their morale to face the obstacles which lie ahead. But I have no doubt that those who have set for themselves a dynamic goal will succeed in readjusting to their environment. They will fall, to be sure, and be defeated in their efforts again and again — but their determination to reach their goal will not permit them to give up. And when their despair is deepest, let us encourgae them to heed the philosophy contained in this poem by Robert Louis Stevenson:

"To go on forever and fall and go on again,
And be mauled to the earth and arise,
And contend for the shade of a word
and a thing not seen with the eyes;
With the half of a broken hope for a pillow at night
That somehow the right is right
And the smooth shall bloom from the rough.

The Bible relates that, when Joshua filled with trepidation, was assigned the difficult task of leading the Israelites after the death of Moses, God spoke to him saying: "Be strong and of good courage." So, too, when we descend into the valley of broken aspirations, let us be strong and of good courage. Let us assemble the stones and hummocks which represent our defeats and pile them high, until we build a tower of strength which will lift us to undreamed-of heights of accomplishment. Out of bitter seeds grow rich, succulent fruit ... out of failure can emerge a deep compassion and understanding. And in the words of that mighty soldier of the pen: If you succeed, then"Yours is the earth and everything that's in it, and what is more — you'll be a man, my son!"

MESSAGE OF ISRAEL

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DAVID J. WISE, *Radio Director*

PATIENCE - A VIRTUE IN FOUR DIMENSIONS

Rabbi Harry J. Stern — February 7, 1954

From this historic island, the city of Montreal where I now face majestic Mount Royal in all its winter beauty, I extend to you dear friends across the border the hand of fellowship and of faith and rejoice to share with you in this morning's worship.

Living as we do in an age of feverish pace and jet-plane speed, I should like to hold converse with you at this time on "Patience - A Virtue in Four Dimensions." Of the historical virtues such as justice, humility and compassion, as taught by religion and now highly recommended by psychiatry, which make for individual happiness and good human relationships, the virtue of patience is most essential. Prophet and psalmist time and again underscore its importance in daily living and striving. Impressive in this regard are the words by the author of the 37th psalm: "Dom Ladonoy V'hischalel Lo" - "Resign thyself unto the Lord and wait patiently for Him."

The stoic conception of patience has to do with mere indifference to pain and pleasure, brought about by mental discipline. The Indian-Yogi teachings concerning patience emphasize passivity and do not help to ennoble character. It is only in Plato's teaching that the virtue of patience begins to lean on courage. True patience has to do with the surrender. to the will of God, and the waiting in certain hope that life is good. It affirms that God's love is with us and it is this love that illumines even our sorrows. "It is a travesty of patience that describes her as sitting on a monument smiling at grief." Patience from the point of view of religion is a positive and active force and ever rests on the unfailing compassion of God.

The first of the four different kinds of patience that I should like to describe is that of patience with ourselves. It all has to do with the growth of the soul. If our lives are to be builded into something worthwhile, we must resolve to gather daily knowledge and experience. And with the march of years, through meditation and study, ours will be indeed the fruitage of wisdom. To be sure, greatness entails preparation over the years. When we study the biographies of the great, we realize how much has gone into the building of these noble lives. Because such men were well prepared, history called them to service in the cause of human advancement. One need only to reflect upon the lives of such as Sir Winston Churchill, President Eisenhower, Dr. Chaim Weitzmann, Dr. Albert Einstein and Dr. Albert Schweitzer.

Then there is the patience with other people which we must learn to exercise. This indeed is one of the most important of skills. The world is full of many different kinds of people. We must guard against imposing our own standard of life upon our

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neighbour. Human life, at best, is imperfect. As fellow pilgrims upon life's highway, we can try to be helpful to each other, but must realize very early that there are times we cannot change the lives of people and that we must accept them and learn to live with them as happily as possible, despite their ways that seem not pleasant in our sight. The great Isaac M. Wise, founder of Reform Judaism in America, had much to do with difficult people, but he rose, because of his deep faith, above all the obstacles which the stand-patters placed in his way in making Judaism a dynamic faith in the American environment. The immortal Abraham Lincoln, whose 145th birthday anniversary will be observed this coming Friday by all lovers of freedom, had many who were against him and yet he met the challenges of his opponents patiently, and gave all in the cause of American Democracy. There is no doubt that the thousand-mile unprotected Canadian-United States border line and the over a century of mutuality which has existed between the Democracy of the North and the Democracy of the South have been made possible by the virtue of patience, practiced by the leadership and the people of both lands.

Our world, I visualize, is a garden filled with different kinds of flowers - different kinds of people, and therein lies the beauty of our universe. Even as no two blades of grass look exactly alike under the microscope, even as no two grains of sand are identical, so we must realize that God ordered variety and diversity in this universe. We must strive, as much as possible, towards unity amidst difference. If our faith and our own motives are substantial, we need not fear the difficulties which our neighbour often presents in dealing with us.

The third kind of patience is toward the difficulties of life. Life is often hard. Circumstances, beyond our control, overwhelm us. Here is where great patience, rooted in faith, must be exercised,- that faith which the psalmist, the prophet and the saint have always shown amid the storms of life. Who of us is free from illness, from failure and ultimately from meeting with death? Blessed is he that can transmute his tears into the ennoblement of life. We need only to reflect upon the patience of that suffering man, Job. Amidst the agonies and calamities of life, he could cry out: "Tho' Thou slay me yet will I trust in Thee!"

Last, but not least, we must have patience with history. Despite the prophets of doom, our world is not at an end. In truth, if we could only but see and take the long view of history, we should come to realize that this is indeed a great age for humanity. In truth, this is an age of great internationalism. Behold the many international conferences that are being held today in the cause of the building of world neighbourliness. Look, too, at the major trends in the cause of human welfare and social reform! The conditions of the common man are much more improved in every direction of life than in any other period of human history. Behold the battle, on all fronts, we are waging against illiteracy, poverty, racial inequality; and we are moving, too, in the direction of abolishing war. Do you, for a moment, doubt the reality of the dream of the one world as visioned by the prophets of old? We can dare to believe that the one world is not a fairy-tale. It will come surelyas this is day. We, however, must patiently toil in the building of the one humanity. God is with us and we have the spiritual capabilities to fashion the hoped-for good society. Man is not a puppet, he is possessed of the divine and, in cooperation with God by walking in His ways, will usher in the Kingdom of God on Earth. For nearly two thousand years we the Jewish people cherished the dream of Zion restored. Thrice daily the Jew would turn eastward facing Jerusalem, praying for the restoration of the Holy Land. In our own day, this dream of centuries has become a reality and we behold Israel reborn in all its beauty and grandeur, the waste places rebuilt and the desert converted into a blooming garden. But the restoration of the State of Israel is only the first step in the fulfillment of prophecy. The other step has to do with what the prophet Isaiah

please turn over

has visioned, with "the beating of swords into ploughshares and spears into pruning hooks" and the fact that man "will learn war no more." Something of the reality, already, of Isaiah's dream, despite its imperfections, is symbolized by the great United Nations Organization. God grant that it may go forward from strength to strength with the march of years! Something too of the reality of Isaiah's prophecy that "my house shall be called a house of prayer for all peoples" will be dramatized tomorrow here in Montreal, when we shall have the privilege of being host in our Synagogue, Temple Emanu-El, to some two hundred Christian Clergy and Educators who will attend the Thirteenth Annual Institute on Judaism with the purpose of strengthening good-will and deepening of the spiritual insight of our community.

May I now recapitulate! I maintain it is incumbant upon us to cultivate at all times the art of patience.-patience with ourselves, patience in the dealings with our fellowmen, patience in the meeting of trials and difficulties in life, and patience with history's unfolding. Wisely, the psalmist proclaims "Dom Ladonoy V'hischalel Lo...Kave El Adonoy, Chazak V'ya-ametz Libecho" - "Resign thyself unto the Lord and wait patiently for Him...Wait for the Lord - be strong and let thy heart take courage."

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Thank you.

...David J. Wise, Program Director
"Message of Israel"

MESSAGE OF ISRAEL

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DAVID J. WISE, *Radio Director*

THE TRIPLE CHALLENGE — RESIGNATION, REBELLION, REASON

Rabbi Abraham L. Feinberg

February 14, 1954

When I was a college student, I often would cull short, profound quotations from my reading, and pin them up on cards over my desk, so that I might be reminded of their wisdom day and night. If I were to renew that habit today, one motto, by an author unknown to me, would occupy a permanent and central place before my eyes. That motto, in three parts, is this:

First — resign yourself to what can't be changed; second — rebel against what can be changed; third — be wise enough to know the difference.... Resignation to the changeless; rebellion against the changeable; reason — to distinguish between them.

There are three common examples of things that cannot be changed. One is weather; the other, taxes; finally, death. Need I labour the point?

The certainty of death has evoked many reactions. One was voiced 2500 years ago by Gautama Buddha, the founder of Buddhism, which even now reigns over part of India and China.

Buddha was a young Indian prince from whom had been kept all knowledge of suffering. One day he saw a toothless, wrinkled and decrepit man. When told that this was old age, he ordered his gay carriage driven home that he might think it over. The next day he met a tottering man with hollow, sunken eyes and emaciated flesh. On being informed that this was sickness, he again lost all desire for enjoyment and fled to the palace. Still later, he encountered a funeral procession. What was it? After his tutor explain death, Buddha would never venture forth into the streets again.

He declared: "Stop living, kill sensation, become passive in pain. Life is an illusion; the only true reality is death...." Have you ever seen pictures of a Yogi saint in India? He sits cross-legged and immobile for years, thrusting life away. Of course, this cannot be called an answer to death; rather a drug, a type of suicide, a philosophical embrace of the grave.

Yet, it is not as outlandish as we affect to believe. Some of us, too, spend a good part of our lives fearing death. But we do just the opposite. We throw ourselves into a franzy of effort, trying passionately to make every second count, holding on to every transient joy, every dollar, as though we could hold back the tide of time and dissolution by sheer energy.

The Yogi saint does not allow himself to want anything; the average member of our

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Western society wants everything. Practically speaking, they move in opposite directions. Their origin, however, is the same. In both cases, the impulse is fear of dying.

Mark you, now, I do not propose that man should ignore the chance to live long. The Hebrew Bible refers to many years on earth as a reward for merit. It is our duty not only to take reasonable precautions for our own health and safety. More than that! Every safeguard ought to be taken to protect our dear ones, such as life insurance, a proper will. Moreover, we should strive to leave a rich moral and spiritual legacy, that those who survive us might be sustained and guided by their memory of our example.

After that, maturity demands an insight far more difficult: that God has ordained an end to all living creatures. Resign yourselves to the natural and universal experience of death, accept it as irresistible law, and stop being fruitlessly anxious and concerned. As Baruch Spinoza, a profound thinker and child of Judaism, once wrote: "There is nothing a wise man will think of less than death." Resign yourselves in faith to what can't be changed!

Death is not the only immutable. What about the past? Can one pour back the sands of time?

We broke a dear one's heart by a bitter and needless word, or estranged a friend by thoughtless gossip; we risked and lost a foolish investment in order to make easy money, or violated conscience by cutting a corner; we entered on the wrong career, a stupid and impulsive marriage, or one immoral act which led to others until a web of sin entangled our life.

What can we do? Repent? Of course, to clear the spirit, and help us avoid the evil in the future. Study how the mistake was made? Of course, to learn a lesson. Try to compensate for the harm we caused? Of course, we owe that to others and ourselves.... But to rail against the past, to rebel and gnaw away our spiritual substance with regret — that is futile and profitless. What has been — has been!....Resignation to the changeless!

There are things we can change, however. Look at the world around us! For the past century man has devoted himself to re-shaping the world. From the horse-and-buggy to the jet plane, from signal bon-fires to radio, from tallow candles to the hydro plant, from belching coal-stoves to atomic energy! All the machinery of progress!

But the other half did not keep up the pace. I mean morality, the inner mind and spirit of man himself. Violence, greed, venality, hate, nations and individuals lifting hand and tongue and sword against each other! Instead of the paradise visualized by science, we seem to be stumbling in a wilderness.

The result? We human beings are cynical about ourselves! Our age is disillusioned about man — so deeply, that great Christian scholars now write him off as hopeless. Ideas about the ineradicable sinfulness of mankind have been drawn out of the Middle Ages and polished up for to-day. Pessimists assure us that human nature is so wicked, so corrupt and enslaved by animal instincts, it can accomplish nothing on its own. Man cannot change!

To Judaism, such a verdict on man is intolerable. Our entire ritual and literature are saturated with the epic struggle of man to overcome what he is, and become what he can be. Every word breathes to us of hope, of challenge. "Return unto the Lord your God! Renew and replenish the sources of decency and character! Restrain the beast and savage within you! Release your best and noblest self that you might live and move on a new and higher level! Change!"

please turn over

Rabbi Abraham L. Feinberg February 14, 1954

There dwells the ripe and ancient wisdom of the Jewish people. Man is not yet complete — a noun, a passive substance, finished and frozen in iniquity. Man is a verb, a process, wrestling with imperfection, on the march toward his goal. And even though sin drags us down, and we now live in a reactionary, retrogressive period of history, we can lift ourselves again to the crest of the wave, and stride on to a brighter epoc....

One often hears the phrase, "facts of life". The central fact of live is our own spirit, confronted by circumstance, trying to meet and match the grim challenge of destiny. What is life, if not a balance between what happens on the outside, and what happens on the inside, in our souls? There looms the grim rock of reality; here is the water of our spirit, swirling against and around that rock, in the effort to dissolve and absorb it.

Sometimes the outward stuff of life can't be moulded at all to our will. For example, an incurable disease. As it progresses ineluctably towards the final tragic stage, we try everything. The miraculous cure may yet be found! Yet we also steel ourselves, and try to stand unbowed before the inevitable.... A hopelessly deformed child. No possibility of help may be overlooked; the earth is scoured for medical advice. But we also learn to live with sorrow, and convert it into smiling courage... The senility of old age. Its approach is the price nature exacts for a long life. So we use every resource to surround the twilight years with graciousness and affection.

The art of life is to know when we must stop fighting fate, and begin to accept it. As long as the most minute shred of hope remains that you can change things, struggle with all your might; when every avenue of change is barred, look life squarely in the eyes, take hold of it, and affirm with Job, "Tho' God slay me, yet will I trust in Him!"

Even death can be conquered. Think what has been achieved by the human spirit! It has reached out into the distant, cold domain of space, and warmed it with the vision of a Divine Purpose guiding the stars; it has probed the mechanism of impersonal nature — tooth and fang and claw — and illumined the struggle for survival with the Will of God somehow rectifying all brutality; it has peered into the gaping silence of the grave, and caused the darkness to glow with faith in immortality as part of the plan of the God of love.

Do you see now, my friends, why we must know the difference between what cannot be changed, and what can be changed? The physical facts of death and disease, the past with its blunders and misfortunes — these are the product of fate, and we can do nothing to cancel or alter a line of its decree. But the way they affect and mould our lives, can be determined by us — by our character, courage, compassion — over which we exercise control! Thus the hopeless becomes a challenge, the seemingly fixed and immutable is drawn into a fluid, moving, creative process of the human spirit, and the blind alley of fate opens up into a sunlit vista where we can build, ever and again, the temple of peace and blessing.

Resign yourself to what can't be changed; rebel against what can be changed; be wise enough to know the difference.

Amen

MESSAGE OF ISRAEL

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DAVID J. WISE, *Radio Director*

THE THREE TESTS OF RELIGION

RABBI Bernard Baskin February 21, 1954

In the folk literature of India there is an interesting and perceptive parable. It relates that one day,in order to seek refuge from a sudden thunder-storm, seven pious men and a man reputed to be a sinner crowded together in a small Hindu Temple. The seven men were strong adherents of the church; they performed every ceremonial duty. The sinner was a man of different mold and character, often remiss and negligent about his religious obligations. He possessed, however, one unique quality: although a Government tax collector, he never collected more taxes than were called for and never pressed the poor people for their payments. As these eight men crouched and huddled together in fear of the storm, lightning again and again struck the frail structure. At last, one of the priests of the Temple came forth and said: "One of you has sinned and the lightning is seeking him out. The building is in danger. The guilty man must be discovered. I suggest that each of you leave the Temple in turn and walk to that tree a hundred yards away. This will provide the lightning with an opportunity to find and punish the guilty one." With fear and trembling each of the seven pious men underwent the test, and each returned to the Temple safely. Only the sinner remained and as he prepared to make the perilous journey the seven pious ones had no doubt about the outcome. The tax collector left his sanctuary, walked for several yards, and then the lightning struck. But strange to relate, it was not the sinner it found out and punished, but rather the seven reputed pious men within the Temple.

Innumerable examples could be adduced from the folk lore of all religions which stress and emphasize a similar moral: the lesson that true and basic religion is more than mere observances and ceremony, more than just custom and ritual.

Now, I do not wish to be misunderstood. I believe that ritual is necessary and even desirable. Ritual provides the symbolism which reminds us of paramount religious concepts and ideals. Ritual invests our usually drab and colorless days with a sense of beauty and mystery. Ritual can serve to sanctify our daily behavior and provide links of identification with members of our faith. All of this is a significant part of every religion and I maintain that it is not basic or prerequisite.

This morning I should like to discuss three qualities and attitudes which I feel are necessary to make a man truly religious. The first of these is social idealism and social vision.

For several years I ministered to a Congregation in the South. One of the townspeople was well known for both his piety and his wealth. He owned many homes in the Negro section of the city which were a standing disgrace: miserable, ramshackle hovels

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in a sad state of disrepair and without adequate sanitary facilities. I took it upon myself to reproach him on the matter and pointed out that as a religious man his conduct was unseemly and improper. He was incredulous. "But Rabbi," he said, "Those houses bring in good rents. I have no trouble renting them and see no reason to fix them. Religion is religion but business is business." This man although he was a leader of his church and observed the minutiae of his faith was not a religious person.

All of us know people who, punctilious about every religious observance, feel no need to do their share for the poor, the sick and the hungry. What minister has not had the heart-rending experience of seeing his carefully planned projects for human welfare and betterment come to naught because of the stubborn opposition of some influential church member who is totally lacking in social vision and responsibility?

Long ago the Prophets of Israel excoriated and denounced those who loved God and not their fellowmen, who offered up sacrifices from their flocks and not from their hearts.

(2) The second quality which I think every truly religious person possesses is that of humility about his own beliefs and tolerance for the beliefs of others. He does not insist that he has the complete, absolute final truth. Several years ago, on a summer vacation, I passed through a small town and saw a rather startling message emblazoned on the facade of a building. It read something like this. "Do not walk in darkness any longer. Why suffer eternal damnation? There is only one religious truth. Come tonight and hear Reverend So-and-so show you the road to everlasting salvation." Here is a kind of brash and vulgar certainty that runs counter to the spirit of true religion. During the middle ages millions of men lost their lives in wars because each side maintained that it alone represented the word of God. When the Moslems set fire to the great library of Alexandria in ancient days the Sultan justified this act of vandalism by saying, "Either all the books in the library were in accordance with the Koran, in which case they were unnecessary, or they were in opposition to the Koran, in which event they were evil." There was no point either way in preserving them. The truly religious person says: "This is the truth as I see it. It has meaning and purpose for me. It suits me temperamentally and intellectually. It is what I have grown to know and love and understand. For me it is the most satisfactory religion but it is not the whole truth or the only truth and your religious faith although different may be equally valid.

(3) Finally, the truly religious person has a reasoned and reasonable faith. Not a blind faith, but one that is consistant with obvious and proven facts. A faith that does not run counter to the truths and findings of his own time: scientific, psychological, and educational. The truly religious person has an open mind; he wants to know to learn, to understand.

What are some of the things such a religious person can believe? Firstly, that the universe is not a blind senseless machine, not merely a fortuitous accumulation of atoms but one that has meaning and purpose because it is guided in some way by a Divine power and loving Spirit. Secondly, that the world in which he lives is a moral world in which right and wrong do matter. That good is valuable for its own sake because it is in accord with the laws of the universe and that evil is bad because it is contrary to them. Thirdly, that each individual contains something of the spirit of Divinity within him. That human personality therefore is sacrosanct and cannot be lightly regarded or trampled under foot. And lastly, that working together through a process of trial and error, men will one day create a world in which understanding, brotherhood, and peace will be living realities.

please turn over

Rabbi Bernard Baskin February 21, 1954

Are you a religious person? Ask yourself these questions. Do I combine ritual and ceremony with love for my neighbor and the desire to improve society? Am I humble about my own faith and tolerant of the faith of others? Do I have an intelligent and reasoned faith which gives meaning and savor to my years? If you can answer these questions in the affirmative, then indeed you are a religious person and you can call yourself blessed among the children of men.

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OUR APPROACH TO GOD

Rabbi Alexander Segel

February 28, 1954

Thank you!...Not long ago, one of my congregants, a professor at the University of Hawaii, asked the searching question: "Rabbi, how can we bring God nearer to us? How can we be more in tune with Him?" This is exactly what our rabbis of old meant when they said: "Israel is God's possession. Do you wish to make God your possession?" Then you must absorb and live His attributes: Truth, Generosity, Cheerfulness.

Truth! What do we mean by Truth? We mean the honest search for knowledge; we mean sincerity of motive; we mean the recognition and careful selection of Life's real values. We all recognize Truth in the scientist's search for knowledge; but do we recognize Truth in the many investigations taking place in our country today? Were these investigations an honest search for knowledge to uproot the evil in our midst, we would hail them as noble undertakings. But can we accept the sincerity of motive? Are they not prompted by ulterior motives or political expediencies? As such they become a menace to our democracy. And, analyzing ourselves, do we recognize and select the real values of life, such as integrity, honesty, reverence and respect; and live by these standards?

You perhaps know this Talmudic tale: "A jewel in the high priest's breastplate had become lost. So a committee went forth to get a replacement. They were eventually directed to the jeweler, Nethinah, in Ascalon. His son, Dama, was behind the show-case, in which they glimpsed the very gem they were seeking. A price was agreed on. So Dama went for the key in his father's bed-room. He returned to report: "I'm sorry, but my father is asleep, and his foot is resting on the chest where we keep the key". They thought this was only a ruse, and offered an ever higher price, until it was double their original offer. At this point, the father, who had been awakened by the animated conversation, came in; and hearing the story, directed that the gem be given to the committee at the first price agreed on. They remonstrated: "But we offered double that amount!" He rejoined: "I will not make a profit on my son's respect for his sleeping father". In this simple story of a boy's reverence for his father; of a man's integrit in business dealings, we can see and appreciate Truth in action. Truth must be lived daily if we are to come a step closer to God.

What about Generosity? We in the United States, and in our own Territory of Hawaii, are a generous people. We respond with wholehearted fervor to all great charitable drives. Should we hear of a catastrophe in a foreign country, we are the first and the most generous to respond.

In the past year an elderly woman, not of our Faith, working hard as a housekeeper, came to me three times, each time with a $100 bill in her hand to send to Israel. She refused to buy Israeli bonds and obtain interest; she wanted struggling little Israel

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RABBI JONAH B. WISE

to benefit fully from her hard-earned savings. In that action we begin to see a higher form of Generosity. It goes beyond the mere giving of money. It is a giving of Self; a giving of our time, our labors, our hearts, when ever needed; and an understanding of the needs of others, so that one gives freely, without being solicited.

But there is a Generosity that goes even beyond that; a generosity of Spirit. Are we generous in forgiving those who wrong us? Do we make an honest attempt to understand why that wrong was inflicted upon us? Do we try to remove the cause and envelop the wrong-doer in an atmosphere of good-will, of friendly understanding, so that much of the bitterness is washed away? Whether dealing each with his fellowman, or country with country, this three-fold Generosity of hand, of heart and of spirit, lifts us ever upward toward the divine, as the poet has sung:

"I count this thing to be grandly true,
That a noble deed is a step toward God-
Lifting the soul from the common sod
To a purer air and a broader view."

Would you come closer to God? ask our Rabbis. Then in addition to Truth and Generosity, include Cheerfulness in your make-up. I am sure they did not mean the facetious platitudes we hear on every side. They meant a Cheerfulness that embodies hope; a vision beyond the immediate darkness; a faith in the goodness of life. It is that type of Cheerfulness God would bid us have.

We all know people who avoid going near those in sorrow because "it depresses" them, as they say. The proverb: "Laugh, and the world laughs with you; weep, and you weep alone", grew up because we have failed to imbibe this attribute of Cheerfulness, which brings us another step closer to God. Rabbi Meir, a scholar of the second century in Palestine, once prayed that he might see the man destined to be his companion in Paradise. His prayer was answered: "in a dream he beheld his destined comrade in bliss." But the scholar was chagrined: for the man indicated, was a comedian; and comedians in those days were held in light esteem. Overcoming his misgivings, the rabbi interviewed him. He learned that the man visited the prisons, to cheer up the inmates; he visited hospitals and brought them laughter to ease their pain; he visited the bereaved, to divert them from their grief and sorrow. When the rabbi heard this, he said; "It would be a privilege, indeed, to have you as my companion in Paradise".

Into every life some days of darkness fall. If each of us, instead of running away and protecting ourselves, as it were, from those in distress, brought, instead, a ray of hope to the despondent; a vision of a brighter day to the discouraged; laughter to the ill; and above all a conviction that Life is good, - we would bring God closer to us all.

Israel Besht, founder of Chassidism, who was called "Master of the Divine Name", taught that we moved in an atmosphere of air, which we feel. But, he said, "we move also in an atmosphere of divine power, which, if we are in tune, we can sense." Invisible channels connect the realm of the divine with our earthly realm. It is these channels which we ourselves can create and strengthen by putting into practice the great principles of Truth, Generosity and Cheerfulness our Rabbis taught us; so that our every thought and deed helps us in that "divine upward reach". of which the Poet, Harry Kemp, speaks, bringing us closer to God:

"Who Thou art I know not,
But this much I know:
Thou hast set the Pleides
In a silver row;

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Rabbi Alexander Segel February 28, 1954

Thou hast sent the trackless winds
Loose upon their way;
Thou hast reared a colored wall
Twixt the night and day;

Thou hast made the flowers to bloom
And the stars to shine;
His rare gems of richest ore
In the tunneled mine;

But chief of all Thy wondrous works
Supreme of all Thy plan,
Thou hast put an upward reach
Into the heart of man". Amen

* * * \

MESSAGE OF ISRAEL

UNION OF AMERICAN HEBREW CONGREGATIONS
UNITED JEWISH LAYMAN'S COMMITTEE INC.

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DAVID J. WISE, *Radio Director*

WHAT SHALL WE TELL OUR CHILDREN? * A FAITH FOR TODAY

Rabbi Sylvan D. Schwartzman March 21, 1954

More and more, people are coming to realize that lack of religious faith is one of modern man's most acute problems. Not only is this evident in national and international affairs, but even in the realm of personal living. For there are far too many rootless, insecure, fearful folk whose inner spiritual resources are not sufficient to sustain them in these critical times, and the words of the Prophet Isaiah come as a grim reminder to all of us — "If ye have not faith, ye shall not be preserved." (Isaiah 7:9)

Hence, there is new urgency to the task of religious education. It must provide this generation of our children with a much deeper sense of faith so that they will have the quiet confidence, the inner power and the moral sureness which will make for creative, mature living in our kind of world. Yet can we succeed? Let us admit that we have not always been successful in the past for we know of far too many people who were exposed to religious training but who somehow failed to catch the flame of faith. Today, however, religious education must not fail. But can we develop a program more certain of fulfilling the task?

Out of ancient Jewish wisdom comes an important observation which may help the religious educator. Commenting upon a phrase which appears frequently in the liturgy — "Our God and God of our fathers" — the rabbis of old questioned the repetition of the word "God." "If He is the God of our fathers," they asked, "why is it also necessary to call Him 'our God'?" The reason, they concluded, was that the God of our fathers does not automatically become our own God. "It is only the individual in whom there is the blending of the religion of his fathers with his own faith," declared the Baal Shem Tov centuries later, "that can be considered the truly religious person."

There is, then, a two-fold character to the role of religious education. One phase, of course, is the transmission of the spiritual legacy of the past. But religious training is incomplete if our children know only of the God of their fathers. The spirit of faith which comes to us out of the past must somehow become infused with living reality. That Judaism recognizes this need is seen in the demand that it makes upon every participant at the Passover seder service. Here the ritual tells us that each of us must come to identify himself with the Hebrew slaves who won their freedom from Egyptian bondage. For only thereby can the individual comprehend the full meaning of freedom and convert the God of that ancient deliverance into his own Redeemer.

But transforming the faith of one's fathers into one's own faith is a highly complex matter. It involves much more than simply transmitting religious information. Actually, what it demands is a program of spiritual training in day-to-day living.

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But to accomplish this kind of religious education we require three essentials. First, our children must have regular and continuous contact with religion that will touch them at countless points along their lives. Obviously, this makes serious demands upon parents and the whole social environment. But it has become increasingly clear that the family and the home, and not simply the religious school, is integral in the religious educational process. Do you recall how Samuel Taylor Coleridge dramatized this point to a friend who insisted upon rearing his child without adequate religious training? He invited the man to come outside and see his garden and when the friend expressed surprise at finding only a mass of weeds, Coleridge explained that one could hardly expect anything more from a garden which no one took time to tend. Yes, the cultivation of the religious life of our children, like that of a garden, takes a great deal of planning and hard day-to-day work. It cannot be carried on haphazardly or sporadically without producing a crop of weeds in the souls of men.

But, secondly, religious education can be effective only if, in recognizing differences between children, it exposes them to the full range of spiritual experience. The rabbis tell us that the real miracle of the creation of man was not that God was able to fashion Adam out of the dust. Rather, it was that each person who stemmed from original man was different and unique. Hence it should not surprise us that the Creator also provided a multiplicity of ways by which men might come to know and revere Him. Look at our Bible, for instance. Note its wide variety of appeals to the spiritual sensibilities of human beings. For the more sensitive soul there is the poetry of the Psalms; for the ritually-inclined, the many ceremonies and rites of worship; for the legally-minded, the numerous commandments; for the ethically-motivated, the Prophetic message; and for the more literal-minded, the aphorisms of Proverbs and the stories of the Pentateuch conveying the basic truths of life. Evidently, religion has always recognized that there are many ways by which different individuals find faith for themselves. Must we not, too? For who knows which religious experience may kindle the spark of God within the heart of a child?

Finally, the religious education of our times must understand that it is dealing with children, not miniature adults. Therefore, our program of religious training must be directly related to the life-needs of children. The child who is struggling to develop a faith of his own cannot derive what he needs from the wisdom of mature theologians. To him the loftiest moral principles, no matter how sublime, are inadequate unless they apply directly to life within his own world, a world in which he seeks happier, more inwardly satisfying relationships with father and mother, his sisters and brothers, his playmates, and the ever-widening circle of his society. If he succeeds in relating religion to the intimate concerns of his life at this level, we can be satisfied that he will not forsake his faith in his later and more mature years.

Religious education for today, therefore, has the supreme duty of vitalizing the values of the faith of the fathers for the children of this generation. To this end it must provide the child with wider experience in religious living in accordance with his own individual nature and the needs of childhood. Only in this way can we hope to make the God of his fathers his God and the basic teachings of his ancestral faith his own. But we may hope for even more — that he may go beyond his parents' generations in developing new spiritual insights that shall lead him and his fellowmen more directly on the road to ultimate salvation.

Listen, then, to the voice of the religious education of today. It is speaking to us — fathers and mothers, clergymen, teachers of religion — through the words

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Rabbi Sylvan D. Schwartzman March 21, 1954

of The Prophet by Kahil Gibran —

"Your children are not your children.
They are the sons and daughters of life's longing for itself.
They come through you but not from you.
And though they are with you, yet they belong not to you.
You may give them your love but not your thoughts.
For they have their own thoughts.
You may house their bodies but not their souls.
For their souls dwell in the house of tomorrow, which you
cannot visit not even in your dreams.
You may strive to be like them, but seek not to make them
like you.
For life goes not backward nor tarries with yesterday.
You are the bows from which your children as living arrows
are sent forth.
The Archer sees the mark upon the path of the infinite,
and He bends you with His might that His arrows may
go swift and far.
Let your bending in the Archer's hand be for gladness;
For even as He loved the arrow that flies, so He loves
also the bow that is stable."

Amen

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Thank you for your cooperation in this matter.

Sincerely,

David J. Wise,
Program Director,
838 Fifth Avenue
New York 21, N.Y.

MESSAGE OF ISRAEL

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DAVID J. WISE, *Radio Director*

BIBLICAL ARCHAEOLOGY AND REFORM JUDAISM

March 28, 1954

Dr. Nelson Glueck

One of the affirmations which Reform-Liberal Judaism makes is this, that Judaism has developed continuously from olden times, that it develops in our day, and that it will continue to develop in the future. For us, continuity and development are by no means a contradiction, but rather a natural synthesis in which the profound vision and religious originality of the past merge with expanding horizons of the present and form a harmonious unity. We have abandoned certain items of the past; but we have not discarded certain ceremonials or theological conceptions capriciously. We have given increased fervor to many of them, and established some new ones based on sure foundations of enlightened faith. We have had deep convictions about them, and we have deep convictions about the inherent nature of Judaism.

For us, the Bible is a repository of much religious truth which, as truth, still retains its validity for us. Our position is different, to be sure, from that of the literalist, and it is also different from those who see the Bible, and the Bible alone, as the medium of salvation.

The truth which is in the Bible is religious truth. Most usually, the religious teaching of the Bible is an interpretation of something of an historical nature. Stirring, even revolutionary, doctrines, such as Jeremiah's teaching of a "new covenant, written not on stone but on the hearts of the people"; or Ezekiel's full exposition of "individualism" and of "repentance" and "restoration," were articulated not in some vacuum but in a specific context. In the case of each of these, it was the calamitous event of the Babylonian exile which called forth the inspired utterance. All too often, the modern heirs of the ancient tradition, receiving this legacy effortlessly, fail to appreciate the soul-searching through which the legacy was attained.

The Babylonian exile was but a single incident in the long history of Israel. To mention but a few others, the settlement in Canaan, the rise of the monarchy, the division of the kingdom, the Assyrian incursion, the successive domination by Persians and Greeks, all elicited from our forebears some responsive introspection and some broadening perspective. Social and economic forces prompted meditation on the gap between Israel's ideals and its practices. A deepening grasp of the implication that there was but a single God in the universe impelled thinkers to assess the role of Israel in its relationship to God and to other peoples. Historical events either specifically prompted the thinking of the biblical personages or else provided the general context in which they thought.

The spade and the sieve, ploddingly and wearingly applied, have disclosed to us the relatively high reliability of the historical statements made in the Bible. Pottery remains revealed the tenacity of historical memory in the Sacred Writ. The archaeologist

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RABBI JONAH B. WISE

started with an open mind, not with antecedent convictions. His assertion of the basic reliability of historical materials in the Bible is his conclusion which has come only after he has examined the evidence.

This is not to assert, of course, that archaeology has substantiated or could confirm each and every statement in the Bible. Such is not the case, and can never completely be the case. The Bible is essentially a theological document and requires no proof. It made use of historical materials to portray the workings of the God of history and humanity. A generation ago the usual disposition of modernist scholars was that the theological concern of Biblical authors rendered their historical statements suspect. The scholars began with an assumption of the incorrectness of Biblical data. The distinctive contribution of the biblical archaeologist is this, that he has forced the scholar to change from the presumption of incorrectness in the Bible to the presumption of reliability.

It is the distinctive contribution of the archaeologist that he has affirmed or made more clearly understandable the historical contexts in which the development of Judaism becomes clearly intelligible.

The archaeologist sees that conflicting or contradictory manifestations existed side by side in the same age. Thus the archaeologist, who finds the remnants of the figurines of the Canaanite fertility cults, understands the better the concepts of high morality and of ethical monotheism which distinguished Israel from its neighbors. The unmistakable evidences of the wealth and luxury of the northern kingdom provide for him the clearest background for understanding the distress of Amos, that extremes of comfort and poverty existed side by side and that the highly-placed were not always moved to pity by the misery of the poor.

To repeat, the archaeologist, finding in the material remains of the past the various layers of deposits pointing to different times and conditions, cannot help but sense how much change occurred in the biblical period. The material changes which the archaeologist notes interweave themselves with biblical historical accounts. Change, adaptation, alteration, increasing perception, - all these arise and exert their influence on developing Judaism. But along with the change, there remains from period to period a solid core of inherited conviction about the nature of God and about His requirements for mankind.

The archaeologist, dealing with jars and walls and lamps and figurines, all of them material products, is all the more impressed by what in the Bible is the truly important heritage, the spiritual one. The thoughts of Deutero-Isaiah are not targets for the archaeologist's spade; the assertion of divine concern for all men, so explicit in Jonah, are not fragments of broken pottery to be reassembled. It is the archaeologist's very preoccupation with the material aspects of the various stages of civilization which makes him all the more respectful of the spiritual growth of Israel.

We liberal Jews believe that the spirit of progress and of Reform exists in the biblical period and in all the periods of Jewish history. Archaeology as a part of scientific inquiry undergirds the Reform conviction of continuity in Judaism, of the constant process of adaptation and deepening which it makes ever newly vital and meaningful, of the endless unfolding to us through it of the sanctity of life and the significance of divinity.

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DAVID J. WISE, *Radio Director*

AMERICAN PROGRESSIVE JEWRY AND ISRAEL

Dr. James Parkes

April 4, 1954

Thank you. It is a very great privilege to have this opportunity again of speaking to Jewish congregations, and in Jewish homes, all across the United States. I hope that my wife and I may be able to meet personally many of those who are now listening to me, during the tour which we shall be making in the coming months.

I want to use my time this morning to talk about the relation of American Jewry, and especially of Progressive Jewry, to the new state of Israel. I am not going to talk about politics, but about religion; for I am convinced that it is the relationship between Israel and Judaism which will be the final determinant of this new aspect of Jewish experience in the coming generations.

Even those who most dislike the manner in which a state of Israel emerged out of the tumult of war and bitterness cannot ignore the fact that is has emerged; for Judaism has always been a religion vitally concerned with historic facts. It can never withdraw from history. There were many religious Jews who hated the war with Rome, nearly two thousand years ago. Nevertheless when it happened, and ended disastrously for Jewish political life, they set themselves at once to facing the new circumstances. During the next two centuries they evolved a conception of Judaism, with its precious Torah, as a 'portable homeland.' And so they made possible Jewish survival. The first thing of which I want to remind you is that those rabbis gave the Jewish people the most revolutionary and progressive leadership that they have ever known. They shifted the religious centres of Judaism from the Temple to the synagogue, from the priests to the laity, and from sacrifice to prayer. They did not do this by being slaves to tradition. The fact that their authority is claimed exclusively for traditionalism today must not blind us to that fact. Progressive Judaism is no modern upstart; it has its roots, as firmly as has Orthodoxy, in the revolutionary work of the men who made the Mishna, and created that whole flexible and dynamic Jewish life which successfully ignored for nearly two thousand years geographical dispersion, and the lack of any political or ecclesiastical authority which could enforce conformity, or even ensure that Jews remained Jews.

Judaism needs revolutionaries and pioneers again today. The form in which a Zionist movement, and ultimately a Jewish state, have emerged owe a very great deal to the current nationalism of modern times. But their content is as much a direct and proper product of total Jewish experience as is the modern progressive movement itself. Both are inescapable products of the new experience of emancipation, and both have their roots deep in Jewish history. Emancipation gave new opportunities, and new responsibilities, to the Jews of the dispersion, and emphasized once again that the dispersion is an integral and inescapable part of Jewish history, and is intimately bound up with any spiritual interpretation of the Mission of Israel.

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RABBI JONAH B. WISE

Dr. James Parkes April 4, 1954

I entirely disagree with those nationalists who see in the new state an end to the need or the opportunities of Jewish life elsewhere. Judaism is not merely the religion of the Jewish people. It is a universal religion, related in its own right and peculiar way to the whole experience of mankind, and the whole purpose of God unfolded in human history. That relationship cannot be exercised in isolation, and it never has been so in any period, or in any continent, in which Jews have been allowed by the majority to live with them in the free give and take of ideas, and in the mutual upbuilding of human community. Most of you will know that, when I say this, I am speaking as a Christian clergyman.

If I refuse to see in the emergence of Israel the end of the dispersion, I must likewise refuse to see in the fact of emancipation the reduction of the experience of the Jewish people to that of a 'church' as opposed to that of a whole people or community. Jewry is still a civilization, drawing its understanding and interpretation of life from a total Jewish experience which, from the Babylonian exile onwards, has always drawn on and digested the experience of the nations throughout the world among whom Jews live.

Today, though many progressive Jews support Israel politically, there is an almost complete gulf between their religion and that of religious Israelis. This has a very simple historical explanation. The movement for reform in Jewry had its origins in the experience of emancipation. The struggles and failures, the experiments and achievements of reform were intimately related to the western world of the last hundred and fifty years. But the Jews of eastern Europe and the Orient, who make up the bulk of Israel's population, were never flung into the whirlpool of the western world. They were able to continue traditional ways, although centuries of Christian and Islamic persecution had rendered them much less flexible, creative and adaptable than they had been in the days of their ancestors. To the western Jew, Israel is grafted into experience in the western world, to the eastern it is grafted on to a life unchanged in any essentials since the middle ages. Hence the attitude of the orthodox in Israel today, hence the Yeshivas and their students, hence the tragically small contribution which religious orthodoxy has made to the immense moral and ethical problems confronting the young state. For the state has been built out of western experience, with which its religion has had little contact, and to which it can in consequence give little guidance.

The gulf can only be bridged from the west. I am not for a moment suggesting that the traditional orthodoxy has no contribution. Far from it. It is as much part of the total picture of Jewry as are the new forms evolved to meet the new problems of emancipation. But it is only part. It cannot be the whole, as the present orthodox of Israel would like to assume it to be. And they will continue to make that assumption so long as Western religious experience is withheld from them. In saying this I am not thinking just of establishing new synagogues on the American model. That would indeed be meaningless, for their strength in America arises out of their integration into a pattern of life which Jews have learnt, and indeed helped to shape, in America. But religion is more than synagogue worship. It is part of a total life pattern, and is present even in those who do not think of themselves as personally devout.

The strength of the work of the revolutionary rabbis of which I have spoken lay in the fact that they were not professional ecclesiastics. They made Judaism the religion of 'know how,' because they did know how life was lived, for a farmer, a business man, a craftsman, or a member of the professions. That is wanted again today. It is for men in all walks of life, who care about their Jewish inheritance, to say in this new revolutionary period: this is how my Jewish loyalties work out in meeting the moral and ethical problems of my professional life and my social relations in the twentieth century. That is what they need to bring to Israel, and that is what in its own way will create new and creative worship intimately related to life.

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DAVID J. WISE, *Radio Director*

THE LANGUAGE OF FAITH

Rabbi Abraham Shusterman April 11, 1954

It is pleasant to reflect that this season of the year is sacred to all the great religions of the Western world. Within a week we Jews will inaugurate the festival of Passover, with its emphasis on human freedom as an inalienable right of man. Our Heavenly Father wants all His children to be free; with unforgettable words He introduced Himself to us at Sinai: "I am the Lord, Thy God, who brought thee out of the land of Egypt, out of the house of bondage." The historic insight of the Jew has convinced him that the main function of divinity is the emancipation of the human body, mind, and heart. In the same spirit of devotion Christendom proclaims this week as holy, culminating in Easter observance. There is something inspiring about the thought that, as Christians everywhere visit their churches on Easter Sunday, Jews everywhere will gather in their Temples and Synagogues on the same day, Passover, to unite in prayers of thanksgiving for the Providence which sets captives free. Perhaps it is wrong to let imagination rule the mind, but our radio congregation will indulge this one, reverent observation ... that, perchance, as our separate prayers, the Jewish and the Christian, ascend toward the throne of God there may be a confluence of these streams of devotion, an interweaving and intertwining of all true prayers, so that the Loving Father of All Mankind, hearing our devotion, may say, "Now the time is ripe. I will answer their prayers for peace, for brotherhood, for love, for the coming of the divine kingdom."

In this week, which ends with Shabbat HaGadol — the Great Sabbath before Passover — our thoughts turn naturally to prayer, religion's most precious theme. It is the very language of faith! Without the power of speech every great interest of the human heart remains at a low stage. There is the language of love which lifts it above the elemental to the sublimely poetic, the romantic. There is a language of culture which makes civilization possible, which enables us to pass on to our children the ideals and techniques we inherited from our fathers and enriched in our time. It is possible to think of religion without prayer as a barren recognition that the universe had a first cause but remains coldly impersonal. Prayer transforms religion into communion between God and man, into a reciprocal relationship of love which convinces man he is not alone in an unfriendly world. Prayer may not create religion; quite the contrary. But prayer lifts religion to a plane of activity, of romance, of self-realization.

A program of prayer, so vital to all faiths, is based upon a number of premises to which I direct your attention. The first of these is that prayer is a natural expression of the human soul. It is exercise by which the spirit of man is strengthened. It is the sight-lifting function of the inner life. "I lift mine eyes unto the hills," cried the Psalmist, and with it the whole soul of man is elevated above the pettiness, the short-sightedness, the selfishness, the thousand spiritual ills which humankind

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is heir to. Gone — is the impatience of those who would force progress. Gone — the false standards of those who live in envy of their neighbors' tiny successes. Gone — the vengefulness of those who wish harm to any of their fellow-men. Gone — all except sublime faith in the goodness and love of God, in the beneficence of His Will and the wisdom of His Providence. Gone — all except the confident determination to take the next step our duty calls upon us to take. "I do not ask to see the distant scene; one step enough for me." ("The Pillar of the Cloud," by Cardinal Newman,1801-90)

Then our prayer is based upon the premise that, if it is natural for man to reach upward, so it is natural for God to bend toward us to hear our prayer. In His love He has made Himself accessible to us. He is a God not only afar off but near at hand, available to all who seek Him in truth. Prayer is this kind of a dialogue between God and man, in which man gives voice to the sincere desires of his heart and God hears and answers. It is of no great significance that the answer is not always what we want for ourselves. It is an answer from Him whose knowledge is from everlasting to everlasting; whose infinite wisdom is the world's only assurance of stability.

At times men think of prayer as something less vital than this. They equate it with an unheard, unanswered outcry of the human heart. They think of it as man's attempt to lift himself unaided, to find new courage by whistling in a darkness that is really too dark for us. Prayer becomes a psychological exercise and not an outreaching for divine mercy and guidance. In my judgment, this is at best a not too reasonable facsimile of prayer. It is better than nothing but not quite good enough for those who yearn for the living God.

There is a third premise, inseparable from the rest, that prayer is efficacious. Just as I would not limit the power of the Supernatural God, who is not imprisoned in the natural law He has established, so I would not limit His capacity to answer our prayers. At times He says, "Yes," to our petitions for the sick, the troubled, the sorely-driven. At times His answer is, "No." But always it is He who heals the sick and sets the captive free, who maketh poor and maketh rich, bringeth low and lifteth up. The answers to our prayer are most clearly evident in God's guidance to those who seek it and wait for it. We live in an age of confusion. Decisions come hard. There are so many moments of doubt and uncertainty. Guidance comes to those who wait patiently for Him. I like the statement of Abraham Lincoln who said, "When God wants me to do — or not to do — something He finds a way of letting me know." I like the question asked of Isaac Grossman by Rabbi Zimmerman in Sholem Asch's novel, recently published by Putnam, "A Passage in the Night." Here is the question the Rabbi asked, "Have there not been incidents in the course of your long life when you felt — either immediately or soon after- as though you had been touched by God's hand? Has it never seemed to you as if God had turned His glance from all the world, from the whole of creation, upon you to occupy Himself with you alone and with your fate?" When Grossman answered that there had been such moments in his life the Rabbi added, "That was the hand of God that guided you, my friend." I like the implications of the concluding statement in the novel ... when Isaac Grossman speaks to his grandson, "I have been like a man thrust out in the darkness; and a hand was stretched out to me and guided my passage in the night."

This, my dear friends, is a season rich in religious drama. For us Jews there are the Seder, the matzoth, the bitter herbs, the pageantry of the Passover. For the Christian world there are the symbols of this holy season. There is one, year-round symbol of the Synagogue which speaks to me of prayer at its noblest and best. It is our Mogen David, our six-pointed star. The lower triangle, with its base toward the ground, reaches upward toward the sky. This is man, of the earth earthy, with heart reaching Godward in prayer. The upper triangle stands for God, based in the heavens but reaching downward toward man — always beckoning with love. Where these triangles meet and interlock in prayerful communion and response, that is our faith — the religion of our fathers and, please God, of our children. Amen

MESSAGE OF ISRAEL

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DAVID J. WISE, *Radio Director*

THE LIFE AND DEATH OF THE DESERT

Rabbi Abraham D. Shaw April 18, 1954

My Friends: The stirring spirit of the Passover Story which we recount again this day was never so meaningful as in our generation. As we join our voices to those of the past, we sing with personal exultation the Psalmist's ode to freedom: "When Israel went forth out of Egypt, The House of Jacob from a people of strange language.. The sea saw it and fled..The mountains skipped like rams..Tremble, thou earth, at the presence of the Lord..Who turned the rock into a pool of water, The flint into a fountain of waters." (Psalm 114) So does the ancient singer chant the glories of man's first emergence from serfdom, an hour which saw God as One transforming the very desert wastes into fertility.

These ancient Biblical phrases, which through usage have become so vital a part of the Passover liturgy, came to my thoughts this past summer when I had occasion, on returning home from my vacation, to view one of the truly unique natural phenomena of New England. It is the "Desert of Maine", which perhaps some of you may have seen. If so, you must have been impressed, as was I, both with its unexpected and its awe-some character. In the heart of one of our most fertile states, blessed with beauti-ful pine forests, rich farms and crystal-clear lakes, one comes upon one of those vagaries of nature that remain inexplicable. For the Desert of Maine is just that — 500 acres of wind-blown sands that are slowly engulfing an ever-increasing area.

The story geologists tell is at once fascinating and baffling. A little more than 80 years ago this territory was cultivated farm-land with growing grain and fruitful orchards. Then one day the owner observed a small yet ominous patch of sand in the midst of his fields. Believing merely that the soil had become eroded, he covered the patch with pine branches and top soil. But to no avail. The area widened and widened. Slowly it swallowed-up not only grain fields but whole fruit trees. As months passed, it became apparent that his battle against nature was a one-sided, hopeless struggle. The farm was abandoned, abandoned to the sea of sand. And the sea has spread and spread. It has engulfed barns and houses. It has covered over a fresh-water spring. It has buried great trees. Today there are sand dunes 75 feet high, and still the desert grows. Scientists are in disagreement as to its origin. Some believe it is the bed of a prehistoric river now surging to the surface. Others contend it has come from glacial deposits. But all agree its end is not yet. Geological borings to a depth of several hundred feet still reveal the same sand, and for a considerable radius around the present area. There are those who feel that ultimately this sea of sand will surge over the entire nearby countryside, bringing death to all the vegetation.

As I stood atop one of the dunes, contemplating the surrounding desolation, there flashed through my mind the recollection of another and contrasting scene. I recalled

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RABBI JONAH B. WISE

how some four years ago I stood on the outskirts of the ancient Biblical town of Beer-Sheba in the land of Israel. On the edge of the Negev, this town for centuries had been the last outpost before one plunged into the Southern desert. Now, however, it was the scene of great activity. Sweating bands of laborers were toiling beneath the semi-tropical sun, digging ditches and laying galvanized steel pipes. They were bringing the waters of the north into the arid south land, and already in the region where they had been, some of the fruits of their labors were to be seen. Tiny patches of green were beginning to be apparent in the sands, and between the rows of growing things, the tell-tale irrigation ditches through which coursed the life-giving waters that the pipes had brought. Here was life in the making, and the conquest of the desert!

And so, these two scenes contrasted in my mind. The birth of a desert bringing death! The death of a desert bringing life! And I thought, my friends, of our present world and of the patterns of human thought and action that now lie open before us. At this sacred Passover season, there are, it seems to me, two completely opposite, and yet perhaps equally persuasive, ways of viewing the status of freemen in the world.

It could be argued, and perhaps convincingly demonstrated, that we are seeing freedom today slowly but surely being engulfed by a desert of death. It has been within the lifetime of most of us that the first evidences of that desert manifested themselves. On the political surfaces of the earth, the first traces of tyranny did not always break forth with dramatic violence, but manifested themselves slowly and subtly in diverse and scattered regions of the world--Russia, Italy, Germany, Japan.. And though from some of these areas the destruction of liberty has momentarily receded, the sum-total of peoples and governments submerged today beneath the sands of dictatorship's desolation has grown steadily and alarmingly. And this day it is undeniable truth that well-nigh a third of the peoples of the earth are buried beneath a system that is desert-like in its death of all those values which mean life to the soul of man. It is a realm in which the word peace means war, in which brotherhood means hate, the word democracy means the vilest of tyranny, and in which cynical men increasingly crush all evidences of freedom of the spirit. And although at this moment there may be temporary truces and respites from the onward surge of the desert, we know its end has not yet been reached. Thus it is that for some among us there is the feeling of the futility of all struggle against what is deemed inevitable. Why battle so inexorable a force as the very desert? Only the self-deluding, it is said, will cling to a faith in a better tomorrow, free of the dread of human tyranny and of war.

Against this grim alternative, however, there is that demonstration of faith triumphant which the most recent conquest of the desert in Israel, after 1900 years, can bring to us this day. And may I add that the example can be alike impressive to men of whatever faith or national loyalty, since it possesses universal meanings unrelated to political ideologies as such. In its essence it is a reminder of that self-same spirit which permeated the first desert saga, the Passover story, of Israel's emergence from bondage to liberation. It is a reassuring modern chapter in the age-old drama of man's battle, against whatever odds, to live as a free man!

In the midst of the present despair and skepticism as to man's capacity to create as a free soul, here should be, once again, a renewal of our hope. In the midst of our world-wide plans for devastation here is something of a people building. Here, in visible form, is the essence of both the challenge and the faith of the Passover! For this our "Zeman Cherusenu", our "season of liberation", is dedicated not to the desert of despair and death but to the dream of man's conquest of defeatism and of his making the desert to yield life again!

God knows we need such faith now! At a time when the threat of atomic annihilation hangs over everything we hold dear, with assaults on personal and political

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liberty more vicious than they have ever been, we need, desperately need, the awareness of this present miraculous conquest of the desert by man to guide our spirits. For in both the ancient Passover saga and in the present triumph over Israel's desert there is the record of a people resolved, with God's help and inspiration, to transform the "dead flint into a living fountain of waters."

The Passover song, then, is a song of hope! Its ancient accents challenge us anew: Be strong and of good courage! Tomorrow belongs not to the desert of death. It belongs to life! It belongs to the eternal purposes of the God who "transformed the rock into a pool of water." It belongs to Isaiah's promise that has been, and will yet again be, redeemed: "The wilderness and the parched land shall be glad.. And the desert shall rejoice..And it shall blossom as the rose! (Isaiah 35:1)

Amen.

MESSAGE OF ISRAEL

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DAVID J. WISE, *Radio Director*

DESIGN FOR FREEDOM

Rabbi Samuel Glasner April 25, 1954

Thank you. Life is a crazy-quilt, we've often heard it said. And so it oft-times seems. But as we observe our own lives and the lives of the others around us more closely, we begin to see an order and a plan and a design. And in each human life there seems to be a definite pattern repeating itself over and over again.

I have heard it said that in ancient Persia, when a child was born, they would begin to weave a rug, embodying the story of his life as it unfolded. And when the rug was finished with the person's death, it revealed his whole character and personality, and represented symbolically all that had happened to him in life. And very early in the fashioning of the rug there would become apparent the recurrent theme which from earliest childhood characterized his reactions to the situations which life presented to him.

As it is in the lives of individuals, so is it in the lives of nations and peoples. As I think of my own Jewish people, for instance, I note that much of Jewish tradition and ceremonial harks back to the beginning of Jewish history in the Exodus from Egyptian slavery. Not the Giving of the Ten Commandments at Mount Sinai, not the building of the Temple in Jerusalem, not the Destruction of the Temple and the consequent Exile, - not any single other event in our entire eventful history has received greater prominence in our thinking than that soul-stirring occurrence. During all of the past week, we have been celebrating a joyous festival, the Passover, dedicated to the commemoration of the Exodus. But in addition, the Sabbath, the ethics of Judaism, the preaching of the Prophets, and so many other elements in our tradition, all draw their inspiration from that great deliverance. And time after time, in Jewish history, the same story has acted itself out. Many Pharaohs have risen to enslave us, to kill off the finest and the strongest and the best of us, to stifle our initiative and our creativity. But ever and again has the Great Designer of our destinies delivered us from their hands. No wonder, then, that the outstanding characteristic of the Jewish way of life is its love of freedom and equality, its emphasis upon individuality as against regimentation, upon brotherhood as against intolerance, upon peace and the love of one's fellow-man as against hatred and strife.

And so it is also in the history of this great country of ours, America. At the very beginning of American history, the pattern was set on which the American way of life would be based. Our birth as a nation took place in resistance to tyranny. The Declaration of Independence, the Constitution, and those first ten amendments which constitute the Bill of Rights, these revealed the characteristic form in which America would ever after respond to the problems of its existence. They are the warp and the woof of our collective personality. It is they, — as we have expressed them over and over again in our conduct as a nation, — that have made America great.

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Today, however, one cannot pick up a newspaper without finding in it reports of some violation of these principles of freedom and equality in which our nation was conceived and to which it has been dedicated. For abroad and at home, the problem of freedom is one of the great and fundamental problems of our day. Too often we hear it said that folks in our time must choose between freedom and security. But that is a false over-simplification of our problem. For there can be no true freedom without security, and there can be no actual security without freedom. Surely we must realize today that, with the advancements in our technologies, our world could easily produce enough of food and clothing and housing and even of luxuries for all to enjoy. But as long as many in our world do not have even the barest necessities, neither they nor we can be either secure or free. Surely our scientific and philosophical advancement, our intellectual and aesthetic development is one of which we may feel justifiably proud. But as long as in this country and elsewhere inadequate educational opportunities are afforded great numbers of human beings, and as long as their minds are dominated by vicious propaganda machines and by great instruments of communication which have been perverted to narrow and selfish interests, then neither they nor we can be either secure or free. Surely we feel more than ever before that ours is one small world, whose very existence depends upon world-wide cooperation and mutual interdependence. But as long as whole groups of people are discriminated against, both here and abroad, because of race and color and creed, that neither they nor we may delude ourselves into thinking that we are either free or secure.

For freedom and security are indivisible. And the poverty of the many eventually affects even the most wealthy. The ignorance of the many subtracts from the nation's and the world's culture. And the aggression bred of frustration sooner or later reaches out to strike at the very life's blood of even those who think to dwell in calm and detached isolation. The security and freedom which is taken from any man is taken from each of us.

There may be some who see in life on this earth only another crazy-quilt. They can very correctly point to the many evils of our human society. They can point to the hodge-podge make-up of the world's populations, to the myriad diversities of language and culture and religion and color, to the countless differences of social and economic and political opinion. But it is our task to look beyond these surface differences and see the Great Design which eternally takes its shape in the world, and of which we are a part. And if we weave our own small segment as carefully and as devotedly and as intelligently as we know how, then life will manifest itself as no crazy-quilt at all, but as a lovely tapestry, in which we can see revealed ever new richness and color and beauty.

Amen

MESSAGE OF ISRAEL

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DAVID J. WISE, *Radio Director*

THE DIVINE CRITERION

Rabbi Felix A. Levy

May 2, 1954

In the Biblical account of Samuel's search for a King to succeed Saul and the Lord's rejection one by one of the older sons of Jesse until the youngest is reached, we have a lovely tale in the course of which we come across God's advice to the disappointed prophet - a truly pregnant saying and one of the most profound discoveries of humankind: "The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." (I Samuel XVI,7).

It is this divine criterion that Religion has always set up for man to imitate. It was a favorite idea with our old teachers that the aim of practical religion was to stimulate in men the desire and the habit of becoming Godlike, and so all true religion has sought to habituate humanity to the divine form of judgment - to get mortals to look upon the heart of things, and into the heart of things, rather than upon the immediate externals. The true meaning of an act, of character, of conduct - the true worth of it all — is what it means inwardly, according to the spirit it sprang from, according to the soul it represents, rather than the sheer outward form it assumes. Form is accidental; the spirit, the heart is the essential and this is the chief thing that counts, the only thing permanent. It is the old contrast of appearance versus reality.

True Religion emphasizes the importance of the heart in the conduct of human life. This it does not only in the realm of the practical, but also in that of theory. The great difference between Religion, on the one hand, and Philosophy and Science, on the other, is that the latter have laid most stress on the intellect, while Religion has occupied itself largely with the heart. This difference is discernible in the very earliest times, and was typified by the two most influential peoples of antiquity — the Jews and the Greeks. The latter were partial to reason and produced the leading thinkers of antiquity; the former regarded the heart as of primary importance, and brought forth the greatest spiritual figures of antiquity, who spoke above all about the heart of man, from which are the issues of life. In Scripture, this organ is spoken of not merely as the seat of affections and source of the emotions, but also as the instrument of understanding, as the means to wisdom. This is significant, for if everywhere the emotions were connected with the heart, among the Jews understanding, knowledge, wisdom as well were centred in the heart — functions and attainments elsewhere attributed to the mind. This was revelatory of the fact that the Jews were the supremely religious people, and other than philosophic, in their attitude to life. That their approach was effective, we have seen time and again. Every so often Science and Philosophy have realized the inadequacy of their method, the insufficiency of the intellect to explain life or character, humanity and the universe, and then there was always a swing back from worship of the intellect to recognition of the heart. This fact, and this truth, Pascal has summed up in his well-known words: "The

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heart has its reasons that Reason knows not at all !"

It is such a recognition of the heart that we have witnessed in the Philosophy and the Science of recent years. William James and Bergson and Croce, leaders of latter-day philosophy, began the movement which their successors, our contemporaries continued. All have : tried to find a place for the intuitions and leanings of the human heart, as well as for the dictates of reason. Certainly, there is a definite tendency in all modern civilization toward giving the chief place to the heart, the inward, the spiritual — toward a more general and spontaneous adoption of the divine criterion. Despite some dissident voices Bradley and Whitehead, Buber and Rosenzweig do represent the temper of a new and post-rationalistic age. We hear about the new art of painting, the new poetry, the new sculpture. Each of these, to the eye of the average person, represents a radical breach with tradition. Most of us don't know what to make of those creations. We stand before them baffled. Yet we are aware that they are trying to express something and to achieve something. What are they trying to do? What is the one thing they have in common — all these rebels and innovators? They strive to express the very core of things, the heart of Nature, the inwardness of beauty, the soul of humanity. They say they are tired of mere form, of pigment as such, of bare metre, of outward appearance, of the frozen and the dead, and what these moderns attempt is to represent the throbbing center of Creation, which is alive, mobile and changeful. Their efforts may be crude, their language inadequate, they may impress us as eccentric, but insofar as they penetrate beyond the surface of life they are following the divine example and are pioneers in exploration of the holiest of holies.

Inwardness is the keynote of all democratic civilization. We are puzzled by the new art and the new poetry — by the brood of disciples of Cezanne and the successors of Amy Lowell. Men were no less at a loss when first they faced the experiments of democratic civilization. The American Revolution as an experiment in life and government was even stranger than a new experiment in art and poetry. Yet, this is what democratic civilization signifies; a protest against mere form, against canonized traditions, against dead standards, against static government, and championship of the quick, the plastic, the spirit-sponsor of the soul, of the heart of man against the devices and the intrigues of autocracy, which was nothing so much as an incarnation of the classic principle of form in government. This is what American democratic idealism gave to the world, and when we think of some of its greatest representatives, we realize it. Take three such men as Emerson, Walt Whitman, and Abraham Lincoln — each working in a different sphere — a poet, a philosopher, a statesman — and each truly representing American life. What have they all in common? Devotion to the inmost part — to the soul — to the heart of things, as against a worship of the outward, the formal, the conventional. And it is a renewed emphasis of this fundamental nature and expression of democracy that we need today. Democracy is the enemy of conformity, of regimentation, of factory standardization; the true criterion is the divine, whose pattern is evoked only when the inner eye pierces the depths and sees man and life as rich, multiform and infinitely varied.

Since the heart is of such importance, let us be sure we educate it. The men of the Bible did not merely glorify the heart, they pleaded for its training, for its care, for its education. "Above all keeping keep thy heart, for out of it are the issues of life!" They warned against the uncircumcized heart, which was more reprehensible than the uncircumcized flesh. It is the purpose of Religion to remind us not merely of the paramountcy of our heart, but also to urge us to cultivate it, to improve it, to beautify it. According as we do, we follow the voice of Religion, certainly of Judaism.

"For the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart!"

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DAVID J. WISE, *Radio Director*

HOW SHALL WE FACE LIFE?

Rabbi Edgar Siskin - North Shore Congregation Israel
Glencoe, Illinois

May 9, 1954

How shall we face life? This is a question which in one way or another haunts many of us today. We live in a time of anxiety and fear. A thousand worries harass us. We often feel lonely in the vast solitude of a drifting world. And each of us asks: How shall I face the dark passages, the somber contingencies which at times seem to surround me, threaten to engulf me? How shall I rise above life's disappointments, cope with its tragedies, rise above its defeats?

One answer is to accept life for what it is and to bring some meaning out of it by meeting its adversities courageously. This is the answer of a writer like Ernest Hemingway, and he has given it dramatically in his engrossing story of the fisherman in "The Old Man and the Sea." Old Santiago has been a fisherman for fifty years. Once the champion strong man of the docks, renowned as a master fisherman, he is now old and poor, alone save for a young boy whom he has taught how to fish. Worst of all, his luck seems to have deserted him, for he hasn't caught a fish in eighty-four days. At last, he goes out alone, and far out in the Gulf Stream hooks the biggest marlin he has ever seen. After a tremendous struggle lasting for days, he captures the fish. The noble creature is lashed securely to the side of the skiff, and the trade winds bear them back toward land. What a precious cargo! It will bring enough money to tide the old man over many a moon...But now the sharks swim in and start tearing the carcass to pieces. Santiago tries to fight them off with improvised weapons. In vain. By the time they reach harbor, the marlin is nothing more than a skeleton. All the old man has to show for his struggle is a useless trophy. But he is not defeated. There have been rewards in his adventure. For one thing, the calm and noble fish, a gallant adversary, has almost become one with him, a brother. Then the boy, who awaits him on the shore, will care for him, for he loves the old man who has taught him how to fish. But above all, when he is once more rested and his hands healed, Santiago will put to sea again.

It is as though the author were telling us that life with all its denials and disappointments is made noble by the courage with which we face it. To endure bravely, to fight back, to try again—these spell victory. Life becomes noble as we struggle manfully against adversity, as after one's dreams are thwarted and one's achievements torn to shreds, we put out to sea again, we try again.

This is a brave answer but a grim one. It is premised on the idea that human life is fundamentally tragic and that man is pretty helpless in the face of adversity and injustice. It acknowledges injustice as part of the order of things. To live is to drift rudderless in a sea of trouble. Therefore, we are told, accept your fate bravely, and, never daunted, sail forth again and again.

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Judaism offers another answer, and, I believe, a better one. Life is indeed, according to Judaism, full of trouble and injustice and sorrow. "Man that is born of woman is of few days, and full of trouble." But we can do something about it. We can ameliorate and correct it. We can change it. Judaism is not a morbid faith. Fatalism and despair are foreign to Judaism. Yes, we reflect on the frailty of human life, the transitoriness of flesh, the tragedy which now and again visits all of us. But we do not stop here. We do not adopt an attitude of Spartan resignation. Judaism calls us to action. It tells us there is something we can do to correct the evil in the world, be it injustice, intolerance, or war. It tells us that we can, if we will, outface the trials and tragedies of life.

Only this past week we have been reminded of man's capacity to do something about his difficulties. Last Thursday marked the sixth anniversary of the establishment of Israel as an independent nation. When the state of Israel was born in 1948, it was brought to birth out of suffering and strife. Great Britain had given up its mandate in Palestine and had withdrawn its forces and governing officials. Thereupon armed attacks were launched against the Jewish settlements scattered through that little country. Many of the inhabitants of the land were recent arrivals, the pitiful residue of Hitler's concentration camps, who with incredible fortitude had somehow managed to make their way to Palestine. Despite all handicaps, those who were attacked girded their loins, rallied their forces and repulsed the aggressor. Where some might have quailed before the task of mobilizing a defense in the face of instability and chaos, these descendants of the children of Israel valiantly and successfully took up the burden which the struggle for freedom always exacts. They determined to have a hand in the shaping of their own destiny, and they won through to the victory.

Far greater than the victory of arms was the moral victory. I shall always remember Bartley Crum's stirring words. That distinguished Catholic layman put it this way: "There is no doubt that the emergence of the first Jewish state in 2000 years has changed the course of our history. But to my mind it also represents one of the great achievements of the conscience of the world. It is the more noteworthy in that it occurred in a century characterized by such human and spiritual devastation that many men had lost hope for the future. That a people, however bitterly used, could rise again, must give heart and courage to us all. It is proof of what will and spirit and dedication to a cause can bring about in spite of towering odds."

Judaism is a message of optimism wrung from the tribulations of life. It recognize that man is feeble and fallible. Yet this same man, fired by God's spirit, can transmute his troubles into triumphs, his weights into wings.

We live in a twilight hour in human affairs. But we are not dismayed. Much of the world may appear to be retreating into the shadow of fear. Yet we have faith that the victories of the human spirit so painfully won will be conserved. America and the world will emerge from the shadows into the sunswept spaces of freedom.

Our personal lives, too, contain many twilight experiences. Frustration, sickness, bereavement come to all of us. These our religion teaches us to face with courage. Nor are we powerless before the injustice and iniquity of our world. Judaism demands that we combat them. We can fight the good fight against evil and win. We have done it before many times. We have seen it done in our own day. We hold with Santiago "Man is not made for defeat."

Late one afternoon some years ago we were driving west through the high Sierras in California. All day it had rained, but toward dusk it began to clear. We were approaching Lake Tahoe, that perfect jewel high in the mountains, and knowing how blue its water could be in a certain light, I hoped that the sun would still be up when we reached its shores. It was. As we drove along the northern and western side of the lake, we saw in the clearing dusk the rainbow. I had never seen anything like it

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Rabbi Edgar Siskin

May 9, 1954

before. It was a complete and perfect arch which joined the eastern and western shores as it soared vastly in the clear sky, every color of its spectrum shining brilliantly. I had never seen such dazzling color and light. And all of this while dusk and then darkness settled over the mountains.

The light in the dusk, in the twilight. And out of it rising the rainbow — a reminder of God's promise to man that defeat can be averted and victory won if we follow His commandments.

* * * * * ** ** *

---SPECIAL MEMORANDUM---

FROM: David J. Wise, Program Director
TO: All listeners on our regular yearly mailing list.

Just a line to remind you that no sermons will be mailed out during the months of June, July, and August. However, regular monthly mailings will resume in September.

We of the MESSAGE OF ISRAEL would appreciate a postcard advis ing us whether or not you wish to be retained on the mailing list next season. PLEASE LET US KNOW. Naturally, this does not apply to those who have already written us within the past few months.

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Don't forget that your ABC station is carrying this program as a free public service. If you have not already done so, may we again urge that you write your station and let them know how much you are enjoying these broadcasts. It is your letters..and those of your friends..which ensure the perpetuation of the MESSAGE OF ISRAEL not only on the Network but--more important--on your local station.

Thank you for your cooperation..and interest.

...David J. Wise

MESSAGE OF ISRAEL

UNION OF AMERICAN HEBREW CONGREGATIONS
UNITED JEWISH LAYMAN'S COMMITTEE INC.

UNION HOUSE OF LIVING JUDAISM, *838 Fifth Ave., New York 21, N. Y., TEmpleton 8-2223 or Regent 7-8200*

AMERICAN BROADCASTING COMPANY • Every Sunday, 10:05-10:30 A.M., New York Time

DAVID J. WISE, *Radio Director*

HAVE WE OUTGROWN FAITH?

Rabbi Eric Friedland - Beth Am-The People's Synagogue
Chicago, Ill.

May 16, 1954

Our present climate is not oongenial to the practice of faith. Despite the fact that we are a harried and harrassed generation, disturbed by real and fancied problems, faith does not suggest itself as the answer to our needs. Indeed, to some it seems as incongruous as snow on some Pacific atoll, playing football on a hot July day, or classical music to a person devoted to jazz. They associate faith with the Middle Ages. It suggests the pomp and panoply of an ecclesiastical parade, the swaying worshiper in a prayer shawl, or the gaunt austerity in the expression of one of Grant Wood's pictures. Faith seems to be a strange language set against a background of familiar words like science, atomic energy, hydrogen bombs, guided missiles. The latter is associated with scientific thought; the former falls into the realm of the mystical and the fantastio. So we conclude that faith is out of fashion, for it cannot be reconciled with what the mind sees as relative and necessary today; therefore, it ought to be eliminated.

This attitude is the result of a long struggle against the position of the church and the synagogue. Perhaps some of the skepticism with relation to faith is tied up with the complete and absolute confidence which some of us have regarding the triumphant march of the intellect in solving man's problems. Whatever the reasons, faith has found itself beset and surrounded by hostile forces.

In recent years, however, a teasing doubt has entered the minds of unbelievers and skeptics. We have come to learn that the lack of faith is no assurance of a better society and a better world. While once we struggled against irrational beliefs and reason expressed man's confidence in his capacity to establish a social order based on freedom, equality and brotherhood, today the lack of faith has come to mean an expression of despair, of confusion and even moral bankruptcy. Skeptioism has become the questionable luxury of our uncertainty and bewilderment in a complex world. If anything, the tables have been reversed, and today's superstition might well be that accumulated facts will bring truth, justice and understanding to a war-apprehensive humanity.

All of which raises an insistent question. That is, can man live without faith and, if not, what shall be the nature of his faith for these times.

We have been too quick to dismiss the need for faith, both as individuals and as a people. Every step we take is an act of faith. Must not a ohild have faith in his mother's breast? Must not all of us have faith in our fellow man, in our friends, our neighbors, in those we love as well as faith in ourselves? Can we live without faith in the compelling logic of the sentiments by which we live our lives?

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RABBI JONAH B. WISE

Rabbi Eric Friedland May 16, 1954

Without faith man is impotent, helpless and afraid to the very core of his being. With it, man is able to master his solitude, the loneliness of seeking an ideal and yearning for the eternal significance which his life must contain. A short time ago, we Jews observed the festival of Passover, which dealt with the story of our people's liberation from bondage in Egypt. What always impressed me about this story was the fact that when Moses came to the children of Israel to speak in terms of liberty and freedom, the reaction of his listeners was to have Moses tell them God's name and to perform miracles on behalf of God. How ironic that they should expect these things! And are we not in the same position today as the Israelites of another day? For if we possessed faith, questions which were raised 3500 years ago and the questions we raise today would be unnecessary, for we would find assurance in that our faith is rooted in our own experience and in the history of our people and in the history of humanity.

Now this is not a request for irrational belief. For faith should represent a basic attitude of man's personality. It is a character trait which should pervade all of his experience, enabling him to face reality without illusion and yet live by his faith. It should represent what Romain Rolland called "the virtue which is born of the vigor of the soul". It might help us to know the meaning of the Hebrew word for faith, for it would elaborate on this explanation. That word is "emunah". "Emunah" has nothing to do with dogma or a denomination. In Judaism, we have no rigid confession of faith with an elaborate structure providing a view of heaven. "Emunah" (faith) means firmness, peace and the strength of a man's soul. It suggests not so much what we ought to have but what we may have. The prophet Habbakuk understood this when he said "The righteous shall live by his faith". By this he meant the closeness of God and the creative possibilities in all things.

You see, real faith is not a passive experience but an active one. The whole history of science is replete with instances of faith in one's version of truth. No matter whom we mention - Galileo, Newton, Einstein - faith was necessary from their conception of an idea to the formulation of a theory. Thus, faith becomes confidence in the power of the mind and in the moral law of the universe.

Faith implies an awareness of the existance of the self that is the reality behind your physical appearance and mind. Unless we have faith in ourselves, our sense of personal identification is threatened. If we obliterate or fail to develop this faith in ourselves, we become dependent on others. Only a person with faith in himself can be faithful to his fellow man.

This is also true in human relations. Is not faith indispensable in our relations to our fellow man? To have faith in another person means to be certain of the reliability of his fundamental attitudes and to be able to count on the hard core of his personality. Surely a person can change, but his motivations are constant and consistent.

Faith in others means faith in mankind. In an elementary sense, we know this to be true because of our relationships with our children. We have faith in them and in their capacity to grow. This is the whole philosophy of education. The very word "education" comes from a Latin word, "educare", which means "to lead out" that which is potential. To broaden the analogy, this faith in our children is extended to our faith in man. Essentially we must feel that, if man is given a chance, he will build a social order based upon equality, justice and love. True, man has not done this yet. Still, the conviction abides, and it is based upon man's past achievements. I have spoken of faith essentially as an attitude rather than as a collection of beliefs. This is my faith, the faith of Israel; an abiding confidence in man's power to grow and to develop, to live and to exemplify decency, nobility and justice, for this makes him akin to God in whose image he was created. This faith as attitude means faith in one's self, in one's neighbor and in mankind.

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Rabbi Eric Friedland

May 16, 1954

In the last analysis, the fate of our world will be determined by this kind of faith. We have learned, as a result of years of tension and confusion, that man cannot live without faith. The crucial challenge of this day is, since man must have a faith, will it be an irresponsible one involved with demagogues, machines and material achievements or will that faith grow out of experience of our own lives which makes us partners with God in creating the kind of world which bears the stamp of divinity.

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DAVID J. WISE, *Radio Director*

MESSAGES OF THE NIGHT

Rabbi David Polish - Beth Emet, The Free Synagogue
Evanston, Ill.

May 23, 1954

Although this is a morning worship I want to speak about the profound spiritual message of the night. It is a message we ought to take to heart, because our world has entered what is aptly called "the dark night of the soul", and we are likely to live in it for a long time. As with seasons of the year, there are seasons in human destiny when darkness falls early and stays late. History's winter with its long darkness has settled upon our time. How vain and deluded the unbridled optimism of th 1920's sounds today. In such a day, men were yet to make the grim discovery that if they were on the threshold of a new day, it was to be a day of "darkness and not light a day of terror and not of triumph. So we, who are dwellers of the night, must turn to the task of learning how to live in it, how to wrest its awesome secrets from it, and above all how so to face its jeopardies as well as its blessings, as to walk its darkened highways with assurance, and with eyes sharpened by adversity.

If live we must in a darkened world, there is a towering spiritual challenge to give our existence meaning by lessons which we extract from it. Even when civilizatio reaches its very nadir, a lesson in heroic living, a challenge for greatness, and an opportunity for redemption stand around us like the angels who came to Abraham in the guise of ordinary men. A clue to such transcendant living is found in a saying in the Talmud. It reads, "The night is divided into three watches. The first is marked by the braying of an ass; the second by the barking of dogs; the third by the weeping of an infant at its mother's breast, and a woman talking with her husband."

What is the meaning of those three watches in the night? They refer, of course, to three divisions of the night. But, more deeply, they speak to us of real condition in our own society. They speak also of great expectations.

One of the conditions of our night-time is symbolized by the braying ass of spiritual depravity, standing rampant over a bewildered society. What is the burden of the message which the ass proclaims in the night? It is the message of salvation through power. National destiny, it is stridently proclaimed, rests upon the amassing of deadly weapons, upon nations circling their adversaries with bases of atomic re-tribution, upon a jet-propelled, thermo-nuclear foreign policy. The derivatives of this faith, for it is indeed a faith, fully equipped with privileged sanctuaries and ministries of war, are apalling. One of these derivatives is that in such an armor-plated society the spirit of man must be cast and recast until it conforms to the gospel of salvation through power, until it not only conforms, but joyously accepts and hysterically embraces it. In such a society, forces are at work to reduce the soul of man to a point where it not only recognizes Big Brother but proclaims its love for him. This is a kind of soul-washing which our Biblical forebears never dreamed of.

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RABBI JONAH B. WISE

Rabbi David Polish May 23, 1954

But for those who are attuned to the night, this watch of the braying ass presents a challenge, a challenge to which they must respond. Religion has thrived, religion has attained its sublimest hours always in the nights of human destiny. The consecrated minorities persisting in their messages of salvation through creative and dynamic faith, through the word of God penetrating men's hearts, found their opportunities in the thickest of the night. Religion is at its best, when, literally or figuratively, it takes to the caves and catacombs. Religion is at its best when it flings its prophetic truths in the teeth of a world which has pledged itself to the jungle.

Another condition of our night-time is symbolized by the watch of the barking dog. This is predicated on the idea that if force is the only way of dealing with a nation's adversaries, it is doubly effective in dealing with a nation's citizenry.

The barking dog is the symbol of intimidation. It exerts its paralyzing effects not only upon the victim, but on an entire nation. It plunges a people into sterile conformity and furtive silence. It performs a frontal lobotomy on their minds, so that they not only lose the capacity to reason, but turn in wrath upon those who appeal to reason. The glorification of the senses, contempt for the intellect, the exaltation of blind and unbridled emotionalism, the deification of physical strength, all emanate from the fearsome barking in the night.

But this, too, is a challenge that demands a response. It is a challenge to people of faith to be steadfast. The danger of our time is not the barking, but the terror that fills men's hearts and the silence which grips them when they hear the barking. God has placed a sacred task within our reach — to sow trust and confidence where suspicion is rife; to speak the truth where it is perverted and traduced; to live by reason rather than passion; to trust not in such princes who may tyrannize for a day and depart; to know that before God, evil has its fleeting moment and comes to grief upon the rock of eternity. The battles of the world are not won upon the playing fields of Harrow or Eton but upon the plains of the human soul. Too often a battle is lost because the souls of men are left to shift for themselves, starved for the reinforcements of faith and truth. On such intangibles rests the destiny of the world, and to such majestic opportunities are men summoned.

But there is no night without its third watch, when hungry infants are heard to weep, and wives to converse with their husbands. It is the time when life begins to stir, and men prepare to face the tasks and burdens and mighty challenge of a new day. The imagery of a waking household while it is yet dark, is fraught with hope and confidence that the impulses of life are so robust, that they must in the end prove victorious. Out of the very stuff of life, out of the primal needs of men, out of the helplessness of infants that cry out for their mothers' warmth and love, come the conditions for the shaping of the world. Out of the need for men to communicate with each other, to exchange their hopes and fears, to articulate, if even in subdued whispers, their most cherished dreams, God's kingdom must emerge. The voice of God speaks from the lips of frightened and hungry children. The voice of God cannot be stopped at international barriers nor jammed on the airways of humanity when men must speak to each other in the dark. And so, here and there, a light goes on as another soul awakens somewhere. Every Dark Age has seen its awakening, an awakening which began in humble places and among people of great faith. Just to hold on, to wait "like watchmen for the morning", to perform our daily tasks, to respond to the call of an infant's need, to talk quietly with someone who needs assurance that all will be well, is also a declaration of faith.

A survivor of a concentration camp tells of one ghastly night when he thought that no one in the camp could endure any longer. After a day of satanic torture, all the inmates were routed out in the dead of night and compelled to go through fiendishly concieved drills and exercises. In the numbing cold, men fell and were shot or beaten. Toward dawn, they were all lined up, the stronger ones holding up the dying

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and the maimed. There they stood at rigid and grotesque attention, freezing and bleeding. From somewhere, no one know where, a single word ran like an electric current down the lines - "AUSHALTEN - hold on, hold fast". They clung to each other, and they endured, as the word floated back and forth in whispers. They clung to each other, but unseen hands supported them. That hour of endurance was fraught with cosmic meaning. And for us, too, a call goes out to stand and to endure, for God and for the ages.

"Weeping may tarry for the night, but joy will surely come in the morning."
Amen.

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DAVID J. WISE, *Radio Director*

WHAT MAKES A WILDERNESS?

Rabbi Joseph Buchler - Temple Beth El
Chicago 47, Ill.

May 30, 1954

Some time ago, a story was told about an Indian who was walking through the forest with a white man, taking him to his home. As they went along, the Indian seemed uncertain as to where he was going, and kept changing his direction — apparantly unable to find his village. After a few minutes more of this wandering, the white man turned to his guide and asked, "What seems to be the trouble? Are you lost?" The Indian answered, "Indian no lost! Tepee lost!"

In a way, the Indian was quite right, and the distinction he made was an important one. Being lost is a state of mind, not a matter of getting your directions mixed up. Losing your bearings, being unsure of which way is north, being momentarily at a loss, is not the same as really being lost. You are not lost until you get so confused and discouraged that you give up. When you reach that state of mind which makes logical thinking impossible, and constructive planning beyond your abilities, then it's not the tepee that is lost — it is you!

The portion of the Torah which was read this weekend in the synagogue, is called Bamidbar, "in the wilderness." It is the beginning of the fourth book of the Bible, "Numbers", which tells of the period of forty years which the Israelites spent, wandering in the wilderness. Re-reading this book, recently, has convinced me that the title in the Hebrew, "in the wilderness" should not be thought of as referring to the physical conditions, the geography of the area through which the people travelled, but rather to their state of mind. After all, for a people to travel together, men, women, children, the aged — even large flocks of animals, they must have sustenance, there had to be water and vegetation. The wilderness could not have been a sandy wasteland, completely devoid of grass, of shrubbery, of some source of water supply. What I am trying to suggest is that being "in the wilderness", like "being lost", is a state of mind through which the Israelites passed, and it has less to do with sand and rocks and heat, and more to do with lack of spirit, confusion and disunity. It was a wilderness of discontent and bitterness, of loss of perspective and values, which almost destroyed the people, before they were able to complete their pilgrimage and reach the promised land.

Let us briefly examine some of the conditions, the mental attitudes of the people during this wilderness period. We may well be surprised when we see how closely they resemble some of the conditions which prevail among us today.

First of all, we can safely discount certain things and realize that these were not responsible for Israel's state of mind. It was not a lack of leadership which afflicted the people. They had Moses, the great prophet and emancipator, the law-giver and judge. Neither was Israel without a goal — they knew they were on their

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RABBI JONAH B. WISE

May 30, 1954

Rabbi Joseph Buchler

way to the Promised Land — to the land of their fathers, the land of their future. Moreover, they had a guide — a way of life to give them a sense of purpose — the document of revelation which they received at Sinai. With all this — a great leader, a charter of faith and a specific goal and destination, how can we account for the state of mind which kept them "in the wilderness" so long? Let us see.

All through the chapters of the book of Numbers, we read of the constant grumbling and complaining of the people, about their diet, their thirst, and probably about their tired feet and the hot sun by day and the cold wind at night, and above all, the lack of interesting and exciting things to do. They were already bored and annoyed with the petty problems of freedom. Forgotten were the sufferings of Egypt, the cruelty of the taskmasters, the bite of the lash on their bent backs, as they toiled for the despotic Pharoah. They had no sense of perspeotive, no awareness of what was significant and what was petty — what really mattered, and what could be borne or overlooked, when you were marching toward a great and worthy goal. This was one of the symptoms of their being in the wilderness.

Unfortunately for Moses, with all the problems of guiding and leading the people, meeting their needs and trying to overcome their grievances, unfortunately, his problems were compounded by a shrewd and opportunistic demagogue. Korach was one of the elect — a prince of the congregation. Undoubtedly he was a very able man. For his own purposes he exploited the fears and the hardships which the people had to endure. He and his followers accused Moses of not keeping his promise, of not bringing the people to the land of Canaan. "You have not brought us to a land of milk and honey, but into a wilderness where we can die." At another point, Moses was accused of taking for himself the possessions of some of the people, so that he, Moses, had to appear before the people, and defend himself against false charges, made in deceit, and with deliberate intent to undermine the confidence of the people in him. Ultimately Moses had to deal decisively and harshly with these troublers of the people, but the very fact that such irresponsible demagogues could attack none less than a Moses and win over a considerable number of the people, shows that they were in a wilderness — a wilderness of fears and suspisions, of confusions and grave doubts.

Perhaps the most serious incident that occured during this wilderness period, was that of the spies. Within a few years, the people were really close enough to Canaan to enter the land, and Moses sent out twelve men to spy out the land and bring back their report. The book of Numbers tells us that ten of them reported that the land was a paradise, rich, fertile and promising, but that it was impossible to conquer. The people, they said, are giants and the cities are fortified with walls that reach up to the very heavens. Two of the spies, Caleb and Joshua, argued that while the cities were fortified, the people of Israel could certainly possess this land, because God had promised it, and surely God would be with them in the struggle.

At this point it was up to the Israelites to make the decision, and they failed miserably. They listened to the pessimists, were filled with fear and dread, and screamed at Moses that they did not want to be killed in a war to conquer this Promised Land. And when Caleb and Joshua, brave and true to the high hopes of freedom, urged the people to take courage and move forward, the people were ready to stone them to death. "Let us elect a new captain — a new leader, who will lead us back to Egypt, and deliver us from death." Here was the wilderness state of mind at its worst — a blind fear that almost destroyed the people, and made them willing to turn their backs on the freedom for which they had longed and prayed, and finally risked their lives in crossing the Red Sea. Just a handful of little men and they nearly tore down the work of a Moses, and almost turned the people back to the shackles of bandage. It was at this point that the Almighty decided there was only one solution for this kind of fear and lack of faith. The people had to grow up. The cowards, the slaves-in-heart, had to die off, and a new generation had to grow up — a generation that would not know the meaning of slavery, that would have courage and strenght and faith in itself, and

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especially, faith in freedom, and they would inherit the Promised Land. When they came of age, Israel would be out of the wilderness.

And so, the years rolled by, and the new generation grew to its maturity. Their hearts were filled with courage, they were confident and brave — unafraid of the future, sure of their purpose, dedicated to winning the promised land. They stopped quarreling among themselves, they united, closed their ranks, and believed with all their hearts that if they worked together, they could win whatever struggles lay before them. In this spirit they approached the borders of the Promised Land.

One last incident of these wilderness years ought to be included in this brief account. As Israel encamped in the plains of Moab, the king of this land feared them, and so he summoned his prophet, Balaam, to put a curse on them. He hoped to destroy them, or at least, to destroy their spirits. But a remarkable thing happened. Balaam, though not an Israelite, was a true prophet. And the voice of God, the spirit of truth was in his heart. And no matter from where he looked upon the people, he could see only their might and their strength, and their power. For they were now a disciplined people, and no longer slaves of fear and distrust. Instead of an unruly mob, ready to jump at the word of the first demagogue, they now recognized true leadership, and could also judge what was good and precious and sacred. Above all, he saw they were free men, who were aware of the value of their freedoms. No curses could disrupt or destroy them — and so, he blessed them. And with this blessing from a stranger, who was also a servant of God, Israel emerged from the wilderness, left behind the years of wandering, and proceeded to its destiny. The long Journey was nearly at an end, and they were finally, on the way! Amen.

Temple Oheb Shalom

1307 Eutaw Place ~ Baltimore 17, Maryland

ABRAHAM D. SHAW, RABBI
ROBERT L. LEHMAN, ASST. RABBI
BENJAMIN GROBANI, CANTOR

PESACH- 4 Questions. (Polish sermon, ?)

From Eretz Mizraim to Har Sinai
from Avodim Hoyyinu to Z'man Heruseinu
this for those who were corageous, faithful and willing to make sacrifice

1) to be worthy of it yearn, work and be prepared to pay the price for it
2) miracles transpired only as man has made the supreme effort to attain goal, not merely pray for something but work for it
a--Midrash--Is. fled and looked backward to see Eg. pursuing
looked forward to see the Sea
Moses prays
God: you see alternatives and you pray concern yourself with the people and go forward.
Ex. 14:15
b--Midrash--parting of the sea not till one of the brave men ventured into it and only when water reached up to his nose, then did the seas part. prior to this the people had been afraid but the brave man had faith.
3) freedom not a permanent possession and blessing but must be regained anew in every land, society and generation, "thou shalt teach them to thy children": for on our kids rests choice in future years.
4) freedom either for all men or for none. Abe L.: no nation can long endure ½ slave and ½ free". This is true for all the world.
5) Moses said to Pha: "Let my people go that they may serve me" Ex. 9:1
a--not: let part go and part stay, aged and very young also to exit
There were to be no deals with freedom and no compromise.
b-Even had Moses agreed for taking only ½ with him those who had gone out should always be haunted by memory of those they had left behind in slavery
Ex. 10:9 "both our young and our old shall go"; as long as some are in slavery we are not free either. The welfare of one affects the welfare of the other.

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What God means to modern Jew (Baeck sermon, ?)

I What is Modern Jew?
Nietzche: be always a little afraid of the word"modern"
we overestimate modern man and this is diff. between him and man of other centuries
the problems of man are always the same
Adam and Eve laughed, cried, pain, etc. we are not so diff.
Modern Man: Man in another, newer-cut garment but inner being of man not influenced by the superficial

2 Philo: since man began to think, meditate, etc. always the s ame questions
Objection: But we know so much more!
Answer: True, but for real, deep and eternal questions there are no answers
Math, Physics, Languages, etc. are no real help for as they solve one problem, another arises due to the solving. Cronbach: Problems are ne ver solved, they are only superceded.

3 Therefore--not "What God means to modern Jew? but "to Jew"
Ortho or Reform Jew? The real diff. between these is that Ortho has no problems, no questions, only answers. His answer comes before the question/
Reform: has problems, no book of answers and must strugglewith and for answer
Ortho: takes 13 attributes, 1st chapt. of Orach Hayyim in Shulchan Aruch.

4 Answers:
a--Man is faced with pro lems but he can not live without an answer. About him is space and time in infinity. God is the last reason for infiinity, for awesomeness, for a guarantee for hope, for my being a human being.
b--that this world exists, the reason for it, moral values, hope, trust, lov are we set into this world or is world set into us? There is a last significance to all of this, that one day we shall be summoned to the source of Love: God, who is One, Redeemer, Law-giver, Meaning for us all
c--I am an individual. no man can bring this about, it is born and the ultimate creation of God

5 Man is distinguished from others by a developing language which allows him to transmit ideals and values
Is also distinguished because man is only creature who knows his grandfather.

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DAVID J. WISE, *Radio Director*

HAS RELIGION A MESSAGE FOR TODAY?

By: Rabbi Philip S. Bernstein, Temple B'rith Kodesh
117 Gibbs Street, Rochester, N. Y.

November 7, 1954

Religion has always offered anchorage, sustenance and inner tranquillity to the soul of man. Who can begin to measure what the Twenty-third Psalm and the Lord's Prayer have meant to the troubled human spirit!

But today anxious men are asking whether religion has anything to say about the problems of our time. In a world threatening to destroy itself, confronting the reversal of human values, with the individual seeming to count for so little, has religion a valid and necessary message? This is the question that I will try to answer.

The gravest problem facing our Western society is the threat of Communism. It confronts us with dangers of military aggression, terror and intimidation, subversion and treason. It also produces correlative problems in our own society, for anxiety begets hysteria, fear evokes repression.

We shall have to meet the threat on many fronts. We must be militarily strong, else we would not survive. We must build up our industrial strength, for productivity is crucial in a modern struggle. We must strengthen our allies lest the whole world become a vast landing strip for assaults upon us. We must support the United Nations as the one existing instrument of international consultation and cooperation.

These are necessary, but they are not enough. For we are confronting not only aggression and subversion, but also an idea. This idea, Communism, however perverted in practice, exercises a tremendous appeal among the under-privileged peoples of the world. It can be resisted successfully not by strength alone but, perhaps even more important, by an idea that is as good or better. Such an idea we have in the democratic way of life. It has provided more true blessings to more people than any other system the world has ever known.

This democratic way of life rests upon religious foundations. Its fundamental premise is that man is made in God's image. Therefore, he has dignity and, in the sight of God, equal rights. No government may take these rights away, for they were given by God, not by the state.

In the spirit of the Hebrew prophets, the founding fathers of this nation declared that no ruler is above the law. "Rebellion against tyrants is obedience to God," from the Book of Maccabees, was inscribed on the first seal prepared for the

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RABBI JONAH B. WISE

new republic. On the Liberty Bell are the words from the Torah "Proclaim liberty throughout the land unto all the inhabitants thereof."

The love of freedom flows from the love of God. This is the time to reaffirm and to re-dedicate ourselves to the religious foundations of democracy.

The second contribution which religion can make is of a subtler nature, but equally necessary. The bombing of Hiroshima, the development of the H-bomb, and now the readying of the C-bomb, infinitely more devastating, are a logical consummation to the growing acceptance of mass cruelty. A whole generation has been taught to kill. The rights of non-combatants have been obliterated. Genocide has become an accepted fact. How can we prevent this mass callousness and cruelty from corrupting the soul of mankind? How can we keep pity, kindness, charitableness alive in the world? Without them no victory is worth achieving, for then the ideas and the methods of the dictators will have prevailed.

Whence comes the compassion which these times demand? Thomas Wolfe wrote that pity is a learned virtue. Children are not born with it. They acquire it from the conditioning environment. And where do they find it in the conditioning environment? Primarily in the religious tradition. Nearly 4000 years ago Moses said, "Thou shalt love thy neighbor as thyself." Nearly 2000 years ago, Jesus proclaimed, "By this shall men know ye are my disciples, if ye have love for one another." This is the spiritual heritage of the Western world. The kindlier virtues run through it like a golden thread and are woven into the fabric of the character of our Judeo-Christian civilization.

Such compassion may not be able to control the affairs of nations. But it can light candles in the darkness and keep them burning. We can be taught not to confuse good and evil even when the latter is unavoidable. Religion can help us to keep our motivations decent and our conduct, wherever under our control, civilized. Religion can channel the new insights of psychiatry, toward nobler living, so that man's aggressive impulses may not only be understood but sublimated into acts of love.

Religion can also give men the needed motivations and goals. Albert Einstein in a recent book wrote that "science without religion is lame, and religion without science is blind." In my opinion he is right. The scientific achievements of our time have been almost miraculous, and of incalculable good. Man has conquered space. He circles the world in a few hours. He has conquered communication. He transmits his thoughts in a few seconds. He has conquered production so that at last he can, if he but have the will, produce enough food, clothing, and shelter for all. He has released the energy of the atom so that he may look forward within the near future to the lifting of his burdens and to the wondrous enrichment of his life.

But this very instrument can destroy him. The decision as to its use, whether for life or death, will be made not in the laboratories, but in the hearts of men. For science gives us only tools but not motives or goals. Religion alone provides the enduring motives for ethical conduct. "What doth the Lord require of thee, but to do justly, love mercy and walk humbly before Him." Religion alone provides the final goal for which man must strive if he is to survive and if his survival will be worthwhile,--the Kingdom of God.

But it must be as Dr. Einstein suggested, a free religion in a free society. It should never turn its back on knowledge. It should resist repression. It should seek the truth wherever it be found, for the truth will make and keep us free.

(please turn over)

Rabbi Philip S. Bernstein November 7, 1954

The final contribution of religion is hope. This is an age of anxiety. The struggle between East and West will be of long duration and the consequences are beyond our capacity to foretell. How can we keep courage and hope strong in our hearts? How can we continue to feel that the individual counts?

Here religion alone provides the sure answers. Those who believe that their Redeemer liveth, never despair of their fate. Nothing, but nothing, can destroy the faith of those who believe -- "Yea though I walk through the valley of the shadow of death, I will fear no evil for Thou art with me."

Those who live by the headlines may despair of the future. It was only sixteen years ago this very week that the Nazis burned down the synagogues of Germany. It was just ten years ago that Adolf Hitler proclaimed that his regime would last 1000 years. Only two years later I stood at the gutted bunker where he met his evil and his deserved end. There in Berlin and in Western Germany, I saw the pathetic survivors of the holocaust rise almost from the dead and begin to re-build their lives. They took huts, crude shacks and bombed buildings and worshipped in them, adorning them with their devotion and with the sacred symbols of their faith. Hitler destroyed synagogues but not the synagogue. Religion lives on in the hearts of free men; unfettered prophetic religion is the hope of the world.

Yes, religion has a message for today. It nourishes the democratic faith for the long struggle against Communism. It feeds the human heart with pity in the cruel darkness of our time. It gives us enduring motives and goals for the unceasing struggle for God's kingdom. It sustains us with unquenchable hope and invincible courage.

Religion may not save the world; but without religion the world cannot be saved.

20th ANNIVERSARY

MESSAGE OF ISRAEL

UNION OF AMERICAN HEBREW CONGREGATIONS
UNITED JEWISH LAYMAN'S COMMITTEE INC.

838 Fifth Ave., New York 21, N. Y., Regent 7-8200

AMERICAN BROADCASTING COMPANY • Every Sunday, 10:05-10:30 A.M., New York Time

DAVID J. WISE, *Program Director*

WHAT AMERICA MEANS TO ME

By: Rabbi Philip S. Bernstein of Temple B'rith Kodesh
117 Gibbs Street, Rochester, N. Y.

November 21, 1954

As we approach Thanksgiving I am moved to talk about the meaning of America. Much of my message will be personal. I will be telling you WHAT AMERICA MEANS TO ME.

Let me begin with my parents. As children they came to this country from Russia. They were fleeing from persecution. It was so dreadful, so unendurable that my mother's parents who could not get out of Czarist Russia at the time, sent her on ahead, just a young girl of ten, and she never saw them again. But they had succeeded in getting her to freedom.

She and my father, who also came as a youngster, were profoundly grateful to this land of ours. Of course they had their problems, problems of making a living, adjustment to a strange society, some problems of prejudice, but these were quite secondary as compared with the great satisfaction of American life. In Russia, there was tyranny, the tyranny of an oppressive Czar, of a state-controlled church which harrassed all other religions, the terrible indignities of the ghetto and the horror of the pogroms.

Here there was freedom. Here one could worship as he pleased. Here the common man could vote for his governors. Here one's children could get the same education as other children, and could go as far as their ambition and ability would take them.

My brothers and I found the meaning of America in the Rochester public schools. In them we found boys and girls of every religion, every race, every background. We were a cross-section of democracy---we were democracy in action. The fact that our family was in modest circumstances never troubled us in our relations with our schoolmates. We found it possible to go on to college, for the most part earning our own way, and each of us found no serious obstacles to the kind of career he chose. Our parents before they left us had the satisfaction of knowing that their sons had made a good life for themselves in this free land.

Such is the meaning of America for me as it was for my parents, a land of freedom and opportunity, a land where the common man counts, where one's creed is no barrier to education or progress, a land of hope and challenge.

Then there is the physical meaning of America. This is a wonderful, beautiful country. I have climbed some of the highest mountains in the Rockies---what majesty and splendor! I have crossed the Mississippi and the Rio Grande, the Ohio and the Colorado Rivers. What magnificence and beauty! I have driven through the great

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plains of the midwest, the fields waving with golden grain, I have seen copper mines in Arizona, cotton and tobacco in Alabama. I have been awed by the assembly lines in Detroit and the fire-belching steel mills in Pittsburgh. It is a rich land, rich in fertility, rich in resources, rich in productivity. This is good, for democracy to endure must have a solid economic foundation.

I am grateful for the beauty and the bounty of America, as I cherish its heritage of freedom.

America has another meaning to me because of what it means to the world. The American Revolution brought something new into human experience. This was the great experiment. Could man really be free and responsible? Could there be liberty and security? Could a government resting on the mass, not on an aristocratic base, have stability? Would the mobs take over? America has given the answer to those questions. Our democracy has endured. We recently went through a heated election. But the people expressed their will in an orderly fashion and the decision of the majority became the pattern of the land.

Religion here has not had the support of the state. There is no established church. For that very reason, religion seems healthier here than in most other places in the world. Just because there has been free competition, just because each religion has had to justify itself, each has had to be and do its best. Thus, enlightened self-interest is added to the other historic reasons for perpetuating the separation of church and state.

Nor is the American people a mob of boors as early European visitors to the frontier predicted. It is rich in culture. Our great universities compare favorably with the best in the world, and in music and the arts we have gone beyond most of the other classical cultural centers. The award of the Nobel Prize to Ernest Hemingway, as to Faulkner and Lewis before him, confirmed the fact that writing in America has come of age. Some of our daily newspapers are superior to those found anywhere else.

Freedom then has been good for America. It has evoked from the peoples who came here the best that they could give. It has challenged smugness, regimentation and reaction. It has encouraged pioneering in the physical and spiritual realms. It has been a constant reminder to the peoples of the world of the possibilities of freedom everywhere.

So, I thank God for America. I am grateful that my parents caught the right boat, and in time. I am thankful for all that has made their life and mine good, and that has made this land great.

Humbly I acknowledge my debt to those who gave and saved this heritage. I remember Valley Forge and Gettysburg, Iwo Jima and Bloody Nose Ridge in Korea. Men of every race and creed fought, bled and died that we might be free. We owe them remembrance and gratitude, but also the determination that they shall not have died in vain. We must continue to serve the causes for which they paid the last full measure of devotion, the independence won at Valley Forge, the safeguarding of the Union and the emancipation of the slaves, symbolized immortally at Gettysburg, the freedom saved at Iwo Jima, and the Normandie beaches, the right to live without fear of aggression that has been affirmed in blood in Korea.

But it is well for us to remember that America is not static, it is dynamic. It is promises. It is a progressive way of life. It is the ongoing application of the affirmations of the Declaration of Independence to the daily life of the American people.

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Where freedom is threatened, we must protect it. Agression must be resisted. We must be constantly vigilant to threats to liberty from within. We must do everything in our power that full equality be given to our entire population.

Not only our own future but the fate of mankind seems to be entrusted to us. For America is now at the vital center of our Western civilization. If we have the requisite faith and courage we can save freedom for the world. That is the challenge of the hour. Whether we can make the American idea so vital in our own lives that by example we can keep the flame of freedom bright among all men,---whether what we have learned about freedom under law, can be applied to the family of nations.

It was this very day, the 21st of November in the year 1620, that the heads of 41 families, two days after anchoring at Cape Cod, signed the Mayflower Compact. This was the only Constitution of the Plymouth Colony and may be considered the first constitution in the New World. In the name of God they constituted themselves into a civil Body-Politick for preserving law and order and for the common welfare. As I stood on that very shore last summer, I remembered how far we had gone since they landed there 334 years ago. However, "Freedom and life" as Goethe wrote, "are deserved only by those who conquer them anew each day." The American idea is never a goal fully achieved. It is always something in the making. The American ideal is never a thing possessed. It is always being sought and striven for. The American way is not a thing permanently inherited. It is constantly to be won. In the last analysis freedom is what you and I do each day to protect it, to preserve it, and to advance it.

That is WHAT AMERICA MEANS TO ME.

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DAVID J. WISE, *Program Director*

WHAT ISRAEL MEANS TO ME

By: Rabbi Philip S. Bernstein of Temple B'rith Kodesh
117 Gibbs Street, Rochester, N. Y.

November 28, 1954

Tomorrow marks the seventh anniversary of the U. N. Decision to partition Palestine, which brought the State of Israel into existence and changed the course of Jewish history. This had a very personal meaning for me. Only three months earlier I had a serious decision to make, The United Nations Commission on Palestine was about to come into Germany where I was serving as Advisor on Jewish Affairs to the United States Army Commander in Europe, at that time General Clay. I had been invited to testify before the commission about the 250,000 Jewish Displaced Persons who were then in our care. At the same time I knew that my mother was dying in Rochester. Was it my first duty to return to her, or to help these tragic victims out of the trap in which they had been caught. I searched my heart and my memories. What would my mother want me to do? I remembered the stories she had told us, out of her own childhood, of the degradation of Jews in Eastern Europe and of the bloody pogroms that were inflicted on them. I remembered the tears of joy in her eyes when in 1917, just thirty years before, the Balfour Declaration had been issued which promised a home in Palestine to homeless Jews. I decided that my mother would have wanted me to put my duty to the living first. So I remained in Germany and on the night of August 8th, 1947 I met with the Commission. In the cellar of a bombed building in Munich I did my best to interpret the problems, the needs, the wishes of the Jewish survivors in Europe. Early the next morning I got on the first plane back to the United States and arrived, thank God, in time for a final word and blessing from my mother.

And now only three months later, a Jewish State was to come into existence. I thought of these Displaced Persons I had known in Germany and Austria. Not only had they lost their families, their homes, their rights and their roots, but nobody seemed to want them. At last Israel was to open wide its doors and take them in.

I thought of the once thriving Jewish communities from which they had come, and were no more,--of the Warsaw Ghetto where once a quarter of a million Jews lived in teeming vitality, and which was now a vast sea of desolation. I remember the boy, a lone survivor of his entire family, who stood near me on a hill of rubble. It started to shift between his feet. I warned him he might fall down into the bunker below and get hurt. He said, "What's the difference?" And when I remembered all that he had lost, when I recalled that all his young life had been spent in flight from a world he never made, I had no answer for him.

Berlin Jewry had been decimated and its institutions were in ruins. When my son, Stephen, was to become Bar Mitzvah in Frankfurt in 1947 there was not a single

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RABBI JONAH B. WISE

standing synagogue fit to use in that one glorious Jewish community. We conducted the ceremony on the top floor of a former Jewish girls' school which was being used as a hospital for German war wounded.

The Chassidic Village of Gura Kalvarya which had been the center and source of Jewish mysticism for generations and was the last point of Polish resistance against the Nazis, was gone forever. The Chassidim had been put to death or if they were lucky, dispersed to the ends of the earth.

The survivors were an amazing group of human beings. Some undoubtedly were heroes, but most of them were ordinary men and women, with luck and with a fierce will to live. Many emerged from forests, caves and cellars where they had taken refuge during the Nazi onslaughts. Some had been sheltered in Christian homes and institutions. Others had fought in partisan bands against the Germans. Considerable numbers had been given haven inside Russia as they fled before the invading Nazi armies. Those found in the concentration camps were skeletons with just enough breath of life to carry on. The others had suffered so much physical torture, spiritual agony, and degradation that normality could hardly be expected of them.

Nevertheless, these Jews organized themselves into communities, established houses of worship, educated such few children as could be rescued,---and they did not despair. Above all, it was the thought of Palestine which sustained their hopes. Almost everywhere else the doors were closed against them and now, just seven years ago tomorrow, those doors were opened. No longer would they have to beg for sufferance. They would have their fate in their own hands.

Most of these people got to Israel, and quickly. I saw boats arriving at the Haifa dock with their precious cargoes of home-coming Jews. I saw, too, planes dropping out of the sky at the Lydda Airport, depositing oppressed Jews from Arab countries. This was the operation Magic Carpet. I saw the transformation of the people. Here was the boy who had been such a problem in the DP village near Heidelberg. He seemed to hate everybody, to trust nobody, and to have an ugly streak of cruelty in his makeup. In Israel I saw him in a kibbutz, a collective colony on the land, where love, patience, and the good earth had healed him.

Then there was Dr. Grinberg who had been incarcerated in the ghetto of Kovno from which so many Jews had been sent to the extermination camps. Six times he chloroformed his little boy, put him in a sack of potatoes and sent him out with a grateful farmer who had once been his patient. Then when the immediate danger was over, the boy was returned to his father. Finally, the husband, the wife and the child were separated presumably never to meet again. Somehow Dr. Grinberg survived the terrible years in concentration camps, even in extermination camps where his medical ability and perhaps the turn of fate saved him. Through a miracle, months after liberation by the Americans, all three were re-united in Munich. Their experiences had been fantastic, and horrible beyond description; yet somehow they survived and were brought together. But they showed the marks of what they had endured physically and spiritually. Then later I visited Dr. Grinberg at this home in Petach Tikvah and I went the rounds with him in the large Beilinson Hospital of which he is now the head. Here is a new human being. He stands erect and actually seems inches taller. He looks at the world with clear, confident eyes. His whole expression is that of a free man, fulfilling himself.

This was the human manifestation of the transformation wrought by an ideal. The love of Zion had nourished the hearts of Jews since their dispersal. It had brought into being the movement whose founder died just fifty years ago. Theodor Herzl had sat as a reporter at the trial of Alfred Dreyfus in Paris and realized that it was not the French Captain but the Jew who was being tried. Out of this

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insight came the Zionist movement, came the conviction that there must be a national home, came the understanding articulated later that a man has about as much heaven over his head as he has earth beneath his feet. To those who regarded him as mad, Theodor Herzl said "If you will it, it is no dream....within fifty years there will be a Jewish state in Palestin." This was spoken in 1897. Exactly fifty years later, the State was established. As they say there, in Israel the inevitable rarely happens, but the impossible often does.

And it was the impossible which happened. Within a generation, one of the most backward lands in the world became one of the most thriving. In 1926, I stood outside Nazareth and looked out on a valley of desolation and malarial swamps. Twenty-five years later, I stood again at that very point and saw before me a vast Oriental rug woven of fields of grain and orchards heavy with luscious fruit and a whole complex of prospering villages. On what had been sand dunes, in July, 1951, great housing projects had been erected before I left Israel in August.

Perhaps the most exciting change had occurred in the Negev. Only a few years ago the large southern area of Israel was a dreary and desolate desert. But already in 1951, the air corps officer with whom I flew down to Elat near where Solomon's copper mines had been, told me that within a week, the Air Force maps would be out of date, so quickly would new villages be settled, new roads laid, new strips of desert irrigated and cultivated. Bersheeba, the old Biblical town of seven wells, to which Abraham and Isaac returned when the father learned that the sacrifice was not required and the he would become the father of a people and a blessing to mankind,---is now a thriving town of 20,000 Israelis with 14,000 industrial workers and 800 men and women in the building trades and an exciting cultural life with a beautiful theater and concert hall, with 2,000 newspapers circulated each day, with expanding schools and hospitals. Today the phoenix-like redemption of this southern area of Israel seems to be the answer to the Psalmist's plea; "Turn again, our captivity, O Lord, as the streams in the Negev. They that sow in tears shall reap in joy."

There is something here which reminds us of the first American Thanksgiving. The achivement of the pioneer is at the center of both. The love of freedom is the driving impulse of both. The seed of the democratic way of life resides in both.

It was no accident that the effort to establish the Jewish homeland in Palestine received such general and bi-partisan support in the United States and that our government was so helpful in evoking the decision which we commemorate tomorrow, nor that our President was the first to recognize the new State of Israel. There has been at best a recognition of a deep community of democratic concern. The oldest of democracies and the newest are linked in an affinity of faith and hope. It is our prayer that this kinship of the spirit will be deepened with the passing of the years and will result in mutual blessing. The ancient Hebrew heritage which took root and came to flower in that sacred soil became the inspiration and the sanction of this new free life here. Once again, it is our faith that with understanding, with aid and with peace, the reunion of this ancient people to that hallowed soil will bring healing and hope to mankind. Out of Zion may the Law again come forth, and the word of the Lord from Jerusalem.

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DAVID J. WISE, *Program Director*

THE OPEN DOOR TO FAITH

Dr. Jonah B. Wise, Rabbi of Central Synagogue
55th St. & Lexington Ave.
New York City

October 3, 1954

My dearly beloved brethren of the MESSAGE OF ISRAEL:

We come to you at this solemn time of the year as we celebrate the beginning of a new epoch of our spiritual living. The Day of Atonement lies before us with all its solemn implications. It has a long tradition of observance by the whole House of Israel. It alone is observed by the House of Israel when all our other great Festivals of Faith, except the Ten Days of Repentance beginning with the New Year, have been adapted to other beliefs, other modes and other ways of worship. It is important for all Jews to recall that these days, these Ten Days of Repentance, have a power and a force which somehow or other have made for existence and survival in the spiritual life of this religion and of this people. Many of our people have strayed away. Many have strayed away because they are stiff-necked and obstinate. They repudiate the guidance which comes from the intellectual as well as the spiritual experience of the whole House of Israel over thousands of years. That experience began before the Scripture was written. That experience began far back in the dim and unknown eras before history was recorded. It cleansed itself by many wounds; it refined itself through prophets' tears and psalmists' ideals. It organized its great power and force through the teachers that labored in the Vineyard of the Lord for the intellect ual and the spiritual advancement of mankind, not only of Israel, but the whole human race. Spiritual values are intangible. Spiritual experiences are untouchable. They are from within. They are like Jacobs Ladder, a dream of ascent from earth to heaven.

My brethren, our Judaism is a universal religion. It accepts all men and all women on their own voluntary affiliation with our faith. It accepts all revelation, whether it comes out of the past or whether it comes out of the present. It looks forward to new and potent revelation in the future. There is nothing either dogmatic or hidebound about this faith. There is, however, something in it that has the power to remain alive when temples crumble and the faithful die. It has the power to give new life and new vigor to those things by which men shall live and by which they shall approach nearer to brotherhood and to human happiness through the grace of God.

The Day of Atonement brings its own message. Part of that message is contained in the Rituals - and there are several - which are read, prayed and intoned in the synagogue. Some are spoken in the Hebrew language, some in

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RABBI JONAH B. WISE

the languages of the countries in which men live and which they understand - all, however, in the language of the human sufferer seeking Redemption before his God. I wish we could all understand the beauty and significance of the Ritual, especially that kind of prayer which says "Our God and God of our Fathers - Let our prayers come before Thee - turn not away from our supplications for we are not so presumptuous and stiff-necked as to say before Thee that we are holy, righteous and have not sinned, but verily, we have sinned. We have sinned - we have transgressed - we have done perversely."

The sin of the individual may become the fatal disease of the nation. Individual righteousness is the bulwark of national security. Where men and women cannot be trusted to save one another's honor or reputation in life without the presence of police and other forces, then there is but little hope for society's ability to redeem its people. The essence of a sustaining society in the voluntary association of individuals - the voluntary consecration of the individual to personal righteousness and through personal righteousness to the righteousness of the envrionment and the community in which he lives. No secret police - no checks of - no surevillance of the individual's whisperings, of his conversations with his fellowmen, of the things he reads and the thoughts he thinks are necessary in the kind of companionship of the spirit which demands of the individual total righteousness on his own part. If this is anarchy, then it is heroic anarchy. And that, my dear friends, is the message of the Day of Atonement for as far as the Jews are concerned. It is a message of individual responsibility for acts of righteousness - individual responsibility for the sins which one commits - individual responsibility before his God without any intervention.

The Day of Atonement brings not only opportunity for forgiveness of sin, it brings opportunity for the emphasis on man's capacity not to sin . It brings opportunity and emphasis on man's necessity for individual righteousness - man's need for being the kind of human being he is intended to be. Man has a greater power for good than for evil.

It says also in our Ritual, "Thou desirest not the death of the sinner, but that he turn from his evil way and live." After all, there liveth no man who is so righteous that he sinneth not; also there liveth no nation that is so righteous that it sinneth not.

When we have restored ourselves to the right path, when we have made ourselves mentally secure, when we have made ourselves spiritually potent, then we are a part of that great organized force in human society which makes for the safety, the dignity and the happiness of the individual.

God grant to every Jew the power to be humble, the power to be contrite, the power to know when to seek forgiveness for his sins!

And so may God grant to our great America and to us all, as citizens of this great Commonwelath the power to know when we have sinned and to say beofre God, "Yea, we have sinned, we have transgressed, we have done perversely."

This is the Spirit of Redemption of mankind as an individual, of man in his world and in the society in which he lives.

AMEN!

SEE OTHER SIDE

A NEW YEAR'S GREETING FROM SENATOR HERBERT H. LEHMAN OF NEW YORK

Dear Friends:

It is a great privilege to participate in this continent-wide radio program at this particular time of the year when Jews of this country and of the world are celebrating the Holy Day season with all its sacred memories. It is a time, too, when we Jews of America are celebrating the 300th anniversary - - the Tercentenary - of the arrival of the first of our co-religionists in what is now the United States. It is my sincere hope that this doubly significant occasion may bring streingth and courage to all men and women of good will, no matter what their faith, creed, color national origin or station in life.

The Jewish religion, the oldest monotheistic form of worship in the civilized world to which we belong today, a worship which is common in many forms to our Western civilization, is essential to a complete participation in the democracy of which we are privileged to be citizens.

Democracy is a matter of the spirit as well as of political organization. The Bible has set forth and stressed again and again all those great standards of human relationships which make for justice and for peace and for righteousness.

I believe that the Jews of the world owe it to themselves - and we Jews of A merica have a special responsibility - to make our religious observance a part of our patriotism.

Patriotism is a matter of the spirit and of deep faith. It is not only a matter of gaining advantages from being a citizen; it calls for the giving and sharing our belssings in the noblest sense so that all men and women may be free and all may participate in the bounties that good government can provide for all its citizens.

As a Jew, I feel great pride in the noble history and teachings of my religion. It has truly been one of the most remarkable experiences in the history of the human race. Hardly second to it - perhaps not second to it at all - is the experience of American dêmocracy. These two great adventures linked together can provide a spiritual strength which makes for loyalties, courage and faith and for all those many other values which alone can make men truly free.

In these trying times we need deepthinking faith and deep divine inspiration. It is my hope and prayer that the Jews of the world will assemble in their houses of worship and pray not only for their own strength and security, but also for the strength and opportunity to live and work in understanding and fellowship with their fellow men as citizens dedicated to the discharge of a great and solemn responsibility.

Let each one assume and discharge his responsibility. Let each one take upon himself a willing acceptance of the grace and the power which exists in holy faith and in his membership in the democracy of the free nations in which we live.

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DAVID J. WISE, *Program Director*

MY HOME

October 10, 1954

By: Dr. Jonah B. Wise, Rabbi of Central Synagogue
55th and Lexington Avenue, New York, N.Y.

The Festivals, as prescribed in the Hebrew Scriptures, Passover, Pentecost and Booths, are all of a similar nature. They are essentially agricultural feasts. They became linked with the history and the religion of the Hebrews, and through that combination and association have become quite dominant in the history of all our Western religions.

Pentecost and Passover are celebrated in all the churches as well as synagogues. The Festival of Booths, especially celebrated in the synagogue, is a harvest festival of the Fall season. It is made significant by the command that all Israel shall dwell in booths in memory of the time when they were helpless and unprotected wanderers in the wilderness after the release from Egyptian slavery.

It is a notable fact that practically all of the festival celebrations point to liberation. Passover is essentially a feast of liberty; Pentecost, a Feast of Law, the giving of the Ten Commandments; and Booths, a Feast which indicates that in order that liberty may be achieved and maintained, men must face not only the rigors of Life, but also be cognizant of the memories of the rigors which men treasure and need so much.

When the first Jews came to the United States, they came to escape the persecution of a newly-established Spanish and Portuguese governments in countries where they had nominal, if not actual freedom, under Dutch sovereignty. The new conqueror's Inquisition was brought in and began immediately to root out, with ruthless search and torture those who were suspected of having Judaized themselves, having been previously converted to Catholicism, or having been observant of Jewish customs and rules through inheritance and unbroken tradition. Seeking refuge from these frightful dangers and horrors, Jews came to the shores of America.

Here they found in the Dutch colony and in Rhode Island, a passable, and in the latter case, a very acceptable form of liberty. One must remember that religious toleration was practically unknown in those days except to the few like Roger Williams and some of the great Dutch leaders. It was one of the last things to be established as a modus vivendi in national life.

Even after the adoption of the Constitution of the United States, many of the individual states, from their colonial inheritance, had established religions and many of them forbade the practice of religion by sects other than those recognized and sustained by the state.

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RABBI JONAH B. WISE

Dr. Jonah B. Wise October 10, 1954

The struggle for religious toleration and the struggle for religious independence, rather than toleration, is one of the most interesting facets of the nineteenth as well as the eighteenth century. In the twentieth century, the thing seems to have been established and on the surface, religions of all kinds are tolerated or are given legal status without toleration, of course, because toleration is not an acceptable word, or term, in connection with the relationship of one faith with another.

America, where the Church was separated completely from the state - and you must remember that in many European countries, this is not so - religion became a very vigorous institution. It became vigorous because it was self-supporting and self-sustaining. I believe that the moment religion receives support from sources other than the vigor and enthusiasm of the individual members of a congregation, it will weaken its position not only with the individuals but also with the great Commonwealth which it is supposed to serve.

The Festival of Booths, with its symbol shelter as a memorial of the struggle for liberation and with its symbols of the palm branch, a symbol carried over into the Christian Church; the myrtle, the willow and the rich fruit of the land, is one of the milestones in the progress of man's thinking toward freedom.

My beloved brethren, you've got to think freedom, - you've god to be placed in the position to think it so much and so courageously that nothing will stand in the way of your wishing it and wishing it, demanding it, like Franklin, Jefferson, Adams, Thomas Paine and other great protagonists of thinking of liberty were the ones definitely responsible for the achievement of freedom by these thirteen colonies, now this great United States of America.

In order that one may continue to think of freedom, in order that one may continue to struggle for freedom, one needs these symbols, such as the ancient Hebrews established for themselves. One needs, and one must have, those things by which the mind is stimulated as well as guided.

Let it be known then, to all mankind that the Jews will never forego their rights, for which they have struggled through the centuries, to think of freedom. In many places in the world, they were denied liberty; in many places in the world throughout history, they were persecuted, but despite these denials, they never lost their privilege of thinking liberty amongst themselves and in their own religious observance.

God willing, we shall preserve this power to think!
God willing, we shall preserve this power to be free and independent men!
God willing, we shall be able to do it, with great help to our fellowmen, with great service to our beloved democracies and with great service to our holy faith!

Let us then celebrate the Feast of Booths in the spirit in which it has been conceived - in the spirit in which it can be a great and abiding light to the nation and a great and abiding help to all Israel!

(please turn over)

By: Lewis L. Strauss

October 10, 1954

Throughout the world, the Jewish people have been celebrating the season of their most solemn festivals and the beginning of the religious New Year according to the ancient Hebrew calendar. Among Jews, the annual recurrence of this season is a holy convocation, -- a period of self-examination and of a sincere attempt to turn from the harrassments, trivialities and ephemeral affairs of daily existence to the eternal verities and the things of the spirit. This particular holy season is an unusual one because it coincides with another circumstance.

In the long history of the Jewish people there have been many times when historic events have coincided with the High Holy Days. But surely there has not been a more significant occasion than this one when we observe our festivals and at the same time celebrate the 300th anniversary of the first settlement by Jews in that part of the New World which is now the United States.

American Jews, descendants of those first settlers and of later pioneers and immigrants, have much for which to be grateful at this season, and for nothing so much as the blessing of living in a land of freedom and personal liberty. It is in realization of this transcendent fact that Jews have always accepted not only their normal communal responsibility but also have given freely of their lives and fortunes in every way which our country has been forced to engage, beginning with the Revolution and including the War of 1812, the war against the Barbary Pirates, the War Between the States, the Spanish-American Way, both World Wars, and most recently, the war in Korea.

But essentially, Jews are lovers of peace. To sit under our vine and fig tree with none to fear has ever been our dream. We profoundly believe that peace is the choicest of the blessings which the Almighty grants to a Nation. For it is only in the climate of peace that we can fully enjoy those ideals and blessings which, as Jews, we brought with us to the New World to enhance the liberty we enjoy in America.

And what are those especial blessings we have carried with us through the ages? Though everyone knows them (they are to be found in the Bible), it is good briefly to recount some of them. Foremost, of course, is the fact that the Jewish people have contributed to Western civilization the knowledge that there is not a pantheon of pagan deities but One God who is the Father of all men; from which it follows that discrimination ought never be practiced among men in respect of color or race or belief. Also, there originated among us the practice that for all men there should be a weekly day of rest from toil. This is commanded us in the Bible, in the 20th Chapter of Exodus, for God himself rested from His labors on the seventh day. And then there is the idea of the dignity of the individual and of certain inalienable rights of every man, woman and child, be they native-born or strangers within the gates. And this also is commanded us in the Bible.

And finally there is the idea of liberty itself. The great bell which rang out in Philadelphia on that first Independence Day to tell the Colonies that they were free, wears around it like a wreath, a wonderful inscription. The words of that inscription read, "Proclaim liberty throughout the land, to all the inhabitants thereof." And that proclamation, of course, is from the 25th Chapter of the third book of the Old Testament.

So, celebrating these festivals and the arrival in the new land 300 years ago, all American Jews are united by a prayer of thanks to Almighty God that we have been spared to see this day -- and a prayer of intercession that our Heavenly Father may continue to bless this great and beloved country, our fellow citizens, and us who inhabit it, -- "that it may be ever a stronghold of peace and the advocate of peace in the councils of nations."

20th ANNIVERSARY

MESSAGE OF ISRAEL

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AMERICAN BROADCASTING COMPANY • Every Sunday, 10:05-10:30 A.M., New York Time

DAVID J. WISE, *Program Director*

WHAT THE JEWS BELIEVE

By: Dr. Jonah B. Wise, Rabbi of Central Synagogue
55th and Lexington Ave., New York, N. Y.

October 17, 1954

The last day of the Festival of Booths is observed in many synagogues as a Memorial Day, Yiskor. Practically all orthodox and conservative synagogues have a ritual for this day and in some reform synagogues, it is also observed as a day of remembering the dead.

We read, at this time of the year, the magnificent story at the end of the Book of Deuteronomy, about the death and burial of Moses, that strange, menacing, colossal creature with his fits of almost morbid meekness, his intimacy with God, his revelations which came to be fundamental to our humanity, a figure which only a Michelangelo could portray, and does in his sculpture of him in the Church of the Chains.

At this time, it is particularly important that we know something about what Jews believe. Of course, it is very difficult to say that Jews believe because they do not have a hierarchy which can formulate doctrines. They have no synods. Each congregation is independent and can, more or less, adapt itself ot its own rituals and to a large extent, to its own beliefs.

Many years ago, the Jews of Holland trying to find a refuge from all the brutalities and cruelties which they had to suffer in Europe, practically in self-defense, excommunicated one of the greatest mentalities that the white race had produced since the days of Moses, himself. That was Baruch Spinoza.

Not long ago, it was suggested that the Act of Excommunication be rescinded. The current Elders could not assume that responsibility. However, the Jews themselves long since, and most enthusiastically, accepted Spinoza as a fellow Jew, a coreligionist and one of the great mentalities, before whom the world intellects have bowed again and again throughout the centuries.

I cite the case of Spinoza to indicate that it is difficult, indeed, for any one person to tell you what Jews believe. Of course, there are accepted standard beliefs. Micah, chapter 4, says "For let all the peoples walk each one in the name of its god, But we will walk in the name of the Lord our God for ever and ever."

Many Jews believe in the literal inspiration of the Bible, believe it was written by God directly and that every word of it is sacred and should never be challenged and never be changed. I do not. My sainted father had a belief that the Five Books of Moses were written by one individual. He was a great scholar, a great

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RABBI JONAH B. WISE

leader, a great teacher and one of the greatest theologians ever produced by the Jewish people. Nevertheless, I have the privilege of disagreeing with my father, as I have the privilege of disagreeing with any other person who tries to interpret Judaism or the Jews for me.

We now come to the main item of Jewish beliefs, Jewish practices and Jewish customs. Jews have no priesthood. The ancient priests ministered at the Temple and sacrificial cult in Jerusalem, and in the early daysof the Tabernacle, were not the interpreters of Judaism. They were authorities in the ritual, attached to the sacrificial cult. The real interpreters of the faith were prophets, psalmists and rabbis almost all devoted laymen.

The prophets held priests lightly. The prophets were the interpreters of Jews, and interpreters of Jewish ideals. The psalmists had little to do with priesthood. They were independent interpreters in poetic form of the finest, the most beautiful, not only in Jewish life but in all human life. The rabbis carried on for succeeding generations.

Consequently, when you ask what Jews believe, you must be ready to accept individual interpretations, although this is not the fixed idea of some of my coreligionists. When the time comes that the kind of religion which was actually taught by the prophets of old and the psalmists of old and their successors, will prevail in the world, then we shall have neither need for, further use for the chicanery of politics, the brutality of armed forces and the oppression of economic inequalities. In time that can come because there is a basis for it in the ancient Hebrews' teachings. It is the belief of those people throughout the world, Christians and Jews, who are willing to follow those teachings and are willing to see that they are perpetuated in their generation and passed on to the next for their usefulness and for the accomplishment of their divine purposes.

The religion of the Jews has been a sheltering booth to millions and millions of human beings for untold generations. It was adapted to other forms of thinking and other forms of living such as Islam and Christianity. That does not take away the fundamental truth which both these religions recognize in the faith of the Jews.

To begin with, the religion of the Jews is an experience. It is not a set form of theological dogmas. When I say that I know I am in conflict with some other opinions. However, the religion of the Jews is a combination of those great precepts contained in the Hebrew Scripture.

They are, to a great extent, ethical maxims. Some few of them are laws. The Ten Commandments, for instance, is a combination of ethical maxims. The nineteenth chapter of Leviticus, ending with the great phrase "Thou Shalt Love Thy Neighbor As Thyself" contains a series of ethical maxims.

The sayings of the prophets, the poetry of the psalms, the visions of men such as Moses and Isaiah, and others whose record is contained in the Hebrew Scripture create a body of religion. This body of religion is so vital that, of course, it must find conflicts within itself, as conflicting beliefs do throughout the Bible. Nevertheless, though there may be conflict on the earth, they really reach out toward the fundamental fact of the Jewish religion, which is the belief of the one God, expressed in the phrase, "Hear, O Israel, The Lord Our God, The Lord is One" and "Thou Shalt Love The Lord, Thy God" from the Book of Deuteronomy. It is the first great principle of the Jewish faith.

The second is love of all humanity. The Jewish religion does not exclude from

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its life in the future, members of other faiths. The Talmud says, "The righteous gentiles have a share in the future world."

The universality of the Torah, the fundamental religious precepts of the Jew, is exemplified and typfied by the fact that it was supposed to have been delivered in the wilderness.

The Jews believe in a future life. Great prayers say "The soul which thou hast given me came to me pure from Thee." Genesis begins with "God breathed into man the breath of Life." However, there is no definite description of a future life in the Old Testament. I'm quite sure that the Hades of the Greeks and the Hell of the Christians is not at all the same as the occasional mention of the word "sheol" in the Hebrew literature.

I will not go into the refinements of the ideals of the future life, but I wish to say that all Jews have a share in this great human yearning for the life beyond the grave. They share that yearning with all men and women of all faiths of all times, and it will continue to be shared with them, for them and by them, in the years to come.

This second great principle of Judaism, which is a logical consequence of the first, is declared in the Commandment contained in the Nineteenth Chapter of Leviticus - "Thou shalt love thy neighbor as thyself."

The Great Rabbi Akibah said "Every human being, not only the Jew, is beloved by God, since he is a creature of God, made in his image." Therefore, he should be beloved by the Jew, whose religious ideals is "imatatio dei" - "To imitate God and to love whom God loves." Therefore, it would be unreasonable to suppose the Jews would persecute any of their fellowmen for differing from them religiously. I suppose in their long history they at times have done so, but I am sure it is no part of their religious program.

Jews do not seek converts to their religion with any degree of force or enthusiasm. This is only mentioned due to the above statements that all peoples' religions are to be respected. It is a cardinal sin to belittle another man's belief. It is a cardinal sin to try to turn any man away from his own convictions; it makes no difference how absurd or unreasonable those convictions may seem to be.

V.

Religion is supposed to be a shelter, not a prison. Dictatorial religion makes religion a prison house. The great religions of the world, which extended their charity and their ideals and their humanitarian ideals to all human beings made religion a shelter and a booth, which typifies the Hebrew celebration of the Festival of Booths. It is a revelation to mankind of the continuous renewal within himself of the beauty of living, the dignity of faith and the solemn obligation, not only to love, but to protect all other human beings.

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DAVID J. WISE, *Program Director*

MAN'S UNCONQUERABLE SPIRIT

BY: Dr. Julian Feibelman, Rabbi of Temple Sinai
1631 Calhoun Street, New Orleans, La.

October 24, 1954

A very subtle and unrecognized change has gripped us in the past few years. I suspect we are scarcely aware of it. To put it bluntly we have ceased to look forward in hopefulness. We have surrendered the future, given up our sense of confidence and are going thru the paces of living as though there was actually nothing in store for man. This subtle and unrecognized transformation is especially apparent in religion. Moreover, it is a definite negation and denial of all that our faith teaches.

Man believes he faces total destruction. The earth, if not the world, will come to an end. It is not God who will hasten the end of days, but evil man. And mankind is afraid. When men fear they do not feel confident. We are now in that irreligious and unJewish state.

No people has venerated its tradition more than the Jew. We cling to it with a stubborn loyalty that has defied and triumphed over every tryant and outlived each ancient civilization. Many have tried to uproot and destroy us. From Pharoah to Hitler, there is a panoramic parade of the so-called great, from antiquity to their representatives unto this day, which would have pried us loose from the very earth into which the roots of our Tree of Life were so eternally and tenaciously sunk. To a degree each of these has left its scar, written its chapter of blood in our history, decimated our numbers, and cruelly branded us with the mark of their persecution. Over each one we have chanted a dirge for our martyrs. Over each we have recited the Psalm which says: "We shall not die but live, and declare the works of the Lord."

Our longevity as a people and our persistence as a faith has frankly baffled the historian. There is no pattern for our unique behavior -- and there is no duplicate of our survival. When Egypt was defeated it ceased to be. When Babylon was conquered it was swallowed up and vanquished. That is the way nation and civilization should act -- according to historic example. Greece bled itself white in internecine warfare and fell an easy victim into non-existence. Rome became so powerful that it indulged every luxurious ease and became no match for the vandals of the north. Each of these people bequeaths relics of its past -- the Greek, a brilliant heritage of the mind's phenomenal achievements and the undying ruins of its exquisite art. But not a man, not a living link, not a vital bond, no, not even a god nor a goddess that once made this civilization dynamic, exists. Withal, it contained no survival value for its people. There is no secret hidden in its disappearance. Greece was conquered, and it ceased to be.

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RABBI JONAH B. WISE

I suspect that historians neglect the history of Israel, and pay scant attention to the fact that we are the one bridge extending from ancient into modern times, simply because they cannot eomprehend the unique flow of our eternal existence. Israel whould have disappeared each time it was conquered. Instead it learned the secret of survival. And to confound confusion a bit further, Israel became the classic wanderer, the eternally homeless, the endlessly victimized. The historian cannot rationalize it, it defies reason and logic, and goes contrary to every pattern and example.

We, of course, understand it. We present no mystery to ourselves. Our past is tragic, but it is plausible, because it was an essentially spiritual adjustment to the threat of the constant demands and threats of the future.

Our writers and historians throughout the centuries have ceaselessly sought to explain our origin and experience so that we could chart our course and steer straightway toward the future. The Holy Scripture starts with Adam, which means Man, and Eve which means Mother. They disobeyed God, but they learned the difference between Good and Evil. Herein lies man's eternal lot. God will not abide evil and man is determined to misunderstand and suspect the good. Adam and Eve started man on the road to civilization, but they were expelled from paradise. From them we learned that man must work and woman must suffer if there is to be a tomorrow better than today.

The inspired writer of that story gave us the fundamental meaning of all meanings. It is not the sin of the past, but inspiration for the yet unborn future. There must be some explanation for an homeless people, forever begging a home among others; humbly suppliant and patiently grateful for each scrap of status gained; pathetically thankful for every right and privilege; bravely eager to accept each responsibility and duty. Has not this people substantiated its claim that mind does triumph over matter? More importantly, that spirit triumphs over mind?

This is the secret that baffles historians, andperplexes statesmen, and confuses religionists. The Jew is the eternal witness! He remembers when Adam and Eve were created. In his mastery of spiritual sublimation he is convinced that man and woman were driven forth, not from paradise, but ever to seek paradise. And thus are we committed to build a humanity and to lead our fellowman towards the kingdom of God. Man must do this in the sweat of his face, by labor and his incessant cry for justice. Woman, by suffering and keeping compassion alive. Together they triumph over sorrow and disappointment and bring encouragement to the children of men to help them face the future valiantly. In this way, the Jew crossed the Red Sea with Moses. He stood at Sinai and heard God speak. He has taken the lessons of the Prophets to his heart, and intends to mold the future into ethical content. He never forgot how to march forward. He has infused every attainment of the mind with the imperishable gift of the spiritual.

Knowledge to the Jew was paramount, but always purposive. Called the Tree of Life, it is rooted in Scripture where first sounded these great prophetic utterances that are still the moral law and the ethical code which grew into the proud structure of decent democratic and humane civilization. This Law taught us to look upward and forward, not downward nor backward. The past is valuable because it helps us face the present, and gives us courage to greet the future. This is the secret of our secret. It is the answer spiritual faith gives to the uncertain tomorrow.

Our people exalted their faith until it reached the height of man's unconquerable spirit. They forged it to knowledge and confident trust. They taught it to every child. Yes, the mind is invaluable, it must tell us how. But the spiritual is paramount, for it is the answer to the eternal why. The people of the Book have

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fused these two greatest of man's qualities and by them we have lived, and by them we shall continue to live.

Now we come to a time when people have ceased to cast their eyes forward. Young men and women in college and university appear to have lost their dreams. Where are their ideals? They fear to plan, they go through paces with a deadened and sodden step like sleep-walkers. Men and women live as though there were no tomorrow. They fear the future will not dawn. But they think of the future only in terms of the material, of politics, taxes, armies, costs and profits and securities. These are important, to be sure, they are powerful forces of life. Even so, with them, or without them, the future will dawn and tomorrow shall come. It always has, it always shall.

The important question is: how shall we face it? Is it to dawn upon a people defeated in spirit and conquered by despair? That is how Rome faced it. Are we to greet it in terror of fellowmen as did Greece? Or are we to face it as Israel has always faced it, with a faith riveted to tomorrow; with a hope justified by history, a survival in proof that "not by might nor by power, but by My Spirit," saith the Lord. The people who once sang, "We shall not die but live" must sing it again. There is no future for those who lose faith and confidence before it dawns. And there is no destruction for those who devoutly and spiritually refuse to be defeated and who will not abdicate their throne as witnesses of the God of truth until the earth is filled with the knowledge of the Lord as the waters that cover the sea.

AMEN

-----IMPORTANT MEMORANDUM-----

FROM: David J. Wise
TO: All Friends of the MESSAGE OF ISRAEL

Have you written your appreciation to your loc al ABC station recently for having carried us as a free public service.
Your letter---plus those of all our friends in your community--ensure the perpetuation of the MESSAGE OF ISRAEL on ABC for another 20 years.
Also, please let me know of any interruptions in the broadcasts; they should be heard each week, barring notice from me to you.
Thank you for your cooperation.

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DAVID J. WISE, *Program Director*

MESSAGE OF ISRAEL

By: Dr. Jonah B. Wise, Rabbi of Central Synagogue October 31, 1954
55th and Lexington Ave., New York, N. Y.

My Very Dear Friends of the MESSAGE OF ISRAEL:

Twenty years ago, we began broadcasting the MESSAGE OF ISRAEL as a weekly lesson about the faith of the Jews in this great American continent. By the Grace of God, we have been able, uninterruptedly, every week for fifty-two weeks in a year, to bring to our many thousands of listeners this Message of comfort and hope. Many of those who have listened to us have been listening steadily week after week -- many have written us. It is impossible to know how many still are living who heard our first Message and our succeeding ones throughout the year. It would be of great interest to hear from them and to find out what this Message has meant to them.

We have received thousands of letters from all over this great continent and many parts of the world. Our Message not only goes to the American scene, but to foreign countries and to the Armed Forces. We trust we may be privileged to continue.

We are deeply grateful to the American Broadcasting Company, to its stations scattered throughout the continent and foreign lands, to all those who have cooperated with us, our significant preachers of all phases of Jewish religious life, and to those who have supported us by their voluntary contributions.

It has been my blessed privilege to officiate at this service for twenty years. I pray that I may continue to be with you for many years to come, and that you will be with me for many years to come in health and in strength.

The object of the "Message of Israel" is to tell Americans, both Jew and Gentile, who are the Jews and what they believe. In that, we have been, I think, an important factor and a unique one in Jewish life. This is an unparalleled experience, one which could take place only in America. Here the great freedoms of our democracy and the generosity of our broadcasting systems make it possible for all faiths to be heard and all to meet on an equal footing. For that, we are grateful, as Jews, and as Americans.

We speak only for ourselves; we belittle no one; we question no man's faith. We hope we have been able to meet our responsibility. We wish to build a stronger democracy with the great moral force which exists in our ancient faith, and for a stronger Judaism through a greater knowledge of the significant and beautiful religious belief of the Jews.

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RABBI JONAH B. WISE

Today, I wish to speak to you about some of those beliefs. I am sure many Jews, as well as many Christians, are asked about their faiths. One need not be a theologian to have a simple, but adequate knowledge, of those things which have held our forefathers together and which hold us together. We present a great heritage of beliefs on this great world scene and on this American scene.

I spoke a week or two ago about some creeds of the Jews. I received a great many letters and requests for copies of the sermon and also was asked to continue so that people could learn more about our holy faith. I said at that time and I say again that Judaism has no really organized body of theology, in the dogmatic sense. Its beliefs are based on human experience, man's share in the infinite and on the narrative of the Hebrew Scripture, the Old Testament. There you find any number of great ethical maxims, great ethical experiences and great criticisms of the human being as a creature of virtue and of vice.

To begin with, the Hebrew Bible is honest to the point of brutality. It tells the stories of wickedness, stories of unrighteousness, of individuals and of a nation. Nathan rebukes King David for his wickedness and the prophets rebuked the Hebrew people for their wickedness. They were, not because they were ordinary people, but because David and Israel had a special responsibility to man before God, as Messiah, the anointed ones.

Messiah means "annointed one." It is a Hebrew word. The Hebrew people were castigated by the prophets because in the opinion of the prophets, these people were annointed to carry a message of significant morality and humanity to the rest of the world. Wherever they failed, they were to be punished by God, according to the Prophets, and certainly their shortcomings were called to their attention in the profoundest terms which human beings could command.

The privilege of being a member of the Jewish faith is no mean one. Our civilization is based to a large extent on the culture of the Greeks and the morality of the Hebrews. Our cultural programs are still being developed; our moral programs are still being developed. We could no more forego the impetus which comes to the arts from classic Athens than we can forego the impetus which comes to the great ethical ideals and prophetic enthusiasm through the morality of the Hebrew Scripture.

Judaism is a teacher. The most honored position which can be had in the society of man is that of a teacher. Aristotle said that a teacher is a midwife, bringing into being new thinking, new spiritual and intellectual life. Therefore, religion consists of teaching and of admonition as well as sharp appreciation and understanding of the temptations and the shortcomings which are inevitable in every human life. This teaching is based on man's possibilities. It realizes that those possibilities cannot immediately be achieved either in an individual or in the mass of society. They are objectives placed before people in order for them to strive for them and build what the Jewish religion wants to build, that is a sustaining community.

What is a sustaining community? A sustaining community is one which has no jealousies of other communities but which has profound jealousy for the welfare, the well being, the security and the happiness of every individual.

When you enter a synagogue, you see a charity box. It is one of the oldest social institutions in the history of the white race. That charity box is there so the poor may not have to demean themselves as mendicants on the highways and byways of the cities. Charity is one of the fundamental teachings and fundamental duties of the Hebrew religion. Not the charity which gives alms, but the charity which maintains and sustains human beings in dignity and with the realization of their worth as children of God.

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Dr. Jonah B. Wise October 31, 1954

You've seen pictures of The Gleaner. The Hebrew Scripture prescribes "that you shall not cut the corners of your field, nor shall you glean your harvest, but they shall be left to the poor, to the orphan and to the stranger," the non-Jew as well as the Jew.

Another great and sustaining belief of the Jews is the sanctity of family life. The love of the children and the respect and the love of children for parents is essential to the belief of the Hebrew people. It runs throughout the Old Testament, throughout all Rabbinical teachings, throughout all the social experiences of the Jews for thousands and thousands of years. It creates a family wealth of strength and power. Through the loyalties of the families, the loyalties to the community, the loyalties to the city and to the state have their fundamental basis. Therefore, "Honor Thy Father And Thy Mother That Thy Days May Be Long In The Land Which The Lord Thy God Has Given Thee" is one of the great beliefs of the Jews.

Some day, I may be privileged to go further to talk to you more about our beliefs. Our beliefs are for all human beings who are striving as children of God toward the Kingdom of Heaven on Earth. We all believe so many things we find comforting that somehow or other all these beliefs might lift us from the lower level of our daily preoccupations, our fears and our sorrows to a higher concept, a nobler way of living and, as we say, a sustaining community.

AMEN!

Zimmerman Lith Cincinnati O.

The Chancellor
BANK BLOCK INVESTMENT CO.
Parkersburg, W. Va.

A Religious Def of Religion: sermon by Rabbi Lookstein
XII/25/49 - Message of Israel - ADC

I Always trying to define - Jesus Rosen: "Should be thy Henry"
II All kinds of people: Hello, Neo, atheists etc try to define
III Best way to begin by telling what Rel is not
a) not a mystery, not incredible etc - 20th cent mind does not accept it.
b) not based on fear; I began that way in earliest times but not so anymore. God to Abe "Fear not, for I am a shield unto thee"
c) not an escape; no utopia behind cloistered walls, not based on condemnation of pleasure - self-denial. God in joy too.
IV What it is:
a) Reverence for all religions - toleration - respect for all men; all get to heaven acc. to Judaism
b) Reverence does not ~~mean~~ necessarily mean agreement. Micah: "Let all people walk, everyone in the name of his God, a we will walk in the name of the Lord our God for ever & ever."
c) Essential unity in all Religion - Malachi - "Have we not all one Father..."
d) Each rel has an object & a purpose. Duties of Man to God, reaching upward, source of divinity ours to seek etc is good Theology but not the best sort of Religion although it is Religion
e) Rel is not God wholly but largely Man. Moses did not receive satisfaction to his question but "You can't see my face": received instead 10C's - with ethical laws - leading to an ethical & moral way of life for all to follow.

Also Isa 42:5-12

f) It is not speculation but behavior, not creed but conduct not bringing God closer to man but man nearer to Him. Micah: "What does God require of thee..."

g) Ritual + worship unimportant? No, are a means to an end. elevate man, ennoble his thoughts, sanctify his emotions, up-lift his mind, refine his soul.

h) Faith of Rel is not hereafter but the here & the now - not talk - think only of Eden in heaven instead of Gehennom of this world: disease, war, greed, prejudice etc

IV Also ask Show me Thy glory but "Glory" is here if one work & achieves it - Kingdom of God in earth gives us a glimpse of God's presence - glory & a full view of His ways.

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DAVID J. WISE, *Program Director*

WHAT JUDAISM AND CHRISTIANITY HAVE IN COMMON

By: Dr. Ferdinand Isserman, Rabbi of Temple Israel
Kingshighway and Washington, St. Louis, Mo.

December 12, 1954

During Tercentenary Jewish services in St. Louis, a rabbi invited the minister of a neighboring church to bring greetings to his congregation. The minister reciprocated, and invited the rabbi to preach at his church service on Sunday. Expressing interest in the blowing of the Shofar, the minister was invited to attend Rosh Hashonah services in the synagogue, and there the rabbi presented him with a Tercentenary medallion. After having been in the church, the rabbi declared, "There was not a word uttered in that church service which could not have been spoken in my congregation. I did not know that Baptist services were so much like Jewish services." The personnel of a television station which was scheduling two Protestant and one Jewish service on Sunday morning complained that the Jewish service was too much like the Protestant service. They had assumed that it would be very much different, and that their morning program would not have the sameness it appeared to have. Christians who at times attend Jewish services are amazed when they hear read the same Psalms that they hear in their own churches, and when they observe many features of Jewish services which are parellel to their own. We just naturally assume that peoples of other religions must have radically different types of worship and are surprised when we observe their likeness to our own worship. Most Jews and Christians are acutely conscious of the differences between Jews and Christians, and are not aware of the things that Jews and Christians have in common. Some of these things that Jews and Christians have in common, I propose to present this morning.

First. Jews and Christians have in common a religious philosophy of life at the center of which is the faith that there is one God who created the universe, who is the father of all, and that therefore all men are kin. Both Judaism and Christianity uphold the belief in the fatherhood of God and in the brotherhood of man. Both Judaism and Christianity believe that God created man to fulfill a mission on this earth. Both Judaism and Christianity believe that every life is sacred, and every person has a purpose. Both Judaism and Christianity believe God's will is fulfilled in history. Judaism and Christianity believe God's nature is ethical and that love and justice are his chief attributes. The love of God is just as central to the Jewish conception of God as to the Christian.

Second. Judaism and Christianity believe alike in the power of prayer. Both religions recognize that there are different types of prayer, and both judge the highest form of prayer to be "Thy will be done." The purpose of prayer is not to fulfill man's hopes, but God's will. Its highest expression is man submitting himself to the will of God. With prayer, man secures for himself the blessings of religion by coming into God's presence, being humbled, cleansed, and receiving fresh vision and re-

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RABBI JONAH B. WISE

newed courage. One of the most popular prayers in Judaism is the Kaddish, with words, "Extolled and hallowed be the name of God, may His kingdom come." These words and thoughts are likewise to be found in the most popular prayer in the church, "The Lord's Prayer." Both Jews and Christians frequently close their services with a benedition commencing with the words, "The Lord bless thee and keep thee."

Third. Both Jews and Christians cherish the same Bible. In the Temples and synagogues the Old Testament is considered to be the Bible, in churches and cathedrals the New Testament is also in the Bible. The noblest ideals of the Old Testament are to be found in the New. While a graduate student at the University of Pennsylvania, I heard Professor Evans, in charge of a seminar in the philosophy of religion, also the president of Crozier Theological Seminary, tell a class which I attended that he found the supreme message of the prophets of Israel in the book of Jonah. I quote him almost literally, "Its conception of religion has never been surpassed, and has only been equalled in the choicest parts of the New Testament." According to this scholar and Christian preacher, the highest idealism of the Old Testament is echoed in the New. The New Testament is not a part of the Jewish Bible, but its highest spiritual and ethical concepts are found in it.

Fourth. Both Judaism and Christianity have common ethical values. Sometimes it is said that Judaism emphasized justice, and Christianity love as the supreme ethical virtue. Jews have tried to point out that justice is superior to love, and Christians that it is inferior to love. Such speculation suggests competition and rivalry. Love is not alien to Juadism, nor justice to Christianity. The prophet Amos emphasized the justice of God. His disciple and follower, Hosea, supplemented his message with the love of God. The love for enemies is found expressed in the assertion of Job that he did not rejoice in the destruction of his foe, and in the command of Proverbs to feed the hungry enemy. It is also found in the New Testament. The propinquity of Jewish and Christian ethics is clearly revealed in a Talmudic discussion and a New Testament incident. In discussing the 613 commandments of the Torah, the rabbis stated that they could all be reduced to one, "Thou shalt love thy neighbor as thyself," taken from the 19th chapter of the book of Leviticus. Twice in the New Testament, on the lips of Jesus come the words that the second command is "Love thy neighbor as thyself." Jesus studied in Jewish schools, sat at the feet of rabbis, and knew the teaching of the Talmud that the 613 commandments of the Torah can be summed up into one. Again it is frequently asserted that the golden rule is the essence of Christian ethics. Rabbi Hillel who lived before the New Testament was written, when asked by a heathen to define his religion while the latter stood on one foot, replied, "Do not do unto others what thou wouldst not have others do unto you." This teaching of Hillel was not unknown to Jesus, and it appeared through him as the golden rule in the New Testament.

Fifth. Both Judaism and Christianity believe that ceremonies and rites are helpful in dramatizing the religious life, in teaching religious values and in reminding human beings of the reality of God and their obligations to him. But both Judaism and Christianity recognize that the practice of ceremonies is not by itself a complete fulfillment of the will of God. They both advocate the good life, to be lived with clean hands and pure hearts, a life of personal integrity and of honor, in which the individual develops the infinite potentialities for good with which God has endowed him. Both Judaism and Christianity believe that every individual must accept social obligations. We are responsible for what happens in our block, in our city, in our country, in our nation, in our world. Every individual has duties to the poor, to the sick, to the widow, to the orphan, to the blind, to the lame, to the dumb, to the aged, to one's enemies. To achieve the good life, every man must work for the elimination of slums, for the abolition of war, for the end of hostilities between nations and races, and for the dawn of the day when every human being will sit under his vine and fig-tree where none shall make him afraid. Both faiths believe in the kingdom of God in which universal righteousness, universal brotherhood, and universal

(turn over please)

peace will reign.

Sixth. Both Judaism and Christianity believe in the immortality of the soul. They both assert that man is more than matter, that human personality is more than chemical elements accidentally combined into a magnificent organism. They reject the view of the materialist that because a soul cannot be seen, it is nonexistent, because it cannot be weighed it is unreal, because it cannot be put in a test tube it has no being. Judaism and Christianity know that a corpse is not a person, and call the difference between the corpse and a person the soul. While within Christianity and Judaism there is much speculation about the quality of the hereafter, both agree that the soul is immortal, and that the consciousness of that is bound to be an inspiration for righteous and holy living.

Seventh. Both Judaism and Christianity based on spiritual foundations deny materialistic interpretations of history and philosophies that consider man to be a machine or matter. Both Judaism and Christianity condemn totalitarian ideologies rooted in atheism and in a contempt for all things of the spirit which begin by denying God and end by denying man and depriving him of his rights. Both Judaism and Christianity recognize that men have unalienable rights which come from God, which man may not take from his fellow-man. There have been individuals brought up within the church and within the synagogue, nourished on the Bible and its prophetic ideals who have accepted materialistic philosophies and joined totalitarian movements. When they have done so, they have rejected the basic teachings of the synagogue or of the church. Judaism and Christianity which emphasize love of neighbor and recognize all men to be kin are both opposed to doctrines of class warfare and to movements which deny the spiritual stature of any individual.

Eighth. Judaism's and Christianity's central institutions, church and synagogue, have a common origin. The synagogue, born in the Babylonian capitivity where no Temple was available, served as a pattern for the church. The Sabbath of the synagogue became the Sunday in the church. The reading of the Bible in the synagogue has become the reading of the Bible in the church. The duty to teach the Bible to every man explicitly expressed by the prophet Ezra became the sermon in the synagogue and is paralleled by the sermon and Bible instruction in the church. There were no secrets in Judaism which were denied to any individual, and the church followed in the footsteps of the synagogue. The sermon is a monument to the church's and synagogue's desire that the masses of men know the will of God and live by it.

So do we find that Judaism and Christianity have in common, One, A religious philosophy of life at whose center is one God. Two. Belief in the power of prayer. Three. The desire to read the Bible and to study its teachings. Four. Common ethics. Five. The need of ritual as an instrument to the good life and the acceptance of social responsibilities. Six. Belief in the immortality of the soul. Seven. Affirmation of the spiritual basis of life and rejection of materialistic concepts. Eight. Public worship accompanied by religious education through the sermon and other educational vehicles to the end that all men might love God with all their hearts, with all their souls, and with all their might.

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DAVID J. WISE, *Program Director*

THE JEWISHNESS OF JESUS

By: Rabbi Ferdinand Isserman of Temple Israel
Kingshighway and Washington
St. Louis, Missouri

December 19, 1954

To the uninformed, it may seem amazing that when Jesus is asked what the supreme teaching of his faith was, he affirmed that it was the unity of God and proceded to quote the Shema "Hear O Israel, the Lord our God, the Lord is one," as would have any other loyal Jew. After giving the Shema, Jesus quotes the companion verses which follow it both in the Torah and in the Jewish prayer book for thrice daily use, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy might." His response as to the second commandment in the New Testament Book of Mark was a quotation from another verse of the Torah, "Thou shalt love thy neighbor as thyself." Students of the Talmud will recognize in it the Talmudic discussion which suggested that the six-hundred and thirteen commandments of the Torah can be reduced to one, "Thou shalt love thy neighbor as thyself." That the author of Mark puts this verse on the lips of Jesus as next to faith in the one God to be the greatest commandment reveals the Talmudic influence on Jesus as well as on those who wrote the New Testament. These verses are a statement of basic Judaism. The belief in the unity of God and in the love by man of his fellow man are at the heart of Jewish religious doctrines. With them Jesus was said to have been in full accord.

A similiar incident as to which is the first commandment is recorded in the New Testament Book of Matthew, though ammended. (Matthew 23:35) A lawyer asked Jesus, saying, "Master which is the great commandment in the law?" Jesus said unto him, "And thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy might. This is the first of the great commandments, and the second is like unto it. Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." This last verse also reveals the influence of Talmudic discussion which stated that the entire law of the Torah can be summed up into one verse, "Love thy neighbor as thyself." In Matthew, the Shema, "Hear, O Israel," the watchword of Israel's faith, has been left out. When Matthew was edited, the break between the early followers of Jesus who were Jews, and did not intend to found a new faith, and the followers of Jesus who believed that a new religion had come into being around his name and personality, and that it had to be spread among the gentiles, had taken place. Therefore, the Shema which is addressed to Israel, "Hear O Israel" is missing from the later Book of Matthew, while it is found in the earlier Mark.

The record of both of these incidents indicates the Judaism of Jesus. Those who reported them thought that Jesus believed in the basic doctrine of the faith of his fathers, in the unity of God and in the kinship of all men. This same feeling for Judaism is found in the prayer in the sixth chapter of Matthew beginning

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RABBI JONAH B. WISE

with verse 9, "After this manner therefore pray ye, Our Father which art in heaven, Hallowed be thy name, thy kingdom come, thy will be done, in earth as it is in heaven." This you readily recognize as a prayer now known as the Lord's prayer. In the Jewish liturgy the phrase, "Our Father who are in heaven" is frequently found. It was a common way in which at a certain period of history Jews addressed God in their petitions to him. "Hallowed be thy name, thy kingdom come," are ideas which are found in the identical language in the most popular prayer in the synagogue, the Kaddish. This prayer is just as popular in Judaism as the Lord's Prayer is in Christianity. The Kaddish was known by Jesus. It was originally written in Aramaic, the language which Jesus spoke. "Hallowed be thy name, thy kingdom come" are sentences that also appear frequently in the Talmud. So, that prayer which tens of millions of people know as the Lord's Prayer, which has brought so much solace, comfort and strength to Christians through many centuries, and which Matthew put on the lips of Jesus, came from the spiritual arsenal of Judaism, from the prayer book of the faithful to the synagogue. In Matthew also, Jesus expressed a love and appreciation for Torah. In chapter 5, verse 17, we read, "Think not that I am come to destroy the law or the prophets, I am not come to destroy, but to fulfill, for verily I say unto you, one jot or one tittle shall in no wise pass in the law 'til all be fulfilled."

When the life of Jesus was drawing to a close, he left Galilee to make his pilgrimage to the city of Jerusalem. This was the custom of all pious Jews of his age, that they might celebrate the Passover in the Holy City, appear in the Temple during the festival, observe the ritual and the feast which commemorated the exodus from Egypt. The last supper which Jesus attended was the Seder, which to this day inaugurates the Passover season. These are reports of words or actions ascribed to Jesus by his New Testament biographers. Many others like them are to be found, and were reported by men who wrote the details of his life and used his example and words for instruction among the converts who joined the early church. In them, the Jewish background and religious convictions of Jesus are evident. He was born of a Jewish family. His name in Hebrew was Joshua, which in Greek becomes Jesus. His devout parents, loyal to Jewish ritual, arranged for his circumcision. His mother's name in Hebrew was Miriam, Mary in Greek. It was said that he was a descendant of the royal family of David, and his ancestry for many generations was Jewish.

When I have pointed this out to Christian groups, they have frequently asked me about the death of Jesus. To such I answered that if there had been no death of Jesus, there could have been no Christianity. For central to the Christian faith is the doctrine of salvation from sin made possible through the atoning sacrifice of Jesus, and that doctrine required the death of Jesus essential. It is my belief that Jews neither sought his death, nor were responsible for it. Jesus was neither a threat to Jews nor to Judaism, but only to Rome, which was occupying his country. Jewish scholars who have studied the New Testament have found nothing reported that Jesus said or did which merited the death penalty according to Jewish law. They think that those who wrote the accounts of his trial by a Jewish court did so long after the death of Jesus, and were unfamiliar with Jewish judicial procedure, and did not know Jewish jurisprudence. The holding of a Jewish court on the eve of or during as important a Jewish festival as Passover would have been impossible even as it would be illegal for any Federal court in the United States to function on the Fourth of July. The execution so shortly after a verdict was against Jewish law which required a minimum of forty-eight hours to elapse between a verdict of guilty and the carrying out of a death sentence. To have inflicted the penalty of death on a major Jewish holiday like Passover violated every Jewish tradition. In view of these errors, Jewish scholars are convinced that the records about the death of Jesus were written by men who had no first-hand understanding of Jewish courts.

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It is equally clear from the New Testament that Jesus' crucifixion was decreed by Pontius Pilate, the Roman ruler of Judea. He alone had the power and the authority to order the penalty of death. He was not afraid of the people of Judea. Historical records do not give him the reputation of having been a weakling. The New Testament clearly indicates the crime for which Jesus was condemned, and reported that it was written on the cross. It was a crime for which Rome would have executed any person. Jesus was charged with being "King of the Jews," which meant that he might become a restorer of the Judean royal family on the throne of a free nation which would require the expulsion of the Roman occupying armies and the end of Roman rule. To the Roman Governor, Jesus was a potential revolutionary leader of whom an example had to be made. Especially was this necessary during Passover, when Judeans dreamt of their freedom and when Rome, the occupying power, was naturally concerned about the outbreak of an insurrection.

The diatribes about the Temple cult ascribed to Jesus would have disturbed no Jews, who were accustomed to the prophetic tradition which condemned ritual and the sacrificial cult. The words of Amos and Isaiah, "I hate and I despise your feasts,", "Your new moons and your appointed seasons, my soul hateth;" had become part of Jewish sacred literature and were known to every school boy in Jerusalem. Jesus' reported attacks on the Temple cult were in keeping with the prophetic tradition of Judaism and that tradition encouraged him. When the Roman Governor called Jesus king of the Jews, he accused him of being a revolutionary leader, seeking to destroy the power of Rome, and to restore his own nation's independence. The crown of thorns mocking a Jewish king was placed upon Jesus' head by Roman soldiers. They nailed him to the cross. Crucifixion was a form of punishment offensive to Jews and alien to Jewish law, but practiced by Romans. Jesus' humiliation and death were carried out by the soldiers of imperial Rome, and were characteristic of the cruel way tyrants ever treated the courageous and independent spirits among the peoples whom they conquered. No Jews, but only Roman imperialism could have profited by his death.

Jesus' martyrdom was in keeping with Jewish history. Martyrdom was not a novel experience amongst Jews. Jesus affirmed the first commandment, as would any informed and pious Jew, "Hear O Israel, the Lord our God, the Lord is one." He urged the importance, as did the Talmud, of the biblical verse, "Love thy neighbor as thyself." He prayed in the synagogue Jewish prayers on Sabbaths. He came to Jerusalem to celebrate the Passover in the Jewish way. He taught Judaism's moral and universal truths. He was a pious son of the synagogue in his time and walked in the way of the prophetic tradition. The break between the synagogue and the early church was occasioned not because of moral beliefs or of ethical values or of the personality of Jesus, but by theological doctrines which Judaism could not and does not accept. There is no question about the Jewishness of Jesus.

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DAVID J. WISE, *Program Director*

WHAT CHRISTMAS MEANS TO JEWS AND WHAT CHANUKO MEANS TO CHRISTIANS

By: Rabbi Ferdinand Isserman of Temple Israel
Kingshighway and Washington
St. Louis, Missouri

December 26, 1954

This is the seventh day of Chanuko and the day after Christmas. Both festivals occur in the winter season of the year. Both are celebrated with the kindling of lights, with the giving of gifts, and are associated with the victory of moral and spiritual values and the triumph of the powers of light over the forces of darkness. Both festivals occur on the 25th day of the winter month of Kislev in the Jewish calendar and of December in the Gregorian calendar. Their simultaneous occurrence and the parallelism in their practices are due not merely to the fact that Judaism and Christianity grew in the same land and out of the same spiritual soil, but that both of these festivals are rooted in religious practices which antedate both Judaism and Christianity. They both are children of festivals of the winter solstice celebrated by many peoples in many parts of the world in surprisingly like fashion. Unacquainted with laws of nature and believing that the heavenly bodies operate not by compulsion of law, but by the caprices and whims of deities, primitive peoples in the darkest days of winter sought to influence the god in charge of the sun to increase his rays to end the long night and the cold winter, and to bring back spring and summer, the time of seeding and of planting of first fruits and of the harvest, that men might live. By the lighting of candles or the kindling of bonfires, the god was urged to increase his warmth. When he responded, and the days became longer, the tensions and stresses were released, the confidence in the coming of spring and summer was strengthened and men celebrated joyously, hilariously and gratefully.

In Judaism, this ancient festival connected with sun and fire worship is used to commemorate the victory achieved in the Maccabean War when in 165 B.C., King Antiochus Epiphanes, inheritor of the Asiatic Empire of Alexander the Great, sought to destroy Judaism becamse he believed that in his empire there should only be one faith. He ordered an alter of Zeus set up in the Temple in Jerusalem and decreed exile and death for all who refused to worship in accordance with his pagan faith. Many Jewish believers were massacred in Jerusalem until the city's inhabitants were subdued. Antiochus sent his armies into the countryside to complete his plan. In the village of Modin, an aged priest, Mattathias, spurned the bribes of the king and raised the standard of revolt against his attempt to supplant Judaism with paganism. He took to the hills with his sons, successfully carrying on guerrilla warfare, during which he died. His task was completed by his sons. The handful of poorly-trained guerrila warriors, filled with a passionate faith and with a dedication to God, successfully routed the well-

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equipped phalanxes of Epiphanes. Jerusalem was liberated. The Temple was cleansed, purified, and rededicated. The independence of the nation was restored. There is a legend that one cruse of sacred oil was found in the Temple. It lasted for eight days until fresh oil was prepared. Therefore, Chanuko, the festival of the rededication of the Temple and of lights is celebrated for eight days with the kindling of lights. Following the Maccabean victory, Jewish leaders more than ever were convinced that God had selected them for a mission to win the whole world to the belief that God is one and mankind one. There followed a Jewish renaissance, one of whose fruits was an active and successful missionary movement which won many to the beliefs of Judaism. It is this joyous festival which Jews recall at this season of the year and which they celebrate with the kindling of lights, the giving of gifts, and the rededication to the eternal values of ethical monotheistic religion.

In Christianity, this same festival, which was also among primitive peoples the birthday of the sun god, was transformed to become the birthday of Jesus. With it are associated the ethical and social ideals of Jesus, the oneness of the human race, the kinship of all peoples, the obligations of good will, limited neither by station nor caste, by race nor creed. In the bitterest wars fought by Christian peoples, this day always brought a cessation from hostilities. As soldiers remembered the story of the infant born in Bethlehem and his message of peace on earth and good will to men, they put aside their arms and allowed the spirit of fellowship and good will, of kindness and mercy to fill their hearts. The moral and the ethical message of the best in the Christmas tradition has universal appeal. Its spirited generosity, its emphasis on good will, its reconciliation of man to his fellow-man undoubtedly reach religious and prophetic heights.

This universal appeal which Christmas makes to the world is of the essence of Jewish spiritual teachings and came to the church as a legacy from Judaism. The Maccabean struggle to preserve the Jewish faith is important to the church, because without it the values of Judaism would have disappeared almost two centuries before Christianity was born. Without Chanuko, there could have been no Judaism, no Christianity, and no Christmas.

Under the spell of the good will of Christmas and the religious freedom for which Maccabeans fought, it is possible for Jews and Christians to recognize not only the ethical and spiritual idealism of the Bible which they have in common, but also the theologies wherein they differ. In America, we recognize the right to religious difference and the best in our religious traditions leads us to appreciate the right of our neighbor to differ with us and to try sympathetically to understand the reason for these differences. The issues between Judaism and Christianity have to do not with good will nor with mercy, nor with the brotherhood of peoples, nor with love, nor with justice, nor with the universalism of God. These are the common values of the prophetic heritage. About them the best ages and sages in Judaism and Christianity have been in agreement. The differences between Judaism and Christianity have been theological and have centered about interpretations of the personality of Jesus.

May I list these differences. Christians believe that Jesus is the fulfillment of the Jewish messianic hope and that he is the messiah whom Jews expected. Jews do not accept that. In Judaism, the advent of the messiah was linked with the arrival of an age of universal justice, universal love, universal brotherhood and universal peace. This was not established nineteen-hundred and twenty-five years ago. Therefore, Jesus was not the fulfillment of Jewish messianic hopes in accordance with Jewish beliefs, and many Jews believe in a messianic age and not in the coming of a messiah.

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Second. Jesus is more than man in the Christian tradition. He is part of a divine trinity. To Judaism, a trinitarian conception of God is a violation of the commandment, "Thou shall have no other God besides me," and is an unacceptable modification of the concept of the unity of God. Christian groups who call themselves Unitarians and do not acknowledge the divinity of Jesus have not been recognized as Christians by the church. Some churchmen who believe in trinitarianism fear that trinitarianism may lead to tritheism. Judaism is uncompromisingly unitarian and cannot accept any interpretation of a human being being more divine than any of his fellow men.

Third. Christian theology asserts that men's salvation from sin was due to the voluntary sacrifice of Jesus, whose death was to serve as an atonement for all men. This makes possible the redemption of man tainted with hereditary defects by the fall of Adam and Eve and their expulsion from paradise. Judaism upholds the basic goodness of man, rejects the doctrine of original sin, and teaches that salvation from sin is possible through the love and mercy of God achieved through repentance, prayer and good deeds.

Fourth. Many Christians who do not believe that a mediator is necessary between God and man yet offer their prayers to God through Jesus. Others believe that a mediator is necessary. In this doctrine we see the influence of neoplatonic philosophy. It is rejected by Judaism which has always taught and teaches today that any individual without any intermediary may make his direct appeal to the very throne of God himself.

Fifth and last. Both Judaism and Christianity believe in the immortality of the soul. In Christianity, the belief in immortality is based on the resurrection of Jesus from the tomb. In Judaism, it is based on no event in history, but on faith in God, who made man not to perish.

It is these five theological doctrines, the messiahship of Jesus, the trinitarian conception of God, the salvation from sin through an atoning sacrifice, the mediatorship between God and man and the faith in immortality resting on the resurrection from the tomb, in which Jewish and Christian theology have differed in the past and continue to differ in the present.

In the United States of America, we have demonstrated that co-existence between these two different theologies is possible on the friendliest basis. To make such co-existence a success, absolute religious freedom is essential, and church and state must be independent of each other. When this freedom is accorded to all, Jews and Christians can meet together, exchange views together, see what they have in common, see wherein they differ, and influence each other peacefully and amicably.

For Christians, Chanuko is a festival which commemorates the valor of Jewish heroes who, in saving the legacy of Israel from destruction at the hands of a tyrant two centuries before the Christian Era, also rescued Christianity. For Jews, Christmas is a reminder that brotherhood and love, fellowship and good will discovered by the prophets of Israel were disseminated in the western world in large measure through the influence of the church. These ideals constitute the essence of the Jewish contribution to civilization, and when the church has taught them, it has been a co-worker with Judaism in the vineyard of the Lord. When millions of human beings annually turn to Bethlehem Judea to herald the birth of a Jewish infant and bow before his cradle, and when the memory of his character moves them to noble deeds, Jews see more clearly the moral and religious genius of their forefathers who have indeed been a blessing to all the children of men.

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DAVID J. WISE, *Program Director*

THIS WAY OUT

By: Dr. Edgar F. Magnin of the Wilshire Blvd. Temple
636 S. Hobard Avenue
Los Angeles 5, Calif.

January 2, 1955

One of the best known and interesting ancient Greek legends is that of Theseus and Ariadne. The story recounts how seven young men were sacrificed each year to the Minotaur. The Minotaur was half man and half beast and inhabited a labyrinth from which there was no hope of escape. If the young men were not devoured by the Minotaur, they soon died of starvation and thirst.

This story is symbolic and applies to the crisis that exists in the world today both for individuals and nations. We are wandering around in a labyrinth of doubt and despair and we do not know where to turn for help. We are confused and bewildered, insecure and without peace of mind. For several centuries now, we have worshiped materialism and the fruits of technology only to discover that science does not contain the fundamental answers to the problems of life that we are seeking; that we have become slaves of our own power and wealth and that our inventions threaten to destroy us. We are dying of spiritual starvation and thirst. We have lost the faith of our fathers and have never recovered a substitute for it that is adequate and can satisfy our needs both as intelligent beings and as persons who are seeking something that neither logic nor material things can ever gratify.

Two horrible world wars have wrought their havoc in the lifetime of some of us. We are paying the bills for them today and generations yet to come will continue to pay the bills, and they are high indeed. The fear of a third world war, worse than the other two, hovers over us like the sword of Damocles. In such a world where shall we turn for help and security? What hope is there for individuals and nations?

The Minotaur, half man and half beast, is symbollic of man's own weaknesses. Most of our troubles come from within and are due to lack of intelligence and idealism. Man is like the Minotaur, half human and half beast. Despite centuries of so-called civilization, sophistication and religious preachment and practice, we are still animals under the skin. Our lives are dominated by neither logic nor sweetness and light, but by our emotions, many of which are basically cruel and disruptive. Our primitive urges, our greed for material things and power, our vanity, our sadistic satisfactions and lustfulness, are all present inside of us and we never know when they will come to the surface or what damage they will do. This is the cause of much of our unhappiness, as well as crime, juvenile delinquency, racial hatreds and wars.

When Theseus was compelled to enter the labyrinth, Ariadne presented him with

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RABBI JONAH B. WISE

a sword to slay the Minotaur. Unfortunately, there is no sword that will absolutely slay the Minotaur of our bestial human nature. We are made a certain way and that is the way we are. But if we can't change human nature entirely, we can control it and cultivate the constructive emotions rather than the destructive ones. We can learn to work together with people and love them, to pursue ideals of goodness, beauty and truth, rather than worship material things. We can be taught to control ourselves so that we will not injure other people but will learn to help them. All this lies within the sphere of education and religion. By religion, I don't mean mere formal acceptance of a creed or the practice of a ritual but a deeply lodged faith in God, a sense of feeling His presence in our lives and the will to carry out His laws of righteousness day by day. Only a profound religious conviction can really convince people of the brotherhood of man and furnish them with the dynamics that will result in real justice and mercy and the pursuit of peace. An ethical system devoid of Divine decree is apt to be frail and unreliable in a moment of crisis.

Ariadne also furnished Theseus with a skein of gold thread with which he might find his way out of the labyrinth. Fortunately, we today still have that gold thread in our hands. It is the thread of eternal wisdom that runs through all the centuries and reaches far back to the prophets and sages of all nations and all peoples. It is woven of the philosophy and the spiritual experience of the greatest minds in history for it is not a single thread but a gold cable.

One of the strands leads to Confucius who taught gentility, courtesy, reverence for elders, centrality of family life and the necessity for the individual reforming himself before society can be reformed.

Another strand leads to Gautama who taught the illusion of material things and the pursuit of peace and good will toward others, as well as the cultivation of peace of mind within oneself by proper mental attitudes.

Another leads to Zoroaster with his emphasis upon the conflict between light and darkness and the ultimate dawn of a better day for humanity.

Another leads to the stoic courage of Epictetus and Marcus Aurelius, who taught us that man is largely what he thinks and that it is not impossible to control our thoughts so as to build an inner world of security and cheerfulness.

Still another leads to Epicurus, who far from teaching the exaltation of physical pleasures held aloft the banner of joy through the cultivation of mind and spirit.

Another strand leads to Plato with his philosophy of the primacy of intellect and virtue in the seats of the government, and to Socrates with his insistence upon honest thinking rather than illusion and sophistry.

But the most important strand of all this little gold cable leads back to the wisdom of the Hebrews, to the primacy of the spiritual life if nations and individuals are to be happy, secure, and are to survive the troubles created by others and mostly by themselves. This cable leads directly to the Jewish Bible.

To Moses and his insistence on the observance of the moral law if man is to live and not die;
To David who sang songs to God and felt His presence nearer to him than hands and feet;
To Solomon with his capsules of Divine common sense so necessary for a richer and happier life;

(please turn over)

To Isaiah and the other great prophets with their vision of a more just world and ultimate day of peace and good will among all nations.

These are the foundations of real living. These constitute the real wealth of the world, not gold or silver, platinum or uranium. These will save us from nervous breakdowns and suicide. These will enable nations to live together and not drop atom bombs on each other and poison the entire air above us with radiation.

It was these principles that inspired the forefathers of this great nation to found a new form of government built upon the ideals of liberty and democracy. And it is these principles that alone will enable our government to survive the vicissitudes and attacks from without and decay from within.

Benjamin Franklin, when he was American Ambassador in Paris, took his grandson to meet the great Voltaire. Voltaire laid his hand upon the boy and said two words - "God and Liberty." Mark you, these words were said by a man who was a cynic on many matters concerning religion, although we know today that his criticisms were against the abuses of organized religion rather than against religious teachings themselves.

We Jews are celebrating the three hundredth anniversary of our arrival in America. During that period we have received countless blessings and I believe we have reciprocated by contributing to every phase of American progress, including industry, entertainment, philosophy, the sciences, and the arts. But our greatest contribution of all was our Bible and the Judaeo-Christian heritage which grew out of it. And our greatest contribution in the future will be to co-operate with our fellow citizens of other faiths toward making the philosophy of the spiritual dominant in the minds and hearts of all Americans in their daily lives. Our country is as strong as its weakest citizen. All the police and law courts in the world will not protect us, and all the planes and bombs and gunboats will be of no avail unless we have the kind of character and spiritual thinking that can alone make liberty and democracy secure for all time to come. This is the only way out.

20th ANNIVERSARY

MESSAGE OF ISRAEL

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AMERICAN BROADCASTING COMPANY • Every Sunday, 10:05-10:30 A.M., New York Time

DAVID J. WISE, *Program Director*

THE RIGHT TO KNOWLEDGE

By: Rabbi Edgar F. Magnin of the Wilshire Blvd. Temple
636 South Hobard Avenue
Los Angeles 5, Calif.

January 9, 1955

Columbia University is celebrating its two hundredth anniversary, but not in an ordinary way. Instead of concentrating on its own achievements — and it has good reason to be proud of them, — it has requested the entire nation to participate in stressing MAN'S RIGHT TO KNOWLEDGE AND THE FREE USE THEREOF.

This is being done all over the country. For example, the great Huntington Library has been holding an exhibit of rare manuscripts and early editions of some of the great pioneers of science, democracy, ethical and intellectual progress, especially those who paved the way for the liberty and democracy that you and I and millions of others enjoy today in America.

Why is Columbia University stressing this theme? The answer is quite obvious. The great educators of that institution observe some dangerous tendencies of the present hour. They are concerned with a certain spirit of fear and panic that has set in and which if permitted to flourish can jeopardize our freedoms. They have seen how Fascism, Nazism and Communism have robbed whole nations of their sanity and with it their rights and their liberties.

They have undoubtedly observed how in their efforts to offset Communistic propaganda and intrigue, — which should be opposed intelligently, — some leaders have been trapped into aping the very techniques, manners and methods of the Communists themselves. They have become so fearful and insecure as to become hysterical. They are suspicious of the simplest humanitarian proclamation lest it be secretly hatched by the Reds. Actually, the Communists have encouraged this confusion by pretending to be the champion of all good and humanitarian causes, whereas everybody knows that in Soviet Russia they are cruel, tyrannical and dogmatic to the utmost extreme.

If in trying to abolish Communism or wage the battle intellectually in behalf of liberty and democracy, we lose our heads and with them our hearts, then we have succumbed to the Reds and we have lost a war even before one shot has been fired.

A proud America will not fear for its intellectual and spiritual integrity. We are not on the defensive or at least we shouldn't be. With all our defects, we have a great and noble history. Nowhere in the world have human beings enjoyed more opportunities for self-advancement and self-development. A proud America need

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need not apologize to the world, least of all to its own citizens. While remaining alert to fight to fight treason and intrigue and answer libels with truth, we need not forfeit our pride or self-respect nor need we set out on a campaign of witch-hunting.

Neither is it necessary for us to resort to old worn-out cliches and shibboleths in order to convince our fellow Americns that we have the best form of government in the world.

We hear much loose talk these days about religion as the way to save us from destruction. If by religion is meant faith in the one great God of goodness, truth, justice and peace, the Father of all mankind and the will born of mystic communion to love our fellow men and live like law-abiding citizens, that is one thing.

If by religion is meant, on the other hand, the return to superstition, myth, the power of any one church to control another, the injecting of sectarian religion in the public schools that can only engender conflict between Americans, that is another thing. For instance, I heard one man say in a conference which I attended in Washington that the Supreme Court ought to reverse its decision and permit religion to be taught in the public schools of our nation in order to offset Communism. The trouble with his reasoning is that in some countries where church and state are one, there are more Communists than in the United States. Communism is not outlawed and they even represent a great bloc in the government.

That our public schools which in the main are doing an excellent job should stress the spiritual even more than they do today is another matter. But why pick on the public schools when we neglect all emphasis on the spiritual in our own homes. We also know that there are always some who are formally religious but when it comes to the ethical mandates of religious faith and more humane relations with our fellow men are not quite so sensitive.

Be that as it may, the fact remains that a religious revival of the proper kind, not through gimmicks and shibboleths, but initiated with the utmost sincerity can result in much good for our country and for the survival of democracy. In the last analysis our American form of government is rooted in the Judaeo-Christian ideology. Its founders were influenced by the noblest teachings of the Bible.

But religion of any kind at the expense of clear thinking and freedom of press and speech would result in no good. We need the conbination of head and heart, of emotion and logic, of secular culture at its best and spiritual insight, of science in its own field and the faith that transcends the limitation of science. In fact, there can be no religious survival, much less revival, if we turn our backs on our intellectual heritage. Speech and press must always be free if America is to remain America. We must stifle no man's opinion on any subject whatsoever. We must know how to reply with intelligence and persuasion and not by physical force. Any diminution of human freedom of expression, scientific investigation or progress can only result in the reintroduction of the dungeon, the iron chains, the stocks, the stake with its odor of burning human flesh.

The founders of this nation were religious at heart although not always formally religious in a sectarian sense. Their mention of God in the great Declaration of Independence testifies to their faith. But their separation of church and state testifies to their doubt about human beings always possessing the ability to be tolerand, and their separation of the three departments of government was another witness of their fears lest tyrants seize power and enslave the people.

(Turn over please)

Hence, any tendency which manifests itself these days to manacle the minds of people must be thwarted from the very beginning. Only the truth can make men free. This means the truth obtained through the mind and the truth obtained through the spirit. Both are necessary. Both complement each other. Both blended together harmoniously can create a normal, sane, spiritual person and a balanced, sane and spiritual nation. On the altar of American freedom two lamps send forth their light day and night. The one, the lamp of the intellect; the other, the lamp of the soul. Actually, the two are part of the same divinity which shines in the human heart. As long as those lights remain lit, we shall remain free.

"Our fathers' God to Thee
Author of liberty,
To Thee we sing;
Long may our land be bright
With freedom's holy light;
Protect us by Thy might,
Great God our King."

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DAVID J. WISE, *Program Director*

THE TWO-WAY CONVERSATION

By: Rabbi L. Elliott Grafman of Temple Israel
3538 East Third Street
Long Beach, Calif.

January 16, 1955

The relation of God to a man can be the most personal thing in his life. The biblical portion of the oncoming week suggests this: "I appeared unto Abraham, unto Isaac and unto Jacob, as 'El Shaddai', but by my name 'Adonai', I made me not known to them." (Exodus 6:3). The implication is that these men knew God in a manner and by a name different from that in which He revealed Himself to Moses and to others. How true! Each one of us can have his very own, personal relation with God.

How simply our Bible utters its eternal truths! The Patriarch hears his name called by the Divine Voice, "Abraham, Abraham!" He responds with the single Hebrew word, "Hinneni", which we have translated, "Here am I". The great prophet-lawgiver-liberator hears himself hailed from on high, "Moses, Moses!" He answers likewise, "Hinneni!" In both instances, you see, these men were made aware that God was calling to them. It must be evident that we have inadequately translated the one-word Hebrew reply. For these persons were obviously say, "Here am I .... ready for whatever the call may demand". Like so many other biblical personalities, so beckoned, they were willing, dedicated ——even consecrated for the task or mission to be assigned them.

A call like that can come to any of us — at any time. The sober question arises: Will we hear it? Will we be ready for it? Will we give the consecrated response? Are we not dealing here with the most personal aspect of religion? Let's call it "the two-way conversation" — between God and man. Unfortunately, men have been led to think of their religion as a one-way approach. Even the pulpits have unwittingly encouraged this attitude, exhorting the laymen before them to believe they can have its benefits for the mere asking. And the language of prayer is chiefly in the form of petition, the one-way conversation: Man speaking to God, pleading for His favor. As a colleague has cleverly, if bluntly, put it: "God is for many men a sort of glorified bell-hop, to be summoned by the buzzer of prayer; expected to bring the requested gifts and blessings on his shining tray". Some even think they can "tip" Him.... with the clinking coins dropped into the collection-plate or, with some charitable contribution, too often too little. Even so, the ancients thought to appease God by bringing burnt-offerings, oil, or the incense of sweet savor for His nostrils. In either case, ancient or modern, the object was and is, to keep Him friendly.

Would that more men stood in awe of God....even that way....But it isn't the best way! For all of it represents the attempt of men to talk to God, not to listen to Him —— Yes! listen to Him. Listen to the Voice of God! Around you! Within you! Listen! He calls you to grow; to stretch your mind with new knowledge, to stretch

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your muscles in hard work and clean play; to stretch your heart to include new friends —— to stretch your soul and fill it with beauty and hope and great purposes. LISTEN —— to the Voice of God! Quite so! God has something to say to us — to which the truly devout will give ear.

The trouble with most of us, I fear, is that we've not learned to <u>know</u> God. We may have vague ideas about Him, pray to Him, bandy the word "God", reverently or irreverently. (It is the most abused term in the human tongue.) But if we have not found Him and made Him our very own, how can we possibly hold a two-way conversation with Him? How, then, can He touch our thoughts, elevate our actions? Is it not in His absence that man and nations are left with impulses that lead them to individual treachery and international chicanery? If we could only find God this day and then hold on to Him — how changed our lives would be this new year of 1955. What a wonderful existence ours would be!

Well, how can we make God our very own and learn to hold two-way conversation with Him? Of course, I can only suggest what my life and my Judaism have taught me, what I have every reason to believe your life and your faith can teach you.

First, stop trying to picture God — even to yourself. Say with Maimonides, "I cannot know what God is; it is enough for me that he is". When Moses was on that glorious mountaintop asking to see God, he was told, "No man can see My Face; but take a stand here beside me and you will see —— "Acharoi" —— (I never did like that English translation, "My rearward. I suggest we read it, "You will see My having been around; you will learn of Me from life itself.) There's a precious clue in that episode. If we'll just stop picturing God in our own dimensions and, instead, taking Him for granted, take a stand beside Him, <u>feel</u> His nearness, we'll find ourselves "in His Presence".

Second, we need to look <u>to</u> Him and <u>for</u> Him —— permitting ourselves to be aware of Him in everyday life. Like David, the young shepherd, who realized one fine day that as he to the sheep he tended, so God to His flock, to men, to him! As he put it then, so intimately: "The Lord is my shepherd - I shall not want. He maketh me to lie down in green pastures. He leadeth me beside (these) still waters. He restoreth my soul....."To those who know God that way, He is a shepherd, a shield, a protector, a counsellor and, best of all, a friend!

He is a personal God. He must be personal to you. No one can give you that God. You must find Him, not in a formal creed, but in life itself! It isn't enough for you — it shouldn't be — that He is the God of Abraham, Isaac and Jacob, of Moses, of the Prophets — or your parents' God, or your Rabbi's or Minister's..He must be your God or you don't have Him. And don't be afraid to pray to Him in your own language. Then, you can have a truly personal, two-way conversation with Him.

At a Jewish Youth Conference Summer Camp, in a panel discussion, one of the campers asked me for a "popular defination" of prayer. I suggest, "Prayer is conversation with God". Then came the splendid, provocative question, "But what is God's part in the conversation?" The answer then and now is that, to begin with, God's part is not words! Not words, but the strength He imparts, the comfort He gives, the inspiration He provides, the sense of duty and obligation He conveys. Yes, God's part in the two-way conversation is the moving, the uplifting, the directing he grants to a man. Why is that so difficult for men to understand? Why do so many still look for the ancient "Signs and wonders" when all they need to discover is the wonderful feeling within themselves.

(Please turn over)

When you place a strengthening or comforting arm around the shoulder of a friend, isn't that a two-way conversation? Or when you walk hand-in-hand with someone precious to you, and the thrill of understanding passes between you, isn't that a two-way conversation? Words? At times like that? As even the teen-agers know -- why words would "spoil" everything!

My friends, this year, 1955, may we find ourselves walking and working hand-in-hand with God; listening to Him; responding with the dedicated life; saying, as did Abraham, Moses -- and all the others: "Hinneni!"

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DAVID J. WISE, *Program Director*

WHAT IS GOD...AND WHAT IS MAN?

By: Rabbi Albert M. Lewis of Temple Isaiah
10345 West Pico Boulevard, Los Angeles 64, Calif.

January 23, 1955

In the prayers of our Jewish faith - as in the liturgy of the Christian faith - we speak of God as Father, and all of us as His children. This Father-child — God and mankind — relationship is natural to us because of its simple and easily understood simile to the parent-child relationships in our homes. Yet just the simile is not the sum of it. There is a profound lesson here in this parable of God as Father and we as His children. It is a lesson on the essence of the relationship between God and man. To understand it we first have to turn to the relationship of parents and children.

If we pause to examine this latter relationship very carefully we will agree that in any wholesome and worthy parent-child relationship the parents love the child with an all-embracing love. Yes, so strong is the love of the true parent that when the little child is hurt in a fall or suffers the indignities of some harsh and cruel words that bite into the young soul, the parent stands ready, arms outstretched, to offer warm love as the child comes crying and running.

Now every parent, deep in his or her heart, wishes there were some way to reach into the child and take out the hurt and, if need be, to suffer the pain for the child. Yet, we as parents know this cannot be. Ultimately, as the child grows and as we develop in parental understanding, we realize the child must suffer his or her own hurts. It is a bitter thought for us parents to accept the fact that our young must go through this cycle of pain. Then, at long last, comes the more reassuring knowledge for us that this is a part of the long, careful process of growth and maturity for our children. They needs must learn how to meet life on its own terms and not on the easier and gentler conditions which we parents always desire for our loved ones. No, we don't abandon them to harshness and bitterness. We are always there with our arms outstretched to offer the embracing parental love which does soften and ease the inevitable bruises and pains involved in living.

God - our forefathers were trying to tell us - is just such a loving and understanding parent to each of us. There is a great deal to life which the wisest of us do not understand. Life rains blows upon us which make us feel as helpless as the littlest child who stumbles and falls in the dark, and skins his knees. What made him fall? What made him skin his knees? Where were his parents when all these dreadful things were happening to him? Parents come running and loving hands caress the bruise and kisses stop the tears and the world of the child is set right again, though the pain of the fall continues for some time.

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This little scene is familiar to every household and most children grow up to understand that parents are love and devotion, full of hugs and kisses and all the endearments. Surely every child who flourishes under the protection of parents believes them to be all powerful, fully capable of eliminating any pain and discomfort. But every developing child eventually learns, and wise parents come to understand, that the law of life is the law of movement and change. Only the child who never matures and only the parent who doesn't want his child to emerge from infancy believes that mother and father can arrange life so that the child will never, never be hurt.

The generations come and the generations go, and within each generation the great body of humanity of which each one of us is a living part, moves restlessly about rejoicing in pleasure and suffering in pain.

Long, long ago our forefathers pondered the question of why the powerful Creator of our universe, with all its manifold goodness, could at one and the same time leave us - part of His very creation - so helpless in the face of adversity and difficulty? How could He possibly abandon us to pain and suffering when He Himself speaks of us as "His Children"?

It is there - precisely there - as "His Children" that we must seek our answer. He has not abandoned us. His arms are as outstretched to each of us today as they were when the Hebrews cried aloud unto Him from the depths of their oppression in Egypt.

As the story of that Exodus from Egypt is told the cruel Pharoah comes chasing after the departing Hebrews. These former slaves are trapped between the Egyptian charioteers and the Sea. Quickly they turn on Moses in terror and he cries aloud to God. Whereupon, our Bible tells us, the Lord said unto Moses: "Wherefore criest thou unto me? You speak unto the children of Israel that they go forward!" The loving Father says to His children in their direst moment: "Go forward!" and legend has it that the waters of the Red Sea did not part until the first Hebrew put his trembling feet into them.

The wise parent leads the child to the understanding that as he grows he must come to grips with his own difficulties and to conquer, as far as he is able, his own terrors and fears. The parent stands by with hands ready for steadiness and assurance, but how shall a child learn to walk save by taking his own steps. The real meaning in life, the growing child learns under tutelage, is the art of measuring up to the tragedies as well as the pleasures of life. A son or daughter, dependent upon elders for every decision in and out of crisis, is no joy to parents and no match for any existence beyond eating and sleeping.

God loves us most as His children when He sees us tackling the problems of our day and of our individual lives with a verve and a vivacity that has come to us out of the slow, sure realization of the adequacy of our own powers. Children now and children always, but children who, knowing right from wrong, good from evil, are able to make decisions and act in confidence on those decisions. If God is truly our Father, then we have been brought up under the wisest and most judicious of parents.

We mature spiritually when we recognize that a God who is like unto a parent watches over us with tenderness and love. But He wants us to grow according to our individual capacity to understand and accept the world in which we live. Over us hovers the Spirit of Our Creator. He whom We have come to speak of as "Our Father in Heaven." He is our Parent. "He doth neither slumber nor sleep", the Psalmist

(please turn over)

declared and those of us who have called upon Him know this to be true.

> And what is faith? The anchored trust that at the core of things health,
> goodness, animating strength flow from exhaustless springs;
> That no star rolls unguided down the rings of endless maze,
> That no feet tread an aimless path through wastes of empty days;
> That trusts the everlasting voice, the glad, calm voice that saith
> That Order grows from Chaos, and that life is born from death;
> That from the wreck of rendering stars behind the storm and scathe,
> There dwells a heart of central calm; - and this, and this is faith.*

TEXT OF STATEMENT BY GOVERNOR GOODWIN J. KNIGHT, OF CALIFORNIA, FOR MESSAGE OF ISRAEL

Dear Friends:

It is a pleasure to avail myself of the continent-wide facilities of the MESSAGE OF ISRAEL broadcast to extend a heartfelt welcome to the delegates of the nation's Reform temples who are coming to California in February for the 43rd General Assembly of the Union of American Hebrew Congregations.

On this 300th anniversary of the first Jewish settlement in America, our country is more than ever aware of the enormous debt which all of us owe to the Bible. The concepts first articulated in Holy Writ, primarily the belief in the sacredness of human beings because they partake of divinity, have endowed our nation with a special spiritual character which has greatly benefited all of our inhabitants. Whatever institution is dedicated to the strengthening of such noble principles can profoundly enrich our nation. The Union of American Hebrew Congregations, parent body of almost 500 temples, is such an institution, and we in California are pleased that it has chosen Los Angeles for its meeting place from February 13 through 16, 1955. On behalf of the people of California, who have frequently demonstrated their zeal in spiritual matters, I am pleased to greet you. I hope that the convention will attract a banner attendance of consecrated men and women who will not only allow us to show them what true hospitality is like but who will, in their deliberations, achieve new spiritual victories that will bring gains and assistance to all who seek to serve Almighty God.

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*These lines are from a poem by Sam Walter Foss, "The Higher Catechism", See pp. 73-76 of "The World's Great Religious Poetry", ed. by Caroline Miles Hill and pub. by MacMillan. The poem, in full, is from "Dreams in Homespun", pub. by Lothrop, Lee, and Shephard Co.

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DAVID J. WISE, *Program Director*

OUR DEBT TO AMERICA

By: Dr. Max Nussbaum of Temple Israel
7300 Hollywood Boulevard, Hollywood 46, Calif.

January 30, 1955

In 1927 Stefan Zweig, the famous European author published a book entitled "The Tide of Fortune", in which he attempted to show that history laughs at methods, disregards laws, and pursues happenings of chance. History, he says, is incalculable: Often it builds up epochs with long, steadfast patience of eternity; at other times, it generates the whole idea of a period in the flash of a dramatic incident.

Zweig takes his cue from Shakespeare's words in "Julius Caesar", which he uses here as the motto of the book:

> "There is a tide in the affairs of men,
> Which, taken at the flood, leads on to fortune;
> Omitted, all the voyage of their life
> Is bound in shallows and in miseries."

Though Zweig was a Jew — how little did he know of our people's heritage! For we Jews have always maintained that history is the purposeful unfolding of God's ultimate plan, and that in its flow toward the goal, history assumes diversified forms in order to reveal its innermost meaning. Dramatic moments in the course of human events, Jewish tradition teaches us, no less than idyllic periods, are an expression of the role of the selfsame Divine Providence in the destiny of man and nations.

This is the Jewish way to look at history. And in these days of the Tercentenary, the Jewish way to look specifically at American Jewish history, for it, too, has dramatic moments of great fascination: That the Spanish monarchs, Ferdinand and Isabella, commissioned Columbus to undertake his epoch making voyage in the same month in which they expelled the Jews; that, according to some historians, the order for the departure of Columbus and the decree for the expulsion of the Jews were signed on the very same day; that, on the 2nd of August, 1492, when thousands of Jews fled Spain for strange ports, they sailed past the ships of Columbus, who was about to discover a continent of refuge for the children of the very same refugees; that this day was Tisha Ba'av, the 9th of Ab, the Black Day on the Jewish Calendar, on which the major catastrophes in Jewish history had occurred in the past -- and yet a day of which the Rabbis said, "It will give birth to the hour of redemption." All these dramatic moments are to us not "tides of fortune", but waves of destiny in which Providence manifests itself unmistakably. Says Jewish tradition, "God prepares the remedy before He sends the affliction." The remedy in this case bore the name of America.

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RABBI JONAH B. WISE

As a result of this historical pattern, there came unto this blessed land the homeless and the needy, the haunted and the hunted: the Sephardic Jews of Spain and Portugal, fleeing the Inquisition, who bequeathed upon us tenacity for faith; the German-speaking Jews of central and western Europe, fleeing from the reactionary atmosphere of the old continent, and immortalizing American Jewry with the institutions of philanthropy; the eastern European Jews, escaping from the pogroms of Czarist Russia, and bringing with them the passion for Jewishness, the devotion for learning, and the zeal for righteousness; finally, there poured into America the fourth and last immigration, Germany's step children and Hitler's victims. It is too early to say what heritage these refugees from Nazidom will bestow upon American Jewry. In addition, I would probably be partial, because I myself belong to this last wave of immigration.

Instead, allow me to tell you the story of a tense and dramatic moment in my own life, which may stand as a symbol of similar occurrences in the lives of thousands of other newcomers. It is the first opportunity I have had, on a nationwide broadcast, to pay my debt to an unknown American, and to express my gratitude to my adopted homeland.

It was difficult to escape Hitler's hell. I was a Rabbi in Berlin, and at the beginning of 1940 I finally received a non quota visa to emigrate to the United States, through the help of the late Rabbi Stephen S. Wise. But even with a visa in your hands, Germany, at that time, was a large concentration camp, hermetically closed. We wanted to leave Europe via Holland - when the Nazis invaded the Netherlands; we attempted to go via Italy - when Italy entered the war and refused visas to Jewish emigrants. We finally hit upon the idea of going via Japan, and all the way round the globe to San Francisco -- when Russia refused the transit visa because I was a minister. It was a race against time, and all avenues of escape seemed blocked. Finally - through the good offices of an American journalist in Berlin, and a Quaker Minister in Basle - we managed to go to Switzerland, from there on a chartered bus through Unoccupied France to Spain, and finally to Lisbon, Portugal. On arrival, we were greeted by the representative of the American Joint Distribution Committee, and sent over to the American Express Company to receive our boat tickets.

Filled with joy, we entered the main office. The man asked us for our passports. When we gave them to him, he grew pale and said, "I am extremely sorry, Rabbi, but your American visa expired last night at twelve o'clock."

I am by nature and upbringing a religious person. This was the only time in my life when the idea of suicide flashed through my mind. After all these years of horror and persecution, after the loss of position, of house and property, after all the unspeakable difficulties to escape the holocaust, one stood again at the end of the road...

We went to the office of the American Joint Distribution Committee, broken in heart and spirit, with tears in our eyes. Dr. Schwartz, the head of the office, did his best to cheer us up: He would write to Washington; he would talk to the American Consul; it might take several months. In the meantime, we would have to stay in Lisbon. On our insistence, he made an appointment for us with the American Consul for the following week. The boat on which we were originally booked left, of course, without us.

A week later, on a Tuesday morning, we went to see the American Consul. I don't remember his name, but I have a vivid recollection of his office. Lisbon, at the time, was the most crowded city I have ever seen. Literally thousands of refugees from all parts of Europe slept on the streets, waiting for an American visa to liberate them from their misery. This is why the desk of the American Consul was piled so high with documents that you had to look over the wall of these files of

(please turn over)

human agony to see the man behind the desk. He was tired and weary. He hadn't slept for nights, trying to solve this host of human problems. I asked for permission to tell him our story and promised him I would do it in five minutes. He acquiesced. The atmosphere was cold and impersonal, and we felt that ours was a hopeless case.

Suddenly, he looked up and said, "I see that you are a minister by profession. Are you going to be a Rabbi in the States?" I answered in the affirmative. "If this is the case" he replied, and smiled for the first time, "I will extend your present visa. I should ask Washington and Berlin for your dossiers, but you see, I am the son of a Baptist minister myself, and I know how badly all of us need religion in this critical period of humanity."

Ten days later, we sailed to the States, arriving in New York on the 24th of August, 1940. I have been here now for fourteen years — but I have not forgotten my first experience with an official representative of the country I was about to adopt, and which I have come to love so dearly.

Like many others before me, my family and I have found our home in these United States. American Jewry has become the congenial climate in which I can function as a Rabbi in Israel, and Reform Judaism, particularly, offered me the hospitality which a family extends to one of its own members. And it is with particular delight, therefore, that I look upon the forthcoming 43rd General Assembly of the Union of American Hebrew Congregations, to be held this coming month in Los Angeles, to which thousands of delegates will come from all over the United States, in order to discuss, in democratic fashion, the religious problems confronting American Israel of today. It is a source of great satisfaction to learn that "Ethics, Education, and Exaltation" will be the three main topics of the Convention. It means that the parent body of Reform Judaism in the United States will undertake the serious study of the three elements which together make for a vibrant progressive Judaism on these shores: The Jewish atmosphere of the home, corresponding to the educational pattern of our schools; the worship in the Synagogue, and the meaningfulness of prayer; and finally, the cultivation of principles of morality, and social justice, as proclaimed by our Prophets of old. Thus, Liberal Judaism will repay its debt to America by stressing the <u>Jewish</u> opportunities for service under the aegis of American freedom. The application of our Jewish generation of today to the principles of ethics, education, and exaltation will not only revitalize the content of Judaism, but will also undergird the great American dream, which, in its turn, is fundamentally Hebraic in character.

Our Rabbis say, "The World rests upon three things: Torah, worship, and deeds of righteousness." This is the topic of the Convention. More than that, it is the theme of Liberal Judaism and the challenge to the whole of American Israel. May God grant that we are not found wanting, and that, with Divine help, we may rise to the occasion.

20th ANNIVERSARY

MESSAGE OF ISRAEL

UNION OF AMERICAN HEBREW CONGREGATIONS
UNITED JEWISH LAYMAN'S COMMITTEE INC.

838 Fifth Ave., New York 21, N. Y., Regent 7-8200

AMERICAN BROADCASTING COMPANY • Every Sunday, 10:05-10:30 A.M., New York Time

DAVID J. WISE, *Program Director*

"MADE IN AMERICA"

By: Dr. Maurice N. Eisendrath, President
Union of American Hebrew Congregations
838 Fifth Avenue, New York 21, N.Y.

February 6, 1955

In the course of this coming week, hundreds of my fellow Jews and Jewesses, members of many of the five hundred Reform or Liberal Jewish congregations which comprise the Union of American Hebrew Congregations, will be setting out by plane, train, and motor car for the City of Los Angeles where, beginning next Sunday morning, we shall gather together in our Forty-third Biennial Assembly. For more than eighty years now, the representatives of this oldest Jewish religious organization in America, founded in the year 1873, have come together every two years to take counsel of one another and to reconsecrate themselves to our common spiritual tasks. Though we have thus met at many times and in many places, there is something especially symbolic in our meeting this year in this particularly significant month of February and in our spanning the continent, as it were, setting out, as many of us will, from our headquarters in New York City, gathering up as we go our co-religionists from the Eastern Seaboard, from the sprawling prairies of the mid-West and the isolated outposts of the Rockies, from "sea to shining sea". In very truth, we shall, by our very coming together, especially in this month of February, be the sign and symbol of something which I like to believe is uniquely "Made in America".

Our nation is, indeed, famous for many things which bear the proud label "Made in America", and, if we be honest, for at least some few things of which we are not so proud. No matter where one wanders over the surface of the earth, one finds everywhere and anywhere products boldly - and sometimes a bit too blatantly - stamped "Made in America". I have been in the most obscure villages of Eastern Europe, of Egypt, of the Near East, far, far, indeed, from "home sweet home", but not too far to be rudely awakened from my absent-minded strolling down some dirt road or through some narrow alley by the familiar toot of an ancient model A Ford or to hear the barker in front of some shabby honky-tonk extolling the virtues, be it in French or German or Polish or Arabic or Hebrew, of some long since forgotten American movie. Fords and Chevrolets, Coca Cola and "okay, Mickey Mouse and Marilyn Monroe - all these "Made in" items have become by-words in the remotest hamlets and villages of the earth.

While it is true that these outpourings of the American hand and heart, of our factories and fields, our mines and our mills have frequently spelled the difference between life and death for myriads of those otherwise doomed to starvation, homelessness and premature death, yet, if this is all that is made in America, if this is all that we in America have for export, then the world and America itself are indeed fated for impending annihilation.

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RABBI JONAH B. WISE

But there is much more than this that is "Made in America" and it is in this month of February that we are especially reminded of that which is America's peculiar treasure. For that peculiar treasure which is America's is not its rocks and rills, its woods and templed hills, sublime and majestic though these may be. Not in any of these material possessions will we find that which is most uniquely "Made in America" - but rather in the names and memories, the faith and the spirit which this month, marking the birthdays of both Washington and Lincoln, evokes within the heart of every proud and knowing American.

That which is especially American can be found so succinctly and so unambiguously stated in the Declaration of Independence which insists that "By their Creator, Men are endowed with certain inalienable rights ---." And it can also be found, indelibly etched on the walls of that most majestic shrine in our nation's capitol, the Lincoln Memorial, where, every time I go to Washington, I mount again those stately steps and gaze once more upon the deeply spiritual face of the Great Emancipator and read for the hundredth time those immortal words that "this nation, under God, shall have a new birth of freedom ---."

But before Lincoln, before Washington, before the Founding Fathers who wrote those magnificent sentences of our Declaration of Independence, our Constitution and our Bill of Rights, before even the Puritans who in the year 1620 landed on Plymouth Rock and said "In the name of God, Amen", there was something else which became the peculiar treasure, the special heritage of America. Those Pilgrims, from whom both Washington and Lincoln were descended, came to this new world, not with a page of Plato in their hands, nor a chapter of Voltaire, nor a quotation from William Pitt, but rather with the Holy Bible, the Hebrew Bible, clutched tenaciously and lovingly to their bosoms and with its divine mandate in their hearts to build in this new world the old commonwealth as envisaged by Moses and the Old Testament prophets.

And with those earliest immigrants to this New World, with those Pilgrims, with those Founding Fathers, there were Jews, the lineal descendants of the people of Moses, of the children of Abraham — for do we not this very year recall the landing in 1654, three hundred years ago, in New Amsterdam, which is now New York, of a similar band of courageous pioneers who likewise sought to build God's kingdom in this New World. Yes, my friends, though Jews have been booted across many a boundary on the grounds that they were newcomers and Johnny-come-latelies, no such cry can even well up in this precious America of ours. For it is part of the peculiar treasure which is America that we were here at the very beginning, some of our brethren first setting foot on this sacred soil with Columbus. From that time to this, whether clearing the forests or fording the streams, whether establishing the first continental congress or fighting the revolution, whether crossing the prairies or blazing a trail to the Pacific shores, both the Jew and his Judaism have played vital and indispensable roles in the making of America, in the fashioning of the one unique product made in America upon which the fate and fortune and the future of all mankind depend today. It is this unique product which makes America what it is. And that - which thus makes America - is far more important than what America makes.

It was to re-emphasize this indissoluble link between the Jew and America, between America at its highest and best and Judaism at its noblest and most exalted, that the Founder of our Union of American Hebrew Congregations, Isaac Mayer Wise, rallied the Jews of his time together to establish, in 1873, this more perfect Union of Judaism and Americanism which took all that was finest in our ancient heritage and adapted it to the soil and soul of this blessed America of ours, who planted the ancient seed into new ground where in but four score years it has grown into a mighty and flourishing plant.

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It is to reappraise the fruitage of this tender planting that we will gather in Los Angeles on Sunday next, and it will be my purpose during the remaining Sundays in this month of February, so significant to America and Americans, to discuss with you some of the implications of this gathering, for us Jews, for our fellow Americans of other faiths, and for all mankind. For let us bear constantly in mind that this nation, under God, that this world, under God and under God alone, shall have a new birth of freedom; that this nation, that this world, shall find its way to salvation, shall be spared the "pestilence that threatens by day and the destruction that hastens by night", shall be snatched from the abyss of hell and universal devastation, only as it once again is recalled to its spiritual senses, once again learns to hear and to heed the word of the living God, understands and fulfills His moral law. For, as each Sabbath day we affirm anew - this law of God is "a tree of life to them that lay hold of it. Its ways are ways of pleasantness and all its paths are peace".

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DAVID J. WISE, *Program Director*

THE THREE "E's"

By: Dr. Maurice N. Eisendrath
President, Union of American Hebrew Congregations
838 Fifth Avenue, New York 21, N.Y.

February 13, 1955

We, the members of the multitude of Reform Jewish Congregations of the United States, Canada, and many parts of Latin America, are gathered here in this fair City of Los Angeles to begin today our deliberations, as the oldest Jewish religious organization in the new world, to seek, if we can, God's word and will and way as goal and guide through these trying and so apparently God-forsaken times. Our discussions will center about three fundamental and, we believe, most timely themes which, in contradistinction to the three "R's" of our childhood, we would designate as the three "E's".

Let us begin our evaluation of the three "E's" of Judaism with Exaltation, with that Exaltation of the spirit which was once so inextricably a part of Jewish life — and I might say of Christian life as well -- but which appears to have fallen into general disrepute and disuse today. A multitude of characteristics mark the so-called religious man today: he is frequently benign, benevolent, and beneficent, but too often prone to deny that God has anything whatsoever to do with these virtues. He may even attend — at frequent or, more generally, at <u>in</u>-<u>frequent</u> intervals his synagogue or church. But what are his primary motivations? Synagogue socials and church suppers, the sermon, the pressure of social coercion, the relics of childhood superstitions and fears? How rarely is he stirred by a thirst for the fountain of living waters, or a hunger for the bread of life which comes from communion with the divine? Rarely, all too rarely, is he stirred by the craving to bow the head and bend the knee and, in self-abnegation, to listen to the voice of the Lord admonishing, guiding, goading him to follow in His way; rarely is he stirred to walk humbly before the Lord, rarely to lift his eyes unto the hills and, like the Psalmist of old, to extol and exalt the living God.

All true and loyal Americans, whether Christians or Jews, do indeed swear allegiance to our flag and to the republic for which it stands, one nation — and but recently by an actual official act of Congress we added the words, "<u>under God</u>" — one nation, <u>under God</u>, indivisible, with liberty and justice for all. But do we by a mere act of Congress, no matter how overwhelmingly enacted, place this nation and ourselves thus automatically under God and under His moral Law? Does the mere fact that almost daily every last one of us handles one coin or another which bears the inscription "In God we trust" truly signify that we as a nation or as men and women actually place our trust in Him?

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RABBI JONAH B. WISE

Come now, let us reason together and let us in all candor confess that, as individuals and as a people, we place far more of our trust in the metal of which those coins are minted, in the nickel and copper and silver and gold which we seek so greedily to garner,than in the God whose name we have stamped so vainly upon those coins which play so much more of an exalted role in our lives than the God in whom we profess to trust. To gain that gold, that silver, that copper, that nickel, we roam and ravage the earth, too frequently oblivious of the very words of God which command: "Thou shalt not steal", "Thou shalt not covet", "Thou shalt not kill", no more by the wholesale in savage, murderous wars than by the retail in robbing the widow and the orphan of their daily bread; no more by imperialistic despoiling of so-called inferior breeds than by grimly guarding what we have and hold lest others, crazed by hunger, seek a more decent distribution of earthly goods which God intended for all. In God we trust, indeed, as we pile higher and ever higher our atomic and hydrogen bombs and fiercely and feverishly prepare for the Armageddon yet to come. No, let us not look only across other frontiers or beyond distant iron curtains to find the only idolators and blasphemers of God. They are within our own boundaries as well. They are found among those who cry out,in the words of Jeremiah, "The Temple of the Lord, the Temple of the Lord, the Temple of the Lord". Are these various sanctuaries which we have called by His name, the Temples of the Lord? In this very nation which engraves on its coins "in God we trust" there still, in the words of Jeremiah, is "thievery and violence in its midst."

To take God's name thus in vain is blasphemy indeed. We cannot enlist as the hosts of the Lord and desecrate His name or defy His will. We cannot sally forth to do battle against the enemies of God,and ourselves fail to heed His mandate. We cannot vaunt ourselves above the rabid rebelling atheists who brazenly work thus to defame and dethrone Him,and ourselves so rarely come into His courts wherein a single day is worth a thousand elswhere, ourselves so rarely walk humbly in His presence, ourselves so rarely take the risks of trusting in Him and His righteousness to lead us, not by might and not by power, not by atomic stock piles and world annihilating hydrogen bombs alone, but by His spirit.

Through our deliberations here this week we hope that we ourselves, and perhaps through our precept and example, others as well, may find the way back to God, may find exaltation for the spirit and salvation for their souls and the soul of all humanity through recultivating the joy of worship, of quiet communion with God, and hearing and heeding once more His still small voice.

For it is thus that man most particularly distinguishes himself from the beast: not because man has a sense of humor which animals lack, as some allege. It is that too, to be sure, but it is much more. It is not that man walks erect while the beasts of the field prowl on all fours. Even a well-trained dog can do that and a chimpanzee too. Man eats and drinks and sleeps, makes love and dies. Few are the fowl of the air, the fish of the sea, the creatures of the woods that do not experience these manifestations of virtually all sentient life. But man alone lifts his eyes unto the hills in exultant exaltation. As a profound contemporary religious teacher phrases it, "Deny man the right thus to offer himself to the highest and holiest, destroy his monuments of devotion, his cathedrals and temples, his paintings, his carvings, his organizations for good works, ridicule his aspirations as infantile; try, in short, to roof over his sundial; try to choke out this longing to yield to the Divine or to divert it to exclusively social aims -- and man ceases to be man and something of his essence goes dead. Man is a praising and adoring being. He longs to celebrate all of his common experiences and to lift them up to a higher love by dedicating them to God. "God bless my tools", he says — "God bless my home, God bless my loved one, God bless my country, God bless my fellowmen." With this prayer in our hearts we begin our deliberations

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this day. With this exaltation of our spirit we turn to God for His counsel and His strength, fervidly, humbly praying that "the words of our mouths and the meditations of our hearts may be acceptable in Thy sight, our Rock and our Redeemer." Amen.

A GREETING

By: Dr. Samuel Hollender
Chairman of the National Executive Board
Union of American Hebrew Congregations
5 North Wabash Avenue, Chicago, Ill.

The greatest mobilization of any national Jewish religious group in American history begins this morning when the Union of American Hebrew Congregations convenes for its forty-third general assembly. Delegates from the nation's five hundred Reform Temples have gathered here in the City of the Angels to seek ways for the advancement of the cause of religion.

In my capacity as chairman of the national executive board of this great organization, I am privileged to pledge to the American people that the cause of ethical supremacy will be served by our delegates. We are deeply concerned with the necessity of keeping high the spiritual level of our nation. We regard each Reform Temple as a beacon light illuminating the path upon which our nation must go in order to expand the area of righteousness. Our movement contains many clergymen, but it is essentially the voice of the layman that will be heard in our deliberations. Without devoted and dedicated laymen, religion cannot successfully flourish in our land. And if religion suffers, we lose a source of strength as vital to us as arms or munitions. Mankind has learned how to split the atom. Now it must learn how to unite all the children of men. Indeed, this challenge of bringing into reality the teachings of religion is the only sure means of defending ourselves against external attacks and internal decay.

It is amazing how much agreement there is in principle among the religions of the western world. This agreement in principle must become an agreement in fact. I pray that the sessions of the Union of American Hebrew Congregations conventions will contribute to the strengthening of the forces of faithful America and will enable us to fulfill the command which the Lord gave to our forefathers when He said, "Be thou a blessing unto all the families who dwell upon the earth." Amen.

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DAVID J. WISE, *Program Director*

FROM FATHERHOOD TO BROTHERHOOD

By: Dr. Maurice N. Eisendrath, President
Union of American Hebrew Congregations
838 Fifth Avenue, New York 21, N.Y.

February 20, 1955

And now our Union of American Hebrew Congregations' Biennial Assembly, of which I have been speaking these past two weeks, is over, and the many hundreds of delegates and visitors have returned to their respective homes in every part of this continent. They have left, I pray, with a sublime sense of Exaltation, of a renewed devotion and dedication to God and to His holy word. But this sense of Exaltation, of which I spoke last week, this attunement to and at-one-ment with our God is not the whole of our Judaism nor of our high and holy resolve which we made during the deliberations of the past few days.

The Judaism which we have sought during this assembly seeks to deepen and to intensify the works of the spirit as well as the worship of the Lord. It remembers only too well the solemn warning of the prophet Amos who thundered: "Take away from me the noise of your hymns and your holy seasons I cannot abide — only let justice well up as waters and righteousness as a never failing stream." Instead of being complacently content with this best of all possible worlds, we seek the Lord in sincerity and truth, and we hear again the timeless yet so timely words of that selfsame prophet of Tekoah, if we might paraphrase his too long forgotten words to apply to our own land and time: "Yea, for the three transgressions of America, yea for four I will not turn my wrath away." The real God, the living God, is not a childish projection of granddaddy, not some cosmic bellhop who caters to our every caprice and whim. Rather He is a God of righteousness who exacts of us the wages of our sin. He demands not merely the chanting of hymns, but "to do justly and to love mercy" — yes, and, if you will take careful note of the sequence of that majestic scriptural admonition, you will discern that "to do justly and to love mercy" precedes walking humbly with God! To endeavor to walk humbly with God before establishing just relationships between our neighbor and ourselves is to play the role of a self-righteous Uriah Heep hypocritically fawning and abjectly creeping and crawling before the Most High, but forgetting all about His supreme decree to love our neighbor as ourselves.

Judaism offers no such easy escape from the problems of life. It rejects the device of passing all responsibility for social problems on to God. On the contrary, Judaism insists that we must apply constantly the sharp and exacting ethical insights of the prophets to the specific social problems of our generation as well as to the personal and individual problems of our lives.

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RABBI JONAH B. WISE

Thus, in the first place, Judaism gave to the world the concept of the sanctity and dignity of the individual human being. "God created man in His image, in the image of God created He him" — that is to say, all men, every man — not merely all whites or all Christians, or all Americans, but all men: black and brown and yellow and red as well as white; Mohammedan, Hindu, Confucian, Brahman and Jew as well as Christian; Chinese, even Red Chinese, and Russians and Germans as well as Americans. Therefore, Jewish law decreed "one law and one ordinance shall be both for you and for the stranger that sojourneth with you" and insisted that "what is hateful unto thee, do not do unto thy neighbor." Consequently, as Jews and as AMERICANS whose tradition is founded essentially, almost exclusively, upon those sacred words of our Hebrew Scriptures, we are impelled to join with our fellows in overcoming bigotry and prejudice, in seeking through education and legislation the doing of absolute and unswerving justice to all, the loving of merciful solicitude for all our fellows, the positive pursuit of such programs as will lead to the elimination of all discrimination and segregation because of race, religion or national origin — not merely because the Supreme Court has now so decreed, but because, long centuries ago, our prophets exhorted us, in the name of God, so to do.

Secondly, Judaism teaches that each man has a right to express or keep private the dictates of his own soul, for the soul is the divine element in man and cannot be interfered with by other men or governments of men. "The spirit of man is the light of the Lord." The spirit of man, therefore, is sacrosanct and inviolate. And this is, incidentally, good American doctrine as well. How could it be otherwise when, as I have sought to emphasize and reemphasize, Judaism and Americanism are reared upon the same spiritual and moral foundations. For was it not that stout-hearted American, Oliver Wendell Holmes, who insisted that: "We owe allegiance to the state. But deeper, truer, more; to those sympathies which God has placed within the spirit's core." Judaism and Americanism both, therefore, cannot but be intolerant of the intolerant. They must be irreconcilable in their opposition to tyranny of every kind whether it be the totalitarian tyranny fomented abroad or the domestic brand of tyranny which we find sometimes within our own frontiers.

Thirdly, Judaism has always emphasized that our ethical ideals must be carried out in the humblest tasks and relationships of every day. "The wage of the hireling must not remain with the Master overnight"; the poor are entitled to the same provisions as the rich lest the former be put to shame — such are but a few of the stringent ethical and economic demands of the early rabbis. Consequently, according to Judaism and according to the pristine standards of the founding fathers of this republic who were democrats rather than plutocrats, our society must be judged by the extent to which men are enabled to achieve, through their daily toil, a decent standard of living to provide for themselves and their families the fullest possible protection for their mental and physical well-being.

Fourthly, still another of the most sacred of our Jewish teachings is the vision given us by the prophets of a Messianic Age of peace, the time when nations will "beat their swords into plowshares and their spears into pruning hooks". Such is again the noblest ideal of America which, even though it has been constrained to immerse itself in more than one grim and gruesome bath of blood, has done so solely to "make the world safe for democracy" and to engage reluctantly and regretfully in wars to end all war. Hence, as Americans and as Jews we have once again, through our deliberations at our Biennial Assembly, reconsecrated ourselves — and hopefully our nation too — to the United Nations as the best available instrument for the gradual achievement of world peace.

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Thus, in the first place, Judaism gave to the world the concept of the sanctity and dignity of the individual human being. "God created man in His image, in the image of God created He him" — that is to say, all men, every man — not merely all whites or all Christians, or all Americans, but all men; black and brown and yellow and red as well as white; Mohammedan, Hindu, Confucian, Brahman and Jew as well as Christian; Chinese, even Red Chinese, and Russians and Germans as well as Americans. Therefore, Jewish law decreed "one law and one ordinance shall be both for you and for the stranger that sojourneth with you" and insisted that "what is hateful unto thee, do not do unto thy neighbor." Consequently, as Jews and as AMERICANS whose tradition is founded essentially, almost exclusively, upon those sacred words of our Hebrew Scriptures, we are impelled to join with our fellows in overcoming bigotry and prejudice, in seeking through education and legislation the doing of absolute and unswerving justice to all, the loving of merciful solicitude for all our fellows, the positive pursuit of such programs as will lead to the elimination of all discrimination and segregation because of race, religion or national origin — not merely because the Supreme Court has now so decreed, but because, long centuries ago, our prophets exhorted us, in the name of God, so to do.

Secondly, Judaism teaches that each man has a right to express or keep private the dictates of his own soul, for the soul is the divine element in man and cannot be interfered with by other men or governments of men. "The spirit of man is the light of the Lord." The spirit of man, therefore, is sacrosanct and inviolate. And this is, incidentally, good American doctrine as well. How could it be otherwise when, as I have sought to emphasize and reemphasize, Judaism and Americanism are reared upon the same spiritual and moral foundations. For was it not that stout-hearted American, Oliver Wendell Holmes, who insisted that: "We owe allegiance to the state. But deeper, truer, more; to those sympathies which God has placed within the spirit's core." Judaism and Americanism both, therefore, cannot but be intolerant of the intolerant. They must be irreconcilable in their opposition to tyranny of every kind whether it be the totalitarian tyranny fomented abroad or the domestic brand of tyranny which we find sometimes within our own frontiers.

Thirdly, Judaism has always emphasized that our ethical ideals must be carried out in the humblest tasks and relationships of every day. "The wage of the hireling must not remain with the Master overnight"; the poor are entitled to the same provisions as the rich lest the former be put to shame — such are but a few of the stringent ethical and economic demands of the early rabbis. Consequently, according to Judaism and according to the pristine standards of the founding fathers of this republic who were democrats rather than plutocrats, our society must be judged by the extent to which men are enabled to achieve, through their daily toil, a decent standard of living to provide for themselves and their families the fullest possible protection for their mental and physical well-being.

Fourthly, still another of the most sacred of our Jewish teachings is the vision given us by the prophets of a Messianic Age of peace, the time when nations will "beat their swords into plowshares and their spears into pruning hooks". Such is again the noblest ideal of America which, even though it has been constrained to immerse itself in more than one grim and gruesome bath of blood, has done so solely to "make the world safe for democracy" and to engage reluctantly and regretfully in wars to end all war. Hence, as Americans and as Jews we have once again, through our deliberations at our Biennial Assembly, reconsecrated ourselves — and hopefully our nation too — to the United Nations as the best available instrument for the gradual achievement of world peace.

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The spirit is indeed, my friends, mightier than the sword — as even Napoleon at the end of his frustrated, futile life confessed — and a single Supreme Court decision against segregation, a single bold plan such as our President Eisenhower's, for the international pool for atomic pursuits, a single brave and generous enactment of the kind of immigration policy as once made this nation the haven of "the storm-tost and the tempest-torn yearning to be free" can indeed prove to be mightier weapons than a thousand H-bombs.

On this day just preceding the birthday of the father of our country who voiced this exalted ideal in his declaration to the synagogue in Newport, Rhode Island, that this country "gives to bigotry no sanction and to persecution no assistance"; on this eve of National Brotherhood Week which seeks, as does Judaism and Christianity, to translate God's fatherhood into world-wide brotherhood, we can do no better than to conclude in the words from our Union prayer book from which each Sabbath we read: "O may all created in Thine image recognize that they are brethren so that one in spirit and one in fellowship they be forever united before Thee. Then shall Thy kingdom be established on earth and the word of Thine ancient seer be fulfilled. The Lord will reign forever and ever."

20th ANNIVERSARY

MESSAGE OF ISRAEL

UNION OF AMERICAN HEBREW CONGREGATIONS
UNITED JEWISH LAYMAN'S COMMITTEE INC.

838 Fifth Ave., New York 21, N. Y., Regent 7-8200

AMERICAN BROADCASTING COMPANY • Every Sunday, 10:05-10:30 A.M., New York Time

DAVID J. WISE, *Program Director*

NOT BY BRAIN ALONE

February 27, 1955

By: Dr. Maurice Eisendrath, President
Union of American Hebrew Congregations
838 Fifth Avenue, New York 21, N.Y.

We began this series of broadcasts emulating the opening words of the Bible, "In the beginning, God". We affirmed that only through that exaltation of the divine can we find salvation for ourselves and for our fellow beings. But we likewise maintained that the worship of God must be translated into the work of God; that exaltation must be made manifest in the love of that divine spirit which God has breathed into the soul of every living creature. But not even Ethics added to Exaltation exhausts what we prescribed at our recent Biennial Assembly at Los Angeles for the healing of our personal, our national, our universal ills. For the question must inevitably arise just how we may find our way to God, how may we deal ethically with our fellow mortals. Long centuries since, a wise old rabbi facing this selfsame dilemma sagely counselled: "An ignorant man cannot be pious" and for the same reason one of the most frequently repeated maxims of Jewish life and conduct, the very seal, in fact, of our Union of American Hebrew Congregations, has been a similar rabbinic dictum: "Talmud Torah K'neged Kulom" -- "The study of the Torah must precede all else."

Education is thus the keystone of the arch of Israel's century-old structure. Bereft as we Jews were of soil and homeland, of government and statehood, unable to sustain for any length of time in any single place even our beloved synagogue, we Jews were forced to carry synagogue, state, soil, government and home, in the Book, in the Bible, in the Torah. We became known as the "Am Ha Sepher", the people of the Book, and though it may sound chauvinistic yet I do believe that the most objective, scientific appraisal of all the peoples of the past -- and the present too, for that matter -- will reveal that none has been more literate in all the annals of the human race than the Jew.

Hence, we Jews can have little sympathy with that anti-intellectualism which is arising in our time; which ridicules the so-called "eggheads", which confuses intelligent doubt and questioning with treason, which would revert to some kind of beast-like primitivism such as reached its nadir in the Nazi exaltation of Blood and Soil, which is echoed in the Communists' deification of economic materialism, and which casts its shadow over not a few even in our own land who mock at the mystery and miracle of man's mind.

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RABBI JONAH B. WISE

Yet, it must be candidly admitted that, from one point of view, this contemporary revolt against reason may have some justification. For whither has knowledge by itself led us? Well, if we take the three R's which were the basis of our whole educational process when most of you and I were young, if we examine those three R's in and of themselves, let us see whither they have brought us.

Let's take Reading first. With the exception of still unconquered pockets of illiteracy in darkest Africa, in the remotest fastnesses of the Far East, or in the backwoods of our own country, we can truthfully say that there never has been quite so literate a generation, never have there been so many who know not merely their ABC's but a great deal more besides. Yes indeed, those mass murderers who stood before the bar of judgment in Nuremburg, Germany, were not illiterate; far from it. They were among the most well-read of men -- so much so that there never was before -- and we pray there will never be again -- such ingenuity in devising more and ever more scientific ways in which to annihilate millions of living, breathing human beings. So the mastery of reading is not quite enough to save us from the barbarism and savagery such as was perpetrated by the Nazis of yesterday and is still being perpetrated by the Communists of today, who likewise boast that they have raised the rate of literacy in Russia from next to nil to well nigh one hundred per cent today.

And what of 'Riting? If ever there was a time when it was true that "of writing of books there is no end" that time is now. I have seen vast acres of virgin Canadian timberland laid waste in order to provide the pulp for a single edition of one of our metropolitan newspaper's Sunday editions. And if we take into consideration the extension of the printed word which we find in radio and TV, where now the spoken word as well as the written word can be multiplied a millionfold for uncounted numbers to see and hear in a single fleeting moment, surely we must admit that writing and its extension in speech have been magnified beyond the most fantastic imagination of the past. But whither has this brought us? Oft times it has been exploited by the sputterings of the dictators who rouse entire nations to war and ultimate destruction; to a Malenkov and a Chou En Lai who awaken all the potential hatreds of their people against the West; and to some of our own who likewise mislead the people. 'Riting, then, can be a force for evil as well as good and, as one listens to all the raucous voices of our day, one must be extremely sensitive and possessed of an acute hearing to hear the still small voice of truth and good.

What about 'Rithmetic? The growing mastery of numbers has brought countless blessings to myriads of our fellow beings, it is true. Particularly, through its expansion into the whole vast realm of science, have not the Microbe hunters of our day, armed with their blood plasma and the X-ray, with their penicillin and aureomycin, and streptomycin and a host of additional miracle drugs, have they not prolonged the span of life, eradicated a multitude of diseases and plagues, and virtually challenged the grim dance macabre of death itself? True enough, but that same 'Rithmetic, extended into algebra and geometry and physics and still higher mathematics, has created a mighty conscienceless, all-powerful Frankenstein which may consume us all. The slightest slip now and we shall all go plunging headlong into the gaping abyss of universal death. Locked up in the atom's microscopic depths is enough energy to blow our entire planet to bits and to pulverize every last one of us into the very dust of the earth. Men, whom our founding fathers declared to be "all created equal" are indeed in danger of being "all cremated equal". To this looming spectre of oblivion has our 'rithmetic, our 'riting, and our reading -- our three "R's" -- brought us. To the Scripture's solemn admonition "not by bread alone" we might well add not by brains alone shall man prevail.

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Why, then, this Jewish insistence upon education, this demand that study must precede all else? But that's just the point. The Jew did not say that mere study should have priority, but Talmud Torah, the study of the Moral Law, the study of God's Law must take precedence over all else besides, for if we know God then it doesn't matter much what we don't know, but if we don't know God and His law then it doesn't matter what we do know. What matters our knowledge of the innermost secret of the atom if we know not the God whose will alone shall stay our hand from mass suicide?

And so we have come full round to our beginning: This nation, this people, the individual human being, you and I, under God, shall know life and strength and length of days. The study of religious truth — no, not in the public schools which, thanks to the wisdom and foresight of our founding fathers are to remain ever separate and apart from the church — but in the home, synagogue and church, where our children, our youth, and our adults too, must learn once again not merely the ABC's nor even the complexities of science - of reading, 'riting, and 'rithmetic, but the simple fundamental truths of that fourth and most indispensable "R" of religion. Through education in religion, through the ethical conduct which such a religion demands, through the exaltation of spirit which comes from communion with the Divine author of all life, we will hear and heed, even in this forboding day, the voice of God admonishing us: Behold I have set before thee life and death, blessing and curse. Wherefore choose ye life — for why will ye die, O Israel, O Children of the Most High?

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DAVID J. WISE, *Program Director*

A 'PURCHASE PRICE' FOR THE SOUL?

May 1,1955

By: Rabbi Louis I. Newman
Congregation Rodeph Sholom
7 West 83 Street, New York, N.Y.

In his sermon on Sheen

In Rabbinic literature we read the line: "As salt sweetened the sacrifices of old, so tribulation purifies the devout soul." This sentiment came to mind as I noted the remark of a clergyman to a woman who had lost her young daughter in a tragic accident. "If God is good", cried the mother, "why did He take my daughter?" And the clergyman is reported as replying: "In order that you might discover God's truth. In order that you might be here tonight, and to start on the road to wisdom and peace. Your child's death was the purchase price for your soul."

"Does the recognition and acceptance of religion", we may ask in the light of this remark, "require the payment of a price, even so severe a price as the sudden death of an innocent child?" Long ago in the story of the binding of Isaac, as narrated in the Book of Genesis, the All-Merciful enjoined the substitution of a ram in place of Abraham's first-born son, as a token of obedience. Are we today to revert to the practice of the ancient Edomites in offering our living children in the furnaces of Moloch?

It is true that many persons discover religion only in loss and grief. Goethe in Wilhelm Meister wrote:

"Who never ate his bread in sorrow,
Who never spent the darksome hours
Weeping, and watching for the morrow -
He knows ye not, ye heavenly Powers."

James Russell Lowell has said:

"'Tis sorrow builds the shining ladder up,
Whose golden rounds are our calamities,
Whereon our feet planting, nearer God
The spirit climbs and hath its eyes unsealed."

Through the loss of health, of material fortune, of a loved one, or our morale and confidence, many persons come face to face with reality. For the first time they comprehend the meaning of life; they see it "sub specie aeternitatis", "under the aspect of eternity". They abandon a casual and contemptuous attitude towards the universe, and they strive earnestly and sincerely to unravel the "Sitrei Olam", the "Secrets of the Universe". Sometimes a harsh lesson must be learned by the arrogant and sophisticated, callous of the feelings of others, and insensitive to the laws

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RABBI JONAH B. WISE

of God and man. But we repudiate the notion that religion can come to us through the compulsion of external circumstance, such as a bloody accident; the descent into the Avernus of degradation through addiction to drink or drugs; the sacrifice of millions on the foul altars of war. It has been said that "only those who walk in darkness ever see the stars". But in comment thereon, we can say: must the night of experience be malevolent and destructive? Cannot we behold the constellations in the quietude of serene and unclouded skies?

The cultivation of our spiritual nature can be attained not through negative but through affirmative influences. The only "purchase price" we need pay for the activity of our soul is to live out aright the years which God grants us. The parents who are blessed with a large and healthy family can be just as religious in belief and as pious in practice, as a cynical neophyte who discovers the power of faith only after a bitter catastrophe. In fact, the churches and synagogues of the world are dependent upon the family unit, and the religious school, literally as well as figuratively, is the cornerstone of the effective religious institution. Parents and children alike can develop their spiritual interest, not through shock or disaster, but steadily, tranquilly and joyously.

In the Book of Ecclesiastes we read: "God answers man in the joy of his heart." Religion should always manifest itself in terms of joyous devotion. We should not be lashed into service before God by the whips and scorpions of heartache; we should voluntarily and gladly come into the Divine Presence at all times, from the beginning to the end of our days on earth. "Rejoice O young man in thy youth", says Kohelet, and, again, "Remember thy Creator in the days of thy youth". The religious sentiment resides within us as an inevitable element in our equipment and endowment as mortals, as children of the Living God; we must elicit and nurture this impulse at all times, in prosperity as well as in adversity. For the entire liturgy and order of worship in the Prayer Books of our various denominations are motivated by one paramount intention, namely, to voice our wonder, our awe, our reverence amid our contemplation of God's everlasting universe. The word "Yir'ah", as we all know, in the Hebrew means both "fear" and "reverence", and the Yamim Noraim, the High Holydays of Rosh ha-Shanah and Yom Kippur, are both the Awful and the Awesome days. True religion says to us, in the familiar words of William Cullen Bryant, that "thou go not, like the quarry-slave at night, scourged to his dungeon, but, sustained and soothed by an unfaltering trust." The only "purchase price" we are required to pay for the soul is to embark upon the quest of science, the "research magnificent" of faith, so that we appreciate the mystery of life and bow down in worship before the glory and majesty of the Sovereign Lord and the Universe He has fashioned, to have always, as Professor Einstein has said, "a holy curiosity".

The only "admission ticket" or ransom we need pay for entrance into the realm of redemption or personal salvation is to dedicate our lives to works of sympathy, altruism and helpfulness. On the High Holyday we declare that "prayer, penitence and the charity which is justice avert the evil decree". We would be crass Philistines if we regarded our gifts to charitable organizations as a "purchase price" for our soul, as a magic talisman to preserve us in "good luck". We must do our philanthropy "leatzmo", "for its own sake", or better still "likdushat ha-Shem", "for the sanctification of God's Name". We must expect no miraculous dividends from charity or piety. Once a husband who had lost his young wife said to me: "We both went to religious worship regularly, but she was taken despite this. I haven't gone to Services since then, because it doesn't add up to anything." Come, now, let us reason together. Must all our endeavours in life be measured in terms of the market-place? Must everything be "barter, sale and purchase"? Is the soul a piece of merchandise that goes to the highest bidder, God, the Devil or the Universal Emptiness? The soul functions within us because we frail and weak mortals must

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forever strive to find an answer to the baffling riddles of experience, and even though all the evidence seems to betray us, we must continue the unchanging quest. The most sublime words of the Bible are: "Yea, though He slay me, yet will I trust in Him!"

The only "purchase price" for our soul's release and operation is to be found in character. It is not easy to resist the allurements of self-indulgence, or the temptations of a success which gives us everything — everything but happiness. It was said of a woman who was told she had paid through anguish the ransom money for her soul that "she was hard; she was like crystal; she was interested only in getting ahead." Many people today in their struggle to clamber up the ladder reck not the cost to others! How many of us can echo the words of a friend who remarked: "Rabbi, when I die, let it be said of me that I always wanted those who dealt with me to make a profit out of the transactions." How many can confess that they have been willing to submit to the discipline of the morality based upon religion, only when their habits are tainted, their nervous system crippled and their spiritual potentiality blighted? Do you judge religion in primitive, superstitious terms? Is it inconsequential if it fails to advance you socially or financially? And is it valid only if it integrates your fragmentized and brutalized personality, giving you something solid to which to cling, however irrational or unhistorical in content?

Rather let us understand that the only "purchase price" we must pay for our soul is to give our best and highest self to the best and highest in life. We must accept religion not in one mood, whether transient or permanent, but in all the moods and attitudes of life. Religion must be an interest enveloping the totality of our experience, not a segment of it. Away with the cynicism which "knows the price of everything and the value of nothing", which affirms that "every man has his price" -- even in religion. "What price salvation?" asks Bernard Shaw in "Major Barbara. And the answer comes from the Second Isaiah (55:1-3)

"Ho!, everyone that thirsteth, come ye for water,
And he that hath no money;
Come ye, buy and eat;
Yea, come buy wine and milk
Without money and without price.
Wherefore do ye spend money for that which is not bread?
And your gain for that which satisfieth not?
Incline your ear, and come unto Me;
Hear and your soul shall live."

but they did daughter
have to die.

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DAVID J. WISE, *Program Director*

WHEN GOD PLUCKS HIS FLOWERS

By: Rabbi Louis I. Newman
Congregation Rodeph Sholom
New York City, N.Y.

May 8, 1955

Recently a matron whose husband had passed away in his early fifties remarked: "My mother was accustomed to say: 'When God plucks His flowers, he picks the best.'" In ancient Greece the sages similarly would say: "Whom the gods love die young" and Lord Byron wrote: "Heaven gives its favorites early death". Consolation can be found in these aphorisms, and I would be the last to wish to efface a single jot or iota of their power to heal a bereaved spirit.

We must, however, accept two qualifications: one is that in some instances the unworthy are taken early in their days, and the second that oftentimes the good and the deserving attain a ripe old age. A modern writer has declared: "Whom the gods love die young, no matter how long they live."

In the opening words of Isaiah, the Second Isaiah, we read:

> "All flesh is grass,
> And all the goodliness thereof is as the flower
> of the field;
> The grass withereth, the flower fadeth;
> Because the breath of the Lord bloweth upon it —
> Surely the people is grass.
> The grass withereth, the flower fadeth;
> But the word of our God shall stand forever."

The Seer thus goes beyond the assertion that "when God plucks His flowers, he picks the best." He indicates that "all flesh is grass" and that it withereth, even as the flower fadeth. In the end we shall all pay our debt to nature, the universe and to God, whether our days on earth be brief or more than the four score years of which the Psalmist has spoken. God plucks all the flowers of the field, and causes them to wither in the divine breath. The Prophet, by contrast, however, proclaims the message that even though "surely the people is grass", "the word of our God shall stand forever."

Many of us are tempted to ask, however, whether in the apportionment of years to individuals in varying measure there is an element of chance. The great Albert Einstein once remarked: "Der Lieber Gott wuerfelt nicht", "The Good Lord does not throw dice". Thus he sought to express his firm conviction that there exists a fundamental order, a "chain of cause and effect behind each physical event, be it the birth of a star or the radio-active decay of a single atom of uranium". (Newsweek, May 2, 1955, p. 86). Once he replied that he believed in Spinoza's God,

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RABBI JONAH B. WISE

a "God of Necessity" but not a God who concerns Himself with individual destinies. Are we, therefore, to believe that the events which impinge upon us in our life journey are lawless or, rather, subject to inscrutable, inevitable forces which we can neither control, nor with which we can cooperate?

The accidents, the catastrophes, the unmerited heartaches of experience seem to prove that there is little law and order, little harmony, in the universe. Some people are reasonably lucky; they have good health, a happy family life, a sound livelihood, and an opportunity for creative self-expression. Other persons are unlucky; they go from one misfortune to another, and they eat the bread of poverty, sickness, and despair. Isaac Loeb Peretz has portrayed such an unfortunate creature in his inimitable "Bontsche Schweig", so humble under the hammer-blows of destiny that when he is at last given a chance to take whatever he wishes, he answers: "I would like to have every day, for breakfast, a hot roll with fresh butter." Surely no evidence is needed to manifest the working of a malevolent, Satanic principle in the universe which ensnares and annihilates the deserving.

Are we irreligious if we believe in this omnipresent element of chance in the world? The answer lies, I believe, in this: namely, if we surrender to defeatism and accept the domination of the irresponsible, uncontrollable factors in experience, we sell our souls to the Devil. But if we frankly confess that we are baffled by the conundrums of living, but are resolutely determined to go forward to solve as many as possible, we can be glad that we have "some little knowledge of something", to use the phrase of Professor Einstein. You know that a two-year old child must be given a puzzle of simple design, with few and large pieces; as she grows older the pieces become more numerous and smaller and the pattern more complex. Thus she is fitted for the adult task of piecing together the picture-puzzle of life itself. Everyone should be, like Albert Einstein, "an honest man", but, in the scientist's words, "the important thing is not to stop questioning". Mr. William Miller in a recently published interview (Life, April 25, 1955, p.64) quotes Doctor Einstein as saying:

> "Curiosity has its own reason for existence. One cannot help but be in awe when he contemplates the mysteries of eternity, of life, of the marvelous structure of reality. It is enough if one tries merely to comprehend a little of this mystery each day. Never lose a holy curiosity. Try not to become a man of success, but rather try to become a man of value. He is considered successful in our day who gets more out of life than he puts in. But a man of value will give more than he receives."

Through the study of the unpredictable tendencies of nature, and in the conviction that they can be harnessed, we go forward with the scientific research which has given mankind the great serums and vaccines. Every unmerited tragedy is a challenge to man's intellect and spirit, and if we thus regard it, we can in the end triumph over sorrow and death.

Yet we would be blind if we failed to perceive, as the Prophet has told us, that "all flesh is grass ... the grass withereth, the flower fadeth." In the end God sends forth His decree over mortality whether early or late in the years. "But the word of our God", says Isaiah, "shall stand forever." Whatever happens to us frail mortals, God's universe shall endure. The late Professor Edman told of two scientists who saw a star explosion in the skies: "Poof", said one, "They've learned the atomic secret, too." Some of us seem intent upon destroying our planet, but others are equally determined to preserve it. We can admit that some persons

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are lucky and others unlucky, at the same time that we can agree with Isaiah that God's word is everlasting. Have you, my friends, a sense of the eternity of the life from which yours is derived? Do you feel eternity while you have the consciousness of life on earth? Do you believe that when your mind and spirit shall depart from its perishable mortal vessel, it shall be blended with eternity? By the religious impulse, we mean the power within ourselves driving us to find our relationship not only to our fellow pilgrims on the journey of life, but also to the world of nature and the infinite universe. There is a body of truth which defies time and criticism — the truth of morality and the truth of sensible religion. Karl Barth, the Swiss thinker, has said that salvation is possible only through the "Word of God" but our conception of this Divine Word is far different from his. When Barth remarks that "faith takes reason by the throat and strangles the brute", we dissent vigorously. It is only through the activity of the Divine Intelligence, working in man, that we can grasp the accurate content and intention of God's Word. Liberal religion today rejects the backward-looking, blind "leap" which many would-be believers are taking into medieval darkness.

It is true there is no certainty that the righteous will have a long life, and the unrighteous a short one. Many wonderful young people have been killed in war; many innocent victims of disease are taken each year; many loved ones, greatly needed by their family and the community, are snatched away all too soon. God seems to love "a shining mark, a signal blow." But despite the cruelties and injustices of circumstance, we still believe that God is merciful; God is just; God is all-wise. By the savagery of man to man, we are impressed with the importance of outlawing war. The very incidence of disease is a spur and inspiration to further scientific research. We must never falter in our striving to "take this sorry scheme of things entire" and shape it closer to the heart's desire. Whether we be blessed or blighted in life, we must learn to take things as they come. We must remember that neither life nor death shall matter so much as the fortitude we bring to them."

For the Word of God which is the Word of Life shall endure forever. You and I will disappear in accordance with the plan of Nature and the Almighty, but life will persist. Therefore amid our perplexities, let us take comfort in the words of Cybele in Eugene O'Neill's play: "The Great God Brown":

> "Always spring comes again bearing life! Always again! Always forever again! Spring again — life again! Summer and fall and death and peace again! — but always, always, love and conception and birth and pain again — spring bearing the intolerable chalice of life again — bearing the glorious, blazing crown of life again!"

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DAVID J. WISE, *Program Director*

BEING ANGRY AT LIFE

By: Dr. Louis I. Newman
Congregation Rodeph Sholom
7 West 83 Street, New York 24, N.Y.

May 15, 1955

One of the chief sins of good people is ill-temper, the real content of what is politely known as temperament. Many persons who keep themselves morally and socially under severe controls are often guilty of irritability and spleen. But there is a deeper anger or resentment which torments certain men and women who have "a case in judgement against the Holy One Blessed be He" (A Din Mishpat be-Kodesh Borukh Hu). They are angry at themselves; angry at their companions; angry at society; angry at the universe; angry at God Himself. They go through their years feeling that they are being cheated of their rightful deserts; that they are being maltreated by destiny; that they are the innocent victims of God's dislike for them.

It is easy, of course, to give a handicapped and untalented person free advice: don't hate yourself, for ill-will draws unfriendliness in its train and you will make others over into the image of your own displeasure. There are many ugly-ducklings who "take it out" on others; they feel inferior inside, and they vent their rage upon others by seeking to belittle and degrade them. Not every woman can be beautiful, nor every man handsome and magnetic. Hosts of the world's happiest and most creative personalities are those who have gained a victory over their own vexation at the way the Great Architect of Life has fashioned them. They have accepted themselves as they are; they have found their niche in life; they have not tried to extend themselves ambitiously beyond their own powers; they have not tried to use magic or good-luck charms to make themselves popular or successful. They have done the best they could with the resources at their command, and have snatched the secret of victory and contentment from the very odds against them.

Needless to say we must not approach our companions with hatred in our hearts, for anger begets anger, and unfriendliness evokes the same quality among others. The story is told of a newcomer who asked the Rabbi: "What kind of people are there in this town?" The Rabbi replied: "What kind of people were there in the town from which you came?" "Mean, inhospitable and surly people," was the newcomer's answer. "Then you'll find the same kind of people here," commented the Rabbi. The following day another newcomer came to the Rabbi and asked the same question. "What kind of people were there in the town from which you come?" "Oh", said the new arrival, "gracious, hearty and good-hearted people." Said the Rabbi: "Sir, you will find gracious, hearty and good-hearted people here as well." The town from which the angry person had come, and the town from which the outgoing person had come, were one and the same town. In other words, we get out of our fellows that which we invest in them of ourselves. If we are constantly complaining and unsociable; if we are always destructively critical and fault-finding, we must not be surprised if we lack comradeship and fail in adjusting ourselves to others.

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RABBI JONAH B. WISE

20th ANNIVERSARY

MESSAGE OF ISRAEL

UNION OF AMERICAN HEBREW CONGREGATIONS
UNITED JEWISH LAYMAN'S COMMITTEE INC.

838 Fifth Ave., New York 21, N. Y., Regent 7-8200

AMERICAN BROADCASTING COMPANY • Every Sunday, 10:05-10:30 A.M., New York Time

DAVID J. WISE, *Program Director*

LOOKING INTO THE FUTURE

May 22, 1955

By: Dr. Louis I. Newman
Congregation Rodeph Sholom
7 West 83 Street, New York, N.Y.

Next Friday morning thousands of young people of the Jewish faith will accept the Law of Israel as Confirmants on Shavuot or Pentecost. It is a moving, picturesque occasion, in which a group of Children of the Commandments, not one Bar Mitzvah or one Bas Mitzvah, pronounce their adherence to the Hebraic religious ideal. Once a girl of agnostic parents insisted upon preparing for Confirmation because, as she informed her puzzled father and mother, pointing to the society column of the local newspaper: "No marriages are published unless confirmed." But boys and girls are confirmed for more serious reasons than this, chief among them the desire to secure a knowledge of the Jewish people, faith and life, and to proclaim their allegiance on the Day of the Giving of the Law on Mount Sinai.

Shavuot has become the Festival of our Youth, the "trustees of posterity". They make known their gratitude for the past, but their chief concern is to look into the future. We, the adults, can join them in this enterprise, namely, to scan the horizons of the days to come, and to attempt to understand the signs and portents of the morrow. To be sure, we have good cause to be gloomy about the future, since many perils beset us. The world is a tinder-box and, with unwise and hysterical leadership, could quickly burst into flames. Morever, we know that the next war will mean the demolition by nuclear weapons of the finest cities, and the iteration of Hiroshima and Nagasaki a thousand fold. But young people are always ready to "grasp the nettle danger" and to deal realistically with the problems before them. If you read "The Big Change" by Frederick Lewis Allen, you can understand that young people today are benefitting by the technological improvements which the 20th century has brought them. Unlike their predecessors in the 1920's, young people today believe ardently and sincerely in the institution of marriage; they wish to have children early in life, and the number of babies in families is increasing. The suburban communities of America are growing with amazing rapidity, and the youngsters of yesterday are becoming mature, seasoned leaders.

The young families of the hour have discovered the importance of democratizing education and culture. While much of the instruction and entertainment available is banal and shallow, nevertheless, we are in the midst of a veritable cultural "Golden Age", and more people than ever before are devoting themselves to adult education, the theatre, music, the arts and other amenities of living. The level of intelligence and knowledge in isolated rural areas is equal to that of the metropolitan centers because radio and television, together with speed of transportation, have brought us all more closely together. The schools, colleges and universities are crowded, and, with better leadership at the top in American life,

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Adversary? Long ago the prophets and mystics described God as a Loving and All-Compassionate Father; we have not improved upon this description. The Bible says: "Thou shalt love the Lord thy God with all thy heart, with all thy soul and with all thy might." Abraham Lincoln said he would join that church which inscribed over its altar these words, together with the words: "and love thy neighbor as thyself", but he forgot that this injuction was originally stated in Hebrew and is the cardinal teaching of Judaism originally and of Christianity later. The poet has correctly said:

"Only in love can life's true path be trod;
Love is self-giving; therefore love is God."
(Public Domain)

John Brown was once described as "God's Angry Man". It is true that a mighty wrath at "man's inhumanity to man" has produced many of the great reforms in society. "Touch me with noble anger", says one of the characters in "King Lear". But anger as a dominating principle of life can lead us only to perdition. "To be angry", said Pope, "is to revenge the faults of others upon ourselves." Therefore, whatever the shortcomings that our heredity, our environment, our experience visits upon us, let us strive to go through life with as much serenity as we can muster. Let us keep our tongue in check; let no acid of word or deed corrode our relations with our family and our friends; let no black moods tempt us to imagine that the universe is magnified gloom, and that God must be worshiped with black magic. On the contrary, let us deal with those round about us justly, affirmatively, hopefully and joyously. Rabbi Sussya of Anipol told the questioning Hasidim: "Better go to someone else rather than to me, for I have never experienced suffering." But the two knew that, from the day he was born and henceforth, Rabbi Sussya's life had been a web of need and anguish. They knew what it was: to accept suffering, not with anger, but with love. They knew, too, that if we count our blessings in prosperity, we are best equipped to face adversity with courage.

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Program Director
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How many times do we meet people who have a grudge against society. If something goes wrong in their own personal life, they blame it on "the system". Without out doubt the individual today both in business, professional and community life sometimes feels himself overwhelmed by the vast forces arrayed against him. He explains the achievements of others in terms of "pull", "influence" or "special privilege". He says: "deserving people haven't a chance today, the way our forefathers had; the cards are stacked against them." Therefore they go about with a chip on their shoulder and are in a constantly belligerent, pugnacious mood. But, my friends, we must not forget Shakespeare's well-known words:

> "The fault, dear Brutus, is not in our stars,
> But in ourselves that we are underlings."

The door of opportunity is still open to hard-working, honorable, conscientious men and women. The very size of the institutions in the mercantile, industrial, professional and communal order today is a barometer of the scope of the opportunities for progress and leadership. Important jobs must be filled by someone, and there is a constant search today, in the universities and in the community, for promising, reliable and congenial people, to whom responsibility can be entrusted. Friends are a reflection of ourselves; by the same token, in the unregimented, free-enterprise society of the democracies, there is always room, not only at the top of the ladder, but on its every rung. At the same time, we must realize that there are more avenues to security and happiness in life than being selected for the heavy, over-taxing burdens of leadership. So-called material and official success carries obligations which impose a severe strain upon our physical and nervous health. Therefore we can congratulate ourselves if we have a modest role in life, without the penalties of the irritability and tension which high office inevitably brings.

Nor should we be angry at the universe if it seem cruel and malign to ourselves and our loved ones. Into every life some rain must fall, says the familiar proverb, and the rain falls on the just and the unjust alike. We must go out to the universe with love in our hearts, and we will find it lovable and adorable. There is loveliness in all aspects of living, and we know how the modern artists and sculptors have glorified ugliness as an expression of beauty. If you look for evil in the universe, it is easy to find it; if you look for the good, you are certain to find it, though the search be harder. Jules Romains quotes a certain Jacques D. as saying: "There are a lot of unlucky people in the world. Quite naturally they begin to think that an Evil Principle is lying in ambush, waiting for them at every turn. This notion sharpens their misery and paralyzes them, making them all the more vulnerable to misfortune. Don't you think that one can do them a great service by getting them to believe that there is also a Good Principle, and that around the next turn it may as easily be the Good Principle as the Evil which is lying in wait, to give them a surprise?" The universe has its terrors, but it also has its wonders. The limitless ocean, the soaring mountains, the swarming cities, the grandeur of God's handiwork and of man's can combine to make us feel the impulse to worship and adore. And what marvel is there to awaken our deepest joy than the sight of the unfolding personality of a little child — the revelation of a soul, the maturing of a mind? If our life is built upon the principle of antagonism and enmity towards the world, a veil will cover our eyes; if we act upon the impulse of love, our insight will be sharpened and our appreciation of the goodly elements of existence deepened.

By the same token, we must shed all wrath against God, and amid our cooperation with His judgments, we must pronounce our reconciliation with His manifest will. I have known afflicted persons who have shaken their fists at the heavens and have proclaimed their defiance against the Sovereign of the Universe. Are they any the happier for their indignation? Are they any the wiser for bowing before the Satan, the

(please turn over)

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DAVID J. WISE, *Program Director*

A WELCOME TO NEW CONFIRMANTS

By: Dr. Jonah B. Wise
Central Synagogue
Lexington Ave. at 55 St.
New York, N.Y.

May 29, 1955

I welcome the new confirmants of this Holy Season with a text from the 19th chapter of Exodus which reads as follows: "Now therefore, if ye will hearken unto my voice and keep my covenant then ye shall be mine own treasure from among all people. For all the earth is mine and ye shall be unto me a kingdom of priests and a holy nation."

Thousands of years ago these Israelite people were singled out to carry a special message of the one God through their lives, their action and their consecration to all the world. They have remained faithful to this charge for thousands of years.

Other great religions now share the responsibility which rests on the interpretation of men as children of God. We are now not alone. Time was when we were alone and when we, considering ourselves "a kingdom of priests and a holy nation", were singled out to be left alone and made to feel alone by all the other nations of the world. That time has passed. We Jews share with other great religions the responsibility for considering ourselves and them, "a kingdom of priests and a holy nation."

This involves the teaching and the practice of the highest and noblest concepts which man can conceive. They come out of his inner consciousness, out of his sense of morals. But they come chiefly out of his belief in God. The belief in God makes anyone and everyone, Jew and Gentile, who pursues the great morality, members of "a kingdom of priests and a holy nation."

In asking you to enter again into this age-old faith, I am asking you to share the responsibility which falls back in origin into the deep shadows of history. Confirmation in the Jewish faith is a special one. It means that you take up the thread of thousands of years of consecutive history and upon you there rests in the future as on your ancestors in the past, the responsibility for carrying forward for the benefit and the salvation of mankind the great treasure of the revelation which came on Sinai and of the observance of the great code of belief and morality which was once the treasure of Israel alone and which now, thank God, is the treasure of any number of great religions. You are not only being confirmed in the faith of Israel, but you are also being confirmed in the faith of humanity. This responsibility, my dearly beloved children, I pass on to you with the greatest concern for your welfare, and with an equal concern for the welfare of the humanity of which you will be a part when I and those you love and those I have reverenced

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we can expect a highly literate generation to arise, and all America can become another Athens.

Young people are determined to participate more directly and effectively in governmental affairs than heretofore. The best among them are striving to make government an instrument for the welfare of the masses, rather than the plaything of the predatory few. They have no doctrinaire theoretical approach to political or economic life; they wish, in true American fashion, the program which works — which brings better housing, finer and more schools, improved recreation, a decent standard of living for all, the abolition of poverty, and the chance to enjoy the "durable satisfactions of living." They wish a maximum of freedom, but with liberty, they wish bread and happiness as the rightful possession of the entire citizenry.

Young people today have discovered the importance of organized religion for their children and themselves. They are eager to maintain "continuity" in their family faith; they are more concerned not to pass on the tradition, but to pass it on. Hence when young couples move into the suburbs, they join a church or a synagogue; if such institutions are absent, they create them. The religious schools are bursting with pupils; the confirmants of yesterday are the heads of the church or synagogue, or the leaders and members of their auxiliary organization. The young people form the choir; they build the religious edifice with their own hands; they paint and adorn it in their spare time; they raise the necessary funds; they bring home to newcomers their obligation to support the local religious and charitable causes. Moreover, the young people today are giving new vitality and beauty to the Order of Worship offered by our classic Prayerbooks, particularly those of liberal content. Nothing is more heartening to the older generation of lay and ecclesiastical leaders than the sight of the young families reclaiming for themselves the spiritual legacy of the family, re-working it through their own nature and needs, and re-expressing it in their own terms. It is not merely the social impulse which forms such units; it is an appreciation of the fact that "man does not live by bread alone, but by all that cometh out of the mouth of the Lord."

If we look into the future, we can confidently anticipate the emergence of a more stable, better-adjusted generation than heretofore. The new psychiatry is teaching us to understand ourselves aright, and to achieve mastery of the difficult art of human relations. Morever, we are learning to gain the salvation that goes beyond psychiatry -- and is to be achieved in terms of a comprehensive insight into the moral order of the universe, and man's role within it. There will be a larger number of happier and wiser people tomorrow than in any previous era — provided, of course, we do not unleash atomic warfare and annihilate the very gains which science and sensible religion have brought us. We are more conscious today of psychological problems, and frequently we try to cure them by magical or superstitious means. If we rely, however, upon the best recommendations of the psychological sciences and avoid fakery and sham, we can constructively advance the moral and psychic health of mankind.

The future of the world is certain to be attended by an immense upsurging of the masses in the non-Western regions of the earth. They will blunder if they wish merely a political voice; they must, however, develop the welfare statesmanship which will feed, clothe and enrich the millions in their respective countries. No religion or race has a monopoly upon intelligence, and a visitor listening to the representatives of the many peoples in the United Nations cannot help but be impressed by the fact than an excellent person in any group has an excellence independent of geography, language, attire, belief or ethnic origin. We must never be stampeded into panic that the non-Western masses will dominate the West, but we must learn to cooperate, whatever our differences, for the common good.

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life, let us do the best we can with the talents at our command, and leave the rest to destiny. We must learn to take things as they come, not complaining, when affliction strikes us: "Why has this happened to me?" Professor Einstein once remarked: "I never think of the future. It comes soon enough." Let us do all we can in the present to make persons round about us happy because of our companionship; let us avoid the "miseries" of human association, so that in the future we may look upon the past without regrets. In the eternity of time and circumstance, we may seem unimportant and inconsequential, but everyone of us counts in God's economy, and every integer of experience meaningful. If we live well and wisely during each moment, we will not be anxious about the events ahead. "He is only anxious about the future to whom the present is unprofitable." Let us be confident that, whatever transpires to us individually, humanity will survive, choosing not the curse, the evil and death, but the blessings, the good and life.

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THE ALOOF CONSCIENCE OF MANKIND
A Tribute to Albert Einstein

By: Rabbi Roland B. Gittelsohn
Temple Israel
Longwood Ave. and Plymouth St.
Boston 15, Mass.

June 5, 1955

May I commence by expressing my pleasure at this opportunity to preach again on the MESSAGE OF ISRAEL and by telling you how eagerly I shall be looking forward to these next few weeks together.

I have chosen as my first theme in this series the life of Albert Einstein. It would be foolish to pretend that in the very few minutes at hand I could provide anything even remotely resembling a complete picture of Einstein. All that I shall even hope to do is explain why one contemporary has called him "the aloof conscience of mankind." And I shall illustrate my explanation in three distinct areas.

The first respect in which Einstein served as the conscience of his fellowmen was in his life as a Jew. To understand his full significance here we must remember that his father was a free-thinker who had rejected all affection for and affiliation with other Jews as such and had sent his young son to a Catholic school. Albert himself at an early stage of life had formally withdrawn from the Jewish community. And yet a few years later when he could have obtained a university position, which he needed at the time desperately, just by denying his Jewishness, he refused. When other German Jews felt a sense of estrangement and embarrassment in the presence of East European Jews, Albert Einstein felt at one with them. When other Jews in America, during the earliest days of Hitler, were uncomfortable as they faced the prospect of increased immigration of Jewish refugees to this land, Albert Einstein welcomed them as brothers.

His first visit to the United States was on behalf of the Hebrew University in Jerusalem. And the last concern of his life was a statement unfinished at the moment of his death appealing to all mankind for justice on behalf of the State of Israel. Perhaps as much as any other single person in our generation, he demonstrated by his life the truth of an ancient Hebrew epigram: "Kol yisroel chaverim; all Jews are brothers!" Thus was he the conscience of his co-religionists.

In a larger sense Einstein was the conscience of all men through the intensity of his social responsibility. He expressed it best in a sentence strongly reminiscent of Albert Schweitzer: "A hundred times every day I remind myself that my inner and outer life are based on the labors of other men, living and dead, and that I must exert myself in order to give in the same measure as I have received and am still receiving." The story of how he did exert himself to give is such that even

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had he never made a single contribution to the world of science, his name would have been writ large on the pages of history. His was no ivory tower of convenience or escape. He gave away the entire $50,000 that came to him as a Nobel prize. At one time he supported in whole or in part no less than 150 families in Berlin alone.

During and after World War I, Albert Einstein was the world's outstanding pacifist, not just in theory and exhortation but in practical leadership as well. He pleaded with men and nations to renounce war as an unmitigated evil. He proclaimed that if only 2% of the men in any nation would refuse to fight — really refuse! — that nation would be unable to wage war. I remember in my own student days proudly wearing on my lapel a two-percent button announcing that I was a member of Einstein's War-Resisters League.

But when an evil worse than war arose in the form of Hitler, an even greater menace to the unity of mankind, Einstein became a militant anti-Nazi, then a voluntary refugee here in the United States, then the man who convinced Franklin Delano Roosevelt that an atom bomb could be made. It may seem inconsistent to some of you that, having proceeded that far, he then pleaded with his new government not to use the bomb he had helped make possible. It wasn't inconsistent at all. It was still the conscience of mankind speaking. He wanted our government to invite the leaders of Japan first to a demonstration of what the atom bomb could do before dropping it on Hiroshima, to give them the opportunity of surrender before annihilating so many thousands of their people. And when our military leaders unfortunately and tragically refused, he felt a deep sense of personal responsibility, almost of guilt, that remained with him to the end. He was convinced that only by striving for world government could he and his fellow-scientists atone for having given mankind this monstrous, suicidal power. At once, therefore, he became a leader in the Emergency Committee of Atomic Scientists. From that moment to his last his was one of the strongest, most consistent, most passionately eloquent voices on earth in favor of that world government which he saw as the only alternative to global catastrophe.

Like the prophet Jeremiah, his social conscience was an unquenchably burning fire within him. When, in the early days of Nazi insolence, while he was still in Germany, his wife pleaded with him for the sake of his own life to stop making public statements and taking public stands, he answered: "If I was what you want me to be, I would not be Albert Einstein."

So, Einstein was the conscience of mankind: first, as a Jew; and, secondly, as a man of social conviction and courage. He was also and finally the conscience of mankind in his quest for religion. It would be foolish to pretend that he was religious in a conventional sense. Yet in a deeper sense he was. He recognized that science and religion, far from being necessarily antagonistic, need each other and are, each of them, incomplete and inadequate without the other. He once told a professor-friend that he had arrived originally at his theory of relativity because he was so firmly convinced of the harmony of the universe. He was religious because he found from his science that this is a universe of law and purpose and intelligence and order and reason and morality. And he knew that such a universe could never be a cosmic accident or coincidence. This was the meaning of his famous remark, "God does not play at dice." This, also, was why he could say with such conviction: "Science without religion is lame; religion without science is blind."

Albert Einstein, the greatest scientist of our generation, was acutely aware of the fact that science alone is far from enough. More than once he reiterated his firm belief that science at best and at most can only teach us <u>what is</u>. We need religion, he insisted, to show us what <u>should be</u>. Science provides us with instruments; religion, and only religion, can give us goals toward which the instruments of science must be used.

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Einstein was describing himself no less than his colleagues generally when he said of the perceptive scientist: "His religious feeling takes the form of a rapturous amazement at the harmony of natural law, which reveals an intelligence of such superiority that, compared with it, all the systematic thinking and acting of human beings is an utterly insignificant reflection."

Little wonder that such a man could so accurately and properly be called "the aloof conscience of mankind." Our world is richer for Albert Einstein's having lived in it, poorer for his having died. The Nation Magazine summarized in one singular sentence the grief of all mankind when it said: "With the death of Albert Einstein, all of us have died a little, for he represented what is noblest in the human mind and spirit."

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ARE YOU SATISFIED WITH YOU?

By: Rabbi Roland B. Gittelsohn, Temple Israel
Longwood Ave. and Plymouth St., Boston 15, Mass.

June 12, 1955

In a sense the preparation of this sermon commenced eleven years ago in the city of San Diego. I was serving then as a chaplain in the United States Marine Corps. One morning I was called to see a young boy who seemed to be on the verge of complete nervous breakdown. In the course of telling me how utterly dissatisfied he was with himself, he turned to me suddenly with almost savage intensity and said: "Chaplain, when you shave do you like what you see in the mirror?"

Then and there I determined that some day, somewhere, I would paraphrase his penetrating question and preach a sermon entitled, ARE YOU SATISFIED WITH YOU? Surely there must be some sort of standards, some kind of criteria, by which a man can judge not only whether he is satisfied with himself, but more important by far, whether indeed he has a right to be. The primary purpose of this sermon is to spell out what I believe these criteria should be.

In the first place, to be legitimately satisfied with yourself, you must have a goal in life. You can't just live haphazardly from day to day. You can't float around aimlessly on the surface of events like so much flotsam and jetsam on the surface of the sea. One day a few years ago an abandoned boat drifted up mysteriously to a forsaken beach on the North Shore of Long Island. For several days no one knew who owned it, from whence it came, or how it reached its strange resting place. Isn't that the way too many of us live our lives? We go the way the wind blows. We drift in the direction of the current. We follow the path of slightest resistance and end up, -- no one knows where in advance.

The strangest thing is that though we may live our lives at large that way, we would never for a moment approach less important ventures with such little foresight. There isn't a single one of us who would set out on a touring trip without maps, itineraries, destinations. No one would attempt to operate a business or profession without inventories, prospectuses and plans. But we journey through the only life we have on earth without the slightest notion where we want to go or what we hope to achieve.

Do you remember the story of the old New England farmer who was leaning against his fence when a young city slicker skidded to a sudden dusty stop in his flashy roadster and asked the old man where a certain town was? The farmer confessed he didn't know. Then the driver asked, in quick succession, for the location of route 91 and of a certain highway junction. Twice again the farmer confessed his ignorance. Finally, the driver, impatient to the point of discourtesy,

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raced his motor, threw out his clutch and said: "You don't know much, do you?" To which the farmer, without even shifting his position against the fence, immediately replied: "I ain't lost!"

I wonder if we could possibly find a better symbol for most of us and our lives than the young driver who, without the remotest notion where he is or what direction he should take, disdainfully accuses a man with his feet on his own property of not knowing very much. The first essential, then, if we would earn the right to be satisfied with ourselves is to know where we are and where we wish to go.

The second is that, having established a purpose for our lives, we must then proceed to do something about it. Sometimes I wonder which is more pathetic, the man who has no goal at all, or the one who has a goal all right, which he perceives off in the dim distance, but who does nothing concrete in his daily life to reach that goal. One of the easiest, pleasantest forms of self-deception is to be so hypnotized by the beauty of your ultimate goal that you take no specific steps to achieve it. Or to become so paralyzed and frightened by the distance you must travel in a year that you fail to take even a single step each day. It's the single daily step I refer to here as the second requirement if you would earn the right of being satisfied with yourself.

Forgive me if I put this matter in the homely but I hope vivid terms of my own personal experience. One of the narrowest escapes I had in nearly three years as a chaplain occurred not in convoy or combat, but on the dry, relatively safe soil of Camp Pendelton in California. It was the first time in my training when, in full combat gear, I had to go down a cargo net from an imaginary ship deck to a simulated landing craft. I made one almost-fatal mistake that day. As soon as I had cleared the rail and started down, I looked to see where I was going. I never made that mistake again. I learned by near-disaster that when you're going up or down a precariously swaying net with fifty other men you look at your own hands and feet, at the specific strands of rope immediately before you, and at nothing else. You can't afford to be curious about your ultimate destination. You don't even speculate on how long it will take you to reach it. You bear in mind only that somehow the business of negotiating that net safely in the right direction is the immediate task without which your final objective can never be reached, and you proceed to that immediate task without nonsense or delay.

Well, that's pretty much what you and I must do in life to earn the right of self-satisfaction as human beings created in the image of God. Having once set goals for ourselves, having established the specific smaller tasks which are immediately essential in order to approach those goals, we must then proceed, with all our concentrated vigor and strength, to daily accomplishment and achievement.

The third and final prerequisite, if you would be honestly and intelligently satisfied with yourself, is that you move toward maturity. Of the many attributes of maturity perhaps the most important is the capacity to be more concerned with the welfare of others than with your own. Little children -- and adults who still behave like little children -- are apt to be incoming rather than outgoing personalities.

Most executives, you know, have two work trays on their desks, one marked INCOMING for items awaiting their own attention, the other labelled OUTGOING for material directed to someone else. Our lives are divided like that too. Children usually don't have very much at first in their OUTGOING trays. They haven't learned yet how to give to others; they think mostly in terms of what they would themselves like to receive from others. To be grown up means, among other things,

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to pay more attention to the OUTGOING than to the INCOMING tray on the desk of your life. Only if you do, have you a right to be even moderately satisfied with yourself.

If you have doubts now in listening, test this truth by your own life. Think back with me now to the happiest, most satisfying most completely meaningful moment of your life. What was it? Was it the day you returned from overseas combat into the arms of your sweetheart or wife? Was it the wonderful moment when you learned the war was ended and your husband or son would return to you alive? Was it the time when some person dear to you looked into your eyes and said: "You've changed my whole life; I'll never be able to forget what you've meant to me!"? I haven't any way of knowing which was actually the most wonderful moment of your life, dear friend. But I know one thing. If you're only half a real person, if you have even the slightest right to be satisfied with yourself, that moment had nothing to do with material possessions or wealth. It was in the OUTGOING, not the INCOMING tray of your life. It found you adult, mature, grown up.

Are you satisfied with you? You have a right to be, -- if you have a legitimate goal in life; if you accomplish some specific little thing each day in the direction of that goal; if you see in your mirror the face of a man, not a child. Are you satisfied with you? You should be if, from the substance of your own life, you can answer life's most searching question as the psalmist did:

"What is man, that Thou art mindful of him? And the son of man, that Thou thinkest of him? Yet Thou hast made him but little lower than the angels, and hast crowned him with glory and honour."

Amen

20th ANNIVERSARY

MESSAGE OF ISRAEL

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DAVID J. WISE, *Program Director*

FINDING GOD IN AN IRON LUNG

By: Rabbi Roland B. Gittelsohn, Temple Israel
Longwood Ave. and Plymouth St., Boston 15, Mass.

June 19, 1955

I have chosen to speak to you today about one of the most remarkable books it has been my privilege to read in a long time. Entitled BEYOND ENDURANCE and published by Harper and Brothers, it's the story of Jim Marugg, a young sports-writer, who was stricken in 1950 with the most devastating and destructive form of polio. A veteran of World War II, a husband and the father of two very young children, Marugg suddenly and catastrophically found himself plummeted from a brilliantly promising career to the bottom-most depths of disappointment and despair. Because his book written in collaboration with Anne Walters, his mother-in-law, tells the heroic story of his physical, mental and spiritual recovery, I have entitled this review-sermon, FINDING GOD IN AN IRON LUNG.

Before he could find God, however, Jim Marugg had to discover a number of other things, including and beginning with himself. Like nearly all of us when disaster strikes, once the initial delirium of his iron-lung prison had worn through, first he refused to accept his tragedy as real, then he asked bitterly why it had happened to him -- as if it would have been far less tragic had it happened to someone else -- and finally he took refuge in an orgy of self-pity. He didn't actually begin to accept himself, with all of his new frustrations and limitations, until one day his minister told him the parable of an oyster which turned the abrasive annoyance of a grain of sand that had somehow infiltrated under its shell into a precious pearl. Only then for the first time did Jim Marugg perceive that he too was faced with a painful irritation that would either make him or break him. Only thus did he commence the long climb to recovery by finding himself.

He began to re-build -- not with what he had possessed before, not with what he would have asked for if a choice had been given him -- he began to re-build with what he had, however limited and incapacitated it was. He learned to breathe all over again: first in his iron lung, then -- beginning five minutes at a time -- out of it; then in a portable chest respirator and on a rocking bed. He learned -- slowly, patiently, painfully -- to feed himself, to swallow, to use his crippled arms. No triumph of his life before ever equalled that of the day on which he was able again to reach the top of his head. Listen to his own description of what this entire process of such discovery meant: "Three weeks ago there had been nothing to any of it -- breathing, speaking, eating, evacuating, sleeping. I had accepted my body as if it were myself. If I wanted to eat, I ate -- whatever and whenever I liked. If I wanted to drive a car or type a column, I didn't ask my hands if they were willing. If I wanted to run, I ran, and no

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by-your-leave to my legs ---- Now I had to start over again, helpless as a baby. Worse than a baby. For a baby, after a swat on the behind, can do his own breathing and swallowing. He does it without thinking, instinctively. He has no premonition of all that he has to learn; to stand erect, to feed himself, to walk, to talk, to think. And a baby, they say, has only two fears -- the fear of falling and the fear of loud noises. I had the fear of the future."

Jim's second step toward conquering that fear of the future -- after thus having re-discovered himself -- was to find his fellow-men. Like most of us, before this terrible tragedy had afflicted him, he had thought most and planned most for himself. It was his own interests, his own job, his own ambitions and desires and hopes that concerned him. And he expected other people in the same way to be primarily preoccupied by their own little lives. But suddenly he discovered how many people were interested not just in themselves but in him and his recovery. The men with whom he had worked on the paper established a fund on his behalf and assumed the payments on his home. Casual acquaintances skipped their own dinners to drive his wife to the hospital to visit him. Other victims of polio in his ward rejoiced in each measure of progress on his part as if it had been their own. And as a reflection on their interest in him he found himself increasingly concerned with them. He wrote: "I became aware of a fraternity of polio victims...My...faith in..the essential goodness and kindness of people was renewed and confirmed."

Soon it wasn't just polio victims with whom he was concerned. It was every human being who had been incapacitated by any disease, -- physical, emotional, psychological or social. His horizons had been broadened to the point where he felt deeply for the victims of every handicap, -- to use his own words, for those "born black in a white man's country, born into poverty on a street where wealth is the sole standard of value, born into a community where ignorance and crime are the rule and not the exception, born into a place or a time when the fear and the hatreds of war have usurped the proper human values of faith and honor and justice -- born a Greek when it is only safe and popular to be a Roman." Jim Marugg had found not only himself, he had found his fellowman.

But I can picture some of you at this point saying, "We thought the title of this sermon was 'Finding God In An Iron Lung.' Here his time is all but expended and he hasn't yet even mentioned God." Those of you who may be inclined to feel this way are exhibiting, I'm afraid, the common mistake of assuming that we begin by loving God and only as a consequence of thus loving God do we eventually learn to love our fellowmen. Psychologically I suspect the opposite comes closer to the truth. We begin, as Jim Marugg had to, by having a proper balanced regard for ourselves. Only then can we lovingly accept our fellowmen. And only after finding ourselves and our place in society can we see our role in the universe. Which means to say, that for us, as for Jim Marugg, discovering ourselves and our fellows must precede our discovery of God.

Jim began by wishing for a God who could rescue him through miracles. At one point he said: "If only my old Sunday-school God would bend down from the sky and tell me what to do." As his recovery reached the point where the strength of his arms had been partially restored and he had begun to work on his legs, he realized the only miracles that were likely were those he would perform himself. He also began to recognize that God was to be found not in miracles but in that unsuspected strength within himself which somehow sustained and supported him in his time of deepest need. As he discovered his own recuperative power, as he counted off the millions of complicated mechanisms he had taken for granted before which were necessary for the simplest human movement, he was impelled to write: "When I can walk again, I shall have a new respect for the Master Engineer who designed the human mechanism."

(OVER)

Thus did Jim Marugg find God by finding himself and his fellowmen and his place in the universe. Thus was he able to write: "Something there is beyond endurance -- on the other side of it -- within it.....Your own life is seen as a spurt of energy released for the purposes of Now from Eternal Source, from Life itself. The multitudinous frustrations that beset the human span take on meaning at last. And can be endured. You are removed from the fear of death -- and even the fear of life. For you are within a larger frame of reference. To this mystery, the mystics, the artists, the mathematicians have other keys. For me, polio was the key."

The story of Jim Marugg is a universal story. It sets a pattern for all of us. Each of us, my dear friends, must find his own key. Each of us must battle through his own tragedies and frustrations, conquer his own fears, find his own "larger frame of reference." Few of us, thank God, are ever imprisoned in an iron lung. But every one of us must reach out of whatever personal prison he suffers to find himself and his fellowmen, and thus to discover God.

Amen

20th ANNIVERSARY

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DAVID J. WISE, *Program Director*

IS PRAYER A WASTE OF TIME?

By: Rabbi Roland B. Gittelsohn, Temple Israel
Longwood Ave. and Plymouth St., Boston 15, Mass.

June 26, 1955

When a Rabbi asks the question - IS PRAYER A WASTE OF TIME?- I suppose very nearly everyone expects his answer to be immediately and unqualifiedly in the negative. I trust it won't be too unacceptable or shocking, however, if I choose to give a conditional reply to my title question. That happens to be the only answer I can give with total honesty. For the more I study of prayer and of the people who pray, the more firmly am I convinced that sometimes prayer is a waste of time. The purpose of this sermon, then, will be to think through, if I can, the specific circumstances and conditions under which prayer becomes valid rather than wasteful.

To deal first with negative conditions, let me begin by saying that prayer is a waste of time if you expect from it miracles which will change the orderly operation of nature. If you expect your prayer to bring rain or to stop rain, if you pray in the expectation that your words and thoughts can in any way affect the weather or exorcise disease germs or suspend the law of gravity, then you are indeed wasting your time. Lest any of you hasten to conclude that this is a new or novel notion, let me assure you that even those Jews who lived centuries ago, without the benefits and insights of modern science, knew better than to pray for anything contrary to the laws of nature.

The Talmud gives a specific example of this. It says that if a man's wife is pregnant, he must not pray that the child be either a boy or girl, according to his preference, because that's a matter which has already been determined from the first moment of conception; therefore prayer can't possibly change it. So our ancestors understood beyond any doubt that foremost among the things a man has no right to pray for are requests which run counter to the laws of nature.

A second circumstance under which prayer is a waste of time is if we look upon it purely as petition, as a means of acquiring for ourselves, those protections or possessions which we are unable to obtain in any other way. Far too many of us, if we are impeccably honest with ourselves, must confess that if we ever think of prayer at all, we consider it a kind of cosmic order blank, on which we do the asking, then sit back waiting for God to supply the answers. In this category of prayer as pure petition is the approach of those who never resort to prayer or practice prayer except in extreme emergency.

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Many of us treat prayer as we do the little plastic case on an airplane which is labelled: "Pull Down Only in Case of Emergency." Those of us who are religiously mature, however, realize that prayer isn't just an emergency hatch, to be used for sudden escape when disaster strikes. To be of real use to us in time of trouble, prayer must have become a regular and disciplined part of our lives long before there was trouble. Otherwise it's very apt to be an exercise in futility.

Well, if prayers which would interrupt the laws of nature and prayers through which we would seek only to acquire things for ourselves are a waste of time, what kind of prayer is valid and acceptable for the modern religionist? In the first place, prayer is not a waste of time if you recognize that its primary purpose is to stimulate a specific kind of conduct in the person who is praying. This follows logically, and I believe inevitably, from what has just been said about the fallacy of considering prayer purely a petition to be answered by God. There is ample evidence, to the contrary, that some of our ancestors centuries ago understood better than many of us that prayer is valid only if it moves us to provide at least part of the answer ourselves. Our rabbis said in the Midrash, for example, that the desperate prayer of the ancient Israelites to be saved from Pharaoh wasn't answered until they had actually walked into the Red Sea up to their noses! Which means, obviously, they had to show courage and take action themselves before they had a right to depend upon God.

Translating that into the specific terms of our own lives, it means that our prayer of thanksgiving is valid only if it moves us to share more generously with others the gifts for which we are in the process of giving thanks. Our prayer for peace is acceptable only if praying for peace impels us very vigorously to think and work and act for peace. Our prayer as Jews for understanding and respect toward us is legitimate only if we make it the springboard for greater understanding and deeper respect on our part toward the Negro. In short, prayer is most assuredly not a waste of time if we recognize that it should be judged by the specific conduct and action it motivates.

Let me put the matter somewhat differently. All of us know that the process of bringing a pilot in for a landing by radio when the visibility is so poor that he can't see the ground is called "talking him down." What I am suggesting here is that prayer should be looked upon as the very opposite. In an ethical sense prayer is, or should be, the process of talking ourselves up -- not to descend for a landing but to climb ever higher and farther toward a goal of ethical improvement and perfection which we call God and which it is the primary purpose of prayer to hold before us. If your prayer meets that standard; if it leaves you with a realistic appreciation of the respect in which you have indeed improved yourself, proud of the decent things you have succeeded in doing over a period of a day or a week, but deeply dissatisfied and disturbed with the cheap, shabby things you have done and strongly determined not to repeat them; then, dear friend, far from being a waste of time, your prayer is the most positive, fruitful use of time you will ever know.

In the second place, your prayer is not a waste of time if it helps you enlarge the perspective with which you look out on life. Most of us, you know, are very much more selfish than we like to admit. We have a very egocentric view of human life, if not of the whole universe. We may have outgrown long ago the notion that all the planets in our solar system revolve around this earth, but we still seem to think that all, or very nearly all, of human society should revolve around ourselves. We tend to view every problem and judge all alternatives largely in terms of what they mean for ourselves as individuals at any given moment. One function of prayer must be to take us out of ourselves and give us a bird's-eye view of the whole human problem from above ourselves.

(OVER)

Dr. Richard Cabot, eminent New England physician, who did pioneer work on the psychological aspects of disease and health, learned this responsibility of prayer himself out of his own serious illness. Listen to his words of self-discovery: "I remember learning gradually, when I could not sleep at night because of pain or discomfort, to pray not for myself, but for all those who, all over the world, were unable to sleep. This helps me to avoid tension and self-pity. I try to imagine the myriad kinds of suffering, physical and mental, that are keeping men and women from sleep. I try to let my prayerreach out to all of them. My own suffering dwindles in importance. When the mind turns away from self, relaxation comes, and one holds pity rather than self-pity at the center of one's thought. One gets to thinking of one's self as a private in a vast human army fighting a cosmic battle against pain." (Cabot and Dicks: The Art of Ministering to the Sick. The Macmillan Co., 1936.)

If you will permit me, dear friends, to add here one intensely personal note, I learned the function of prayer in this respect by lying at the bottom of my fox-hole on Iwo, hugging the ground until I was almost burrowing myself into it during Japanese artillery barrages, when the scream of each approaching shell seemed like a calling card dispatched by the angel of death. I prayed then and have sometimes wondered since if I could have survived without prayer. Not because I expected a miracle, nor because I considered my own life the most important thing in the universe. But because, having commenced as any human being would by praying for my own neck, I then found it possible to pray for many other things of greater importance. For my loved ones at home: -- that they might find strength to carry through no matter what happened to me. For my own ability, despite the most miserable of all fears, to behave in a way which would make it easier rather than harder for the men who depended on me to face and control their fears. For insight, through my anxieties and worries, to be better able for the rest of my life to understand sympathetically the anxieties and worries of others. And most important, for the ultimate victory of those ideals and decencies for which we were fighting and the survival of which was ever so much more important than my own little life. Was that prayer a waste of time? Believe me it wasn't! It kept me alive in a greater, more real sense than if it had turned aside a bullet which was headed in my direction.

So when you ask IS PRAYER A WASTE OF TIME? I can only answer...it depends. It depends on the kind of person you are, on the sort of life you lead, and on your understanding of what prayer essentially means. If prayer for you is (1) a challenge to more ethical behavior and (2) an opening of wider and deeper vision which encompasses others even more than yourself, then certainly it is not a waste at all.

Perhaps the real question ought to be, IS LIFE A WASTE OF TIME? If you live so that your years on earth are a mere process of standing by for pleasure, of turning the hands on a clock or the pages on a calendar, then, to be sure, prayer along with everything else is an utter waste of time. But if you seek a purpose in life and seek to serve that purpose, if you understand the direction of human destiny and seek to fulfill that destiny, then far from being a waste of time, prayer can be the most compelling reality in your life!

Amen

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DAVID J. WISE, *Program Director*

"THE LABOR OF LOVE"

By: Rabbi Stanley R. Brav of Congregation Bene Israel,
Rockdale and Harvey Avenues
Cincinnati 29, Ohio.

September 4,1955.

At this Labor Day season, I find myself intrigued by the famous alliterative play-title "Love's Labour's Lost." Shakespeare thought he was giving that name to a light, trivial comedy of manners in his day. I wonder if you would not agree with me that, instead, the great tragedy of the ages can perhaps best be described as "Love's Labours Lost" and that the central challenge and opportunity of our day is to rewrite much of the drama of human experience in terms of Love's Labours Found.

Love is not a new commodity in the store of human values. It has been in stock, on the shelf, for a long time. Judaism - and every major religion - insists that love must be the dynamic of the good life. "Thou shalt love the Lord thy God," says Deuteronomy, " with all thy heart, with all thy soul, and with all thy might." "Thou shalt love," says Leviticus, "thy neighbor as thy self." God is Love, taught the Prophet Hosea. Numbers of saints have lived and practised love. Martyrs have died for it. But all this has been the sporadic and ineffective effort of occasional individuals. For the most part, it represents the poignant, even pathetic perennial pageant of Love's Labours Lost, or at best tucked away in hidden recesses of human memory.

Love - the overwhelming out-flowing of Benevolence and appreciation in life - has been thought by Mankind-as-a-whole to belong primarily to the relationship of a man and a woman: something right for a husband and wife, which might possibly pour over - at the most-into the feelings of parents and children. But better beware of letting it go beyond that limit, if you really want to make your way through the jungle of human affairs! Love can be too generous a tribute to pay even to one's own sisters and brothers - let alone the fellow down the street, or people "on the other side of the tracks," or folks in another city or across the sea. Men and women have hoarded their love instead of sharing it, instead of expending it with prodigal largesse. In the extremity of their miserliness they have loved only themselves. But something of that love-miserliness has infected human relationships near and far - from the smallest village to the largest globe-spanning empire - and left them steeped in hate and greed, in suspicion and malice. The inevitable result: violence, blood-letting and death, until today Man has discovered how to blast his entire race from the surface of the planet.

In the course of this discovery, however, a curious truth has forced itself upon our attention: we cannot destroy our fellowman without destroying ourselves and our dear ones as well. This is so patent a verity - and so painful to contemplate for every child today no less than for the most erudite nuclear

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physicist-that we find ourselves compelled to seek alternatives. And we are astonished when we realize that all the time-close at hand-we have been in possession of the answer to the riddle of human relationships. It is no farther away than the nearest happy home, successful family or socially emancipated community. Everywhere men and women, in small circles, are pouring out affection upon each other, are caring for each other's needs and interests, serving each other's welfare, trying to benefit, to bless the lives of those nearest and dearest to them. And, on many hands, people are letting the appreciation, sympathy, understanding and patient tolerance in their hearts find expression in day-to-day, hour-by-hour words and acts of kindliness, friendship, mutual assistance. On every side-on a small scale - we are able to witness Love incarnate, making life not only something bearable but the thrillingly beautiful thing it is meant to be.

Manifestly, Man is in need of no new revelation, no invention of a magic elixir, or a philosophy as yet undreamed of. He has only to take the truth long-since enunciated by religion and fully demonstrated in countless private, localized experiences. He has only to apply this truth to the whole vast gamut of human affairs-economic life, government, international relations-which cry out pitifully for its saving, healing, health-and-happiness assuring ministrations.

At times, of course, we are inclined to feel "Ah there's the rub!" Love works with a man and woman, with a family, perhaps even with a few choice individuals who are not related but are dedicated to its purposes and program. But can the pigment that makes the smaller picture so ineffably beautiful color, as well, the large canvas of human affairs?

Labor Day, it seems to me, reminds us that it has already been tested and proved-with conspicuous success-in one enormous area of human experience. The Labor Movement at its best is a demonstration of Love's Labours Found. We need have only the most casual acquaintance with history in the last 100 years to realize how working-men, by banding together in disciplined, high-principled organization, have raised their standards of living, improved not only their working conditions but the industries themselves and their production in which they have been engaged, and today stand in the advance-guard of social progress in the struggle for human rights, for justice and equality and peace-both in this country and in the world at large. What might have begun out of the simplest of self-interests has expanded into an indomitable force for communal weal, far "beyond the call of duty" to self, to the welfare of one's own family, or-if you will-to class betterment.

There is an apt symbol of this remarkable achievement. Over in Holland, in the little lowland of dikes and windmills, of tulips and courageous people, in the City of Amsterdam stands one of the world's most unique statues. There, by the Zuider Zee, in the great inland port-city of the old canals and 17th century houses, is a black-metal monument to modern man, erected only a few years ago. It is known as The Working-Man's Statue, and shows a Hollander - a simple man of the street, his gaunt face raised to high heaven, and his hands stretched out before him as if he were offering them in help to someone unseen. On the pedestal of the Working Man's Statue-there in the square beside the 300 year old historic Dutch Synagogue-is engraved only a certain date in 1941. On that day, the Christians of the Netherlands learned that the Nazis were taking their Jewish countrymen away to the gas-chambers, and the laboring people-the train-drivers, the men of the docks and factories-put down their tools, left their equipment, and stopped working. They went on strike, perhaps the first strike in history to protest genocide. Labor used its strongest

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instrument of indignation not in its own behalf but for others, for neighbors who were being ruthlessly brutalized. The so-called Common Man became the Uncommon Man, and is now memorialized for all time in Amsterdam's Working Man's Statue.

Love is crippled into mere gratuitous sentimentality when it is only a sentiment, a vague feeling, a passive emotion. It has to be mobilized into action, into constructive labors of love, if the forces of destructiveness abroad in society are to be conquered and vanquished-which is the moral destiny of the human race. The same life-giving, happiness-yielding creative force that brings unmeasured bliss to a family in which Love is constantly expressing itself is the hope for life and happiness in the entire family-in all human relationship.

In our Home Age we can no longer afford to have Love's Labours Lost-or even dissipated. The overwhelming outflowing of Benevolence and appreciation in life, the power that rules the loving Home, must now be generated wherever men meet-on every level of human experience. We live in an age of Love's Labours Found. We have only to engage in them with all our heart and soul and might-to make this world the Kingdom of God it is intended to be.

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20th ANNIVERSARY

MESSAGE OF ISRAEL

UNION OF AMERICAN HEBREW CONGREGATIONS
UNITED JEWISH LAYMAN'S COMMITTEE INC.

838 Fifth Ave., New York 21, N. Y., Regent 7-8200

AMERICAN BROADCASTING COMPANY — Every Sunday, 10:05-10:30 A.M., New York Time

DAVID J. WISE, *Program Director*

"A TALE THAT IS TOLD"

BY: Dr. Victor E. Reichert of Rockdale Avenue Temple
Rockdale & Harvey Ave.,
Cincinnati 29, Ohio.

September 11,1955.

There is a beautiful story that comes to us from early Anglo-Saxon tradition. The picture presented is that of a great Gothic castle. We see a huge banquet table. The feast is over. The guests sit before an enormous fireplace. The flame about the log casts its light and shadow upon the faces of the guests. Save for the light about the fireplace the great room is shrouded in darkness. Suddenly, from an open window high above, a wild swallow, lured by the light, flies into the hall. For a few moments it beats its wings wildly across the great space of the banquet hall. Then, as swiftly as it has entered the hall, impelled by some wild primordial impulse, the swallow disappears through the open window on the opposite side.

This ancient story retains its freshness because it remains a faithful allegory of human life. Like the swallow, we come into this world out of the darkness of our mother's womb. For a brief interval we experience the warmth and the beauty of life's banquet chamber, and then, because it is our inescapable human destiny, we disappear into the voiceless night of eternity.

Our Jewish religious New Year, which we shall greet this coming Friday evening, at sun-down, is a solemn reminder of the fleeting nature of our human pilgrimage. And in our Jewish tradition we have a metaphor comparable to that of the old Anglo-Saxon story, and yet different. It is the figure of speech, the comparison of Life as a Book. The Psalmist's words leap to the mind: "We bring our years to an end as a tale that is told."

What a wealth of meaning, and what treasuries of thought lie buried within this ancient metaphor!

There are lives conceived in falsehood, debased by over-ambition, corrupted by greed, perverted by lust. Shakespeare has inscribed immortally the metaphor of such persons in the vivid line, "Life is a tale told by an idiot, full of sound and fury, signifying nothing."

It is in this sense that the New Year suggests to each of us parables and parallels that we may draw from the art of writing and apply to the art of living. And I should like to take out of the notebook of the literary craftsman some meanings and some lessons. For Literature is only an aspect of Life - Life imprisoned in ink. Abd within the framework of this reference, I should like to suggest a definition of religion that I once wrote:

"Religion is the art of living in such a way that as we grow older, looking backward, we will have the fewest possible regrets, and as we look forward, we will have the most perfect hope."

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RABBI JONAH B. WISE

Now, first of all, from the notebook of the literary craftsman this hint about the high conduct of life. The literary craftsman speaks of two elements in his story. He calls them Summary and Scene. If you are the kind of a person who likes to skip when reading a book, a novel, it is the summary where you are apt to be bored because the Summary is the long, monotonous day-by-day routine of living - the dull, prosaic exposition. But we need the Summary if we are to understand the Scene. Summary is always preparation for Scene, and the Scene is the great dramatic moment, the unforgettable climax to which every life moves. For we are as pebbles tossed into the pond of life. We send forth ripples of influence that touch others. To make the most of the Summary - to prepare ourselves day by day for the sudden unpredictable climax - Scene, when we shall be tested, this is our urgent task if we are to make the tale of our life, not a tale told by an idiot, but a tale of worth, of inspiration.

Out of the war comes a story of a Chaplain telling of a braggart bully sailor on a mine-sweeper, one of the first vessels to go into the landing at Salerno. The other men on ship were all quiet and concerned, even scared, only the big bully bragged and scoffed - what he would do when the bombs fell! You can well imagine what he did when the bombs actually fell. He went berserk.

He, the strong, big, sure one, cracked up pitifully, and he had to be dragged below deck, otherwise his very shipmates would have been completely sunk. A student of human nature might have predicted what that bully would do in the moment of crisis. The Chaplain who passed along that story might have placed as a postscript the stirring words of an ancient King of Israel, spoken to a braggart enemy, "Let not him that girdeth on his armour boast himself as he that putteth it off".

Not long ago I was at a Pastor's' School up in Michigan where my colleague was a gay and gallant philosopher. The last day of the School suddenly and without warning, as always happens, my friend slipped in the mud and severely injured his back. I watched him in his agony, but I saw the courage and the wisdom and the discipline of character of a lifetime come to his aid in the moment when courage was badly needed. It was an agonizing, seemingly helpless fall - but I knew that my philosopher friend would take it in stride and would wrest meaning out of his adversity and pain.

None of us knows for what great testing scene all our day-by-day life is preparation, but we may be certain that no one of us will escape that day, that moment. And I know of nothing better in the uneventful days of Summary for the decisive moment of Scene than steady exercise in the thought of God.

Then secondly from the notebook of the literary craftsman we may borrow another fundamental truth to guide us in the fine art of living - what I might call the unifying thread. For the successful story is never one of mere incident. Episode alone does not make a good story. There must be the sustaining thread - the overarching purpose. A good story has progressive meaning. Idea must sustain incident. What my friend, Bill Upson, says is the measure of a good story — that you must have one important person making one important fight for one important cause. Everyone of us has a work to do - a cause to champion. Test any great life and you will find the secret of greatness in the self-dedication to something worth-while. Only such a life is one over which we may write this epitaph: "Not dead because undying.".

And then finally, I would say, "Beware of the tired word." The literary craftsman knows that a tired word will spoil a good story. Words like "was" and"could" and"might" and"been". He seeks, instead words of edge and fire and force.

(turn over please).

BY: Dr. Victor E. Reichert. September 11,1955.

There are lives that are full of tired words - faded, worn, flat, stale and unprofitable. What we must bring to life is rather zest and eager, adventurous purpose and resolution. May we not, as we seek to learn the art of living, say in the spirit of a great and gallant American that we accept our destiny to work, to fight, to die, if need be, for ideal aims. AMEN

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DAVID J. WISE, *Program Director*

"THE SECRET OF ISRAEL'S SURVIVAL".

BY: Rabbi Albert A. Goldman of Isaac M. Wise Temple
Reading Road & North Crescemt Avenue
Cincinnati, Ohio.

September 18,1955.

When the haunting strains of the Kol Nidre pervade the sanctuary of memory, you, Israel, gather to remember things past. Let memory now be your guide, for only to him who has a memory of the past is there a promise for the future. You - Israel- are the sum total of three thousand years of experience. Let time now stand still. Open the gates of rememberance and there discover permanence in the flowing river of the infinite.

There were no stars to witness your birth. Somewhere out of the vast expanse of the desert's golden sands you appeared. Your father was a wandering Aramean in search of a home. There was no sign of precociousness upon you. No one took notice of you. Egypt, Babylonia, Syria, Elam and Assyria considered you as naught. You were a tribe of unsung and unheralded men. Now and then one of your chieftains gained some momentary importance. But you were not among the giants who roamed and ravaged the earth.

Men will long debate the question. Why you, Israel? What was your architecture to that of the Zikkurat upon the Euphrates; or your Temple to that of the pyramid nestling upon the Nile. Your art was primitive; your cities prosaic; your government perverse. You knew little of the grand style of life; there was no classic form such as the Greeks knew; graciousness was not among your virtues.

But you Israel peered behind the facade of civilization. You instituted its instability. You saw its corruptiveness. You saw men mistake the <u>thing</u> for the <u>real</u> and you divined that here was the tragic source of man's failure. It was not easy to give this message to people. For men believed in the infallibility and in the inviolability of the things they created. <u>Things</u> (they said) are man's security. What he sees, what he touches, what he holds - these are his safeguards. It was then that you became the iconoclast; the rebel of heaven. Then you began to challenge man's conceptions of his world; then you became the disturbing foment because you said the idea, the spirit, the intangible, the invisible alone are real. What, you asked man, really endures? In what will men put their trust? In things of clay, wood or stone; or even in their own power? The changing, evanescent, ephemeral power of man?

Mighty Egypt - what was its creation? A civilization obsessed with death. Its literature, the Book of the Dead; its triangular mounds of brick, built by the labour of those dying in slavery, the grim monuments of those who thought immortality was their special privilege. You saw this degeneration of life and you protested.

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RABBI JONAH B. WISE

This was your life; the eternal protestant. There are those who protest merely to exalt themselves. They are the fault-finders who seek their own privilege. They are the carping critics who crave encomiums for self-adulation. Not to heal but to wound; not to soothe but to irritate. But you - Israel - came to protest for life. You thundered against inhumanity; you fought against indecency; you cried out against injustice. You came bringing the balm of Gilead; to release the captives and to heal the hurt.

And when you spoke, Israel, did you realize what the tortuous paths of greatness would mean? Would you have forsaken it, if you knew what history would do to you? For history-too-is jealous of those who change its ways, and you, Israel, changed it beyond your own powers of comprehension. For you introduced a new word into the vocabulary of man. You inaugurated a new way for men to look at themselves. You perturbed men out of their slumbers; you gave them a stone for a pillow rather than the downy gossamer. You came with the small still voice of God and said "This is your conscience, O man." It was you who said that every man must bear the pain of his own inner thoughts. And you said that every man must measure himself by the law of eternal truth. Did you not realize how much you were expecting of frail, feeble human nature? You were demanding that man cleanse and purge himself. You were not satisfied with the bullock and sheep and the dove to atone for man's sins; you were not content with the divination and the forgiveness of the priest; you said no man can atone and no man can forgive for another. You made it difficult to live in this world. You asked too much.

This is your life, O Israel! When I think about you I wonder what made you so hopeful? For you are a strange paradox; you, the eternal protestant, are the incurable optimist. I have often wondered why you did not sink into the sloughs of despondency. Why didn't you give up the ghost and curse God? You knew reality; yours was the most real of all the worlds. But you flew in the face of reality. Because, you said, the evil and the ugly are not the sum total of reality. You asked the question why must men believe that to be realistic one must be pessimistic? Skeptical and cynical! You said that the evil men do does not explain their nature; it is rather the defect in their nurture. Evil, you said is the good which has not yet been realized; it is that part of man where he has not permitted God to enter.

You, the incurable optimist, because you knew that when men give themselves to good they become the most practical of all human beings. Man of paradox, when your prophets spoke they said, the man of God is mad; he is impractical; he is idealistic; his head is in the clouds. You see what practical people have done with our world! Have their machines brought men happiness? Have their practical inventions gained us security? Have those who have tampered with the secrets of the universe given us peace? Has he settled the conflicts; has he quieted the fears? With what has the so-called practical man not compromised? Practical people have shouted intelligence and education alone will save us. But when neither intelligence or education are used for man's good, when divorced from the true purpose of serving God, what good these frail tools!

Had you Israel, who became the artist of the inner life discovered what men of science are only now beginning to learn - that the spirit of man must live according to its own internal laws? If there is a law of gravity for the external world, there is a law of the gravitation toward the good in the internal world.

(Turn over please).

You created the inner law, you said love begets love and hate begets hate. These were the inexorable laws of man. You knew the man of hate; but you were exalted. by the men of love. You saw human nature at its best. You remembered the Hillels and the Akibas; the Jacobs, the Jeremiahs and the Leo Baecks. You saw men conquer themselves and surrender themselves in love. Sages, scholars and saints were your companions and you knew that when man becomes a true partner unto God he could climb the ladder into heaven itself. Therefore you were optimistic because you knew the power and strength within man himself. You saw the holiness of love in your homes; you knew the fulfillment man found in himself when he attached himself to the good. You saw men respond to every cause for help; you elicited their sympathy and you excited their concern.

Shall I not then think of you as courageous? When Frederick the Great asked for a miracle -- some one pointed to you, Israel, and said, the Jew. And I thought of a statement made by Emerson who said that the courageous person is no braver than any other ordinary man but he is braver "five minutes longer!"* You have been schooled in time and you, I believe, learned the lesson of five minutes longer. For he who dwells in eternity can survive minutes longer. You were not obsessed with the passing but with the permanent. For you knew that He walked with you and would not forsake you.

This is your life, O Israel!

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20th ANNIVERSARY

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AMERICAN BROADCASTING COMPANY • Every Sunday, 10:05-10:30 A.M., New York Time

DAVID J. WISE, *Program Director*

"THE BOOK AND THE SWORD".

BY Rabbi Samuel Wohl of Isaac M. Wise Temple
Reading Road at North Crescent Avenue
Cincinnati 29, Ohio.

September 25,1955.

It is human to idealize the past and to long for the "good old days". But when we read the records of former centuries, we find that almost every epoch was considered terrible and trying by sensitive men. Gloomy pictures were painted by leaders; and they wondered if civilization will endure, because of human brutality and perversions. Yet, there was always a saving remnant who heeded the call of God, possessed the inner vision of love, and listened to the still small voice of conscience. These were the redeemers, and it is they who transmitted to us the great heritage of our forefathers.

They gave into our keeping precious heirlooms. Yes, we have inherited great resources - priceless and indestructible - and they are worth more today than all earthly possessions of the moment. We inherited the wisdom of the ages, the light of many minds - not mere intellect, which alas has often become a demonic force, but as the Hebrew sages speak of it - it is "Binah", moral wisdom, that combines mind and heart, and reaches out for righteousness, compassion, and love.

The Rabbis of the Talmud imparted to us that kind of wisdom. They lived in turbulent times. Rome had desecrated and devastated the holiness of Judea and the people were decimated by terror. Jerusalem was cut down by the sword of Rome, and Rome was above all naked force. One Rabbi asked why the sword, why bloodshed, why destruction? And he gave a profound answer not only for his day, but for our day also - "The sword comes into the world because of justice being delayed, because of justice being perverted, and because of those who render wrong decisions.". Therein is the essence of the human tragedy. If man were to render right decisions, if he maintained righteousness at all times, and if he were prompt in executing justice, the record of humanity would have been so different! No conquests, and no subjugation of men; no slavery and no exploitation, no imperialsim, and no colonialism; no oppression and no hunger; no avarice and no hate; no bomb and no sword; no war and no revolution. Justice would diminish them, as the Prophet cried out - "Justice, Justice, shalt thou pursue!" Nothing in man and in the world can be free from any violence until Justice will triumph. No more delay in justice, no more perversion of justice, and no more wrong decisions! This is the prophetic voice of Israel - a voice, alas, often crying in the wilderness, but neverthless it is only the truth that can make us free - to be delivered from the curse of the sword - to be cleansed and become worthy children of God.

Social earthquakes have occurred in rapid succession, and the seismograph is registering more dangers. Pakistan and Korea, Vietnam and Formosa, are no longer bizarre names, but they are people whose deeds and misdeeds have become our concern.

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RABBI JONAH B. WISE

Our men and guns are around the globe in scores of foreign lands, not only to protect them, but to defend ourselves. You see, we are now in the kind of a world, whete we must become our brothers' keeper. Alas, it is not brotherhood, amity and concord that dictates our policy, but fear of a ruthless enemy.

Yet the process of uniting the nations has begun. We are obsessed by creating new machinery, new tools, new blueprints, and new weapons, and in a few years they become obsolete. But the Prophets of Israel knew little of factories, tanks and mortars. What they taught became sacred, not because the Scriptures were imposed upon us, but because every man in the depth of his soul knows that the truths they proclaimed are imperishable. They condemned tyranny because it brought disaster upon God's children; they cried out against oppression because it blotted out the image of God; they lashed out against crime because it was a perversion of God's ordinances. Violence was an abomination and greed a consuming evil. Even King David was rebuked by the prophet Nathan for a criminal deed and pointed at him: "Thou are the man". King Ahab who despoiled Naboth of his vineyard was chastised by Elijah.That this little people of Judaea and Israel could transform events of the day into universal religious imperatives should give us hope and courage that God's call in our times is to live not by the sword, "not by might, but by my spirit" sayeth the Lord.

A talmudic sage supreme in moral wisdom, gave us a striking insight into man's freedom of will - if he wishes to make the choice. He said "When God completed his work of creation on the sixth day, at twilight, before the incoming of the Sabbath, God sent down a gift to man - the Book and the Sword. Here are two weapons and you, man, are free to choose one or the other. The glittering sword fascinated man; it could yield results swiftly. And if you had a better sword, greater and more weapons, you won - but you had to do it over and over again. The adversary also created bigger and better arsenals. And so fear piled up armaments and armaments created more fear. Today man has the most fearsome of all weapons - the H bomb. Now he can say to God - You created the world, earth, man and beast, and I can destroy them all - Now I am master of universal death.

But the Book is still here; before it is too late there is the choice of life before him. The book is moral law, the 'well of living waters". Drop the sword, and take hold of the book, or better still, let the book take possession of you. What shall it be, life or death? A universal sword or a universal moral law? Choose life, return to the Torah, to the prophets, to the sages. Claim your heritage. It is yours for light and guidance. Learn that no man is fit to be the master of another man's life, that no man shall deprive another of his bread and dignity, that every nation is equal before God, that brotherhood means care for the weak and the needy.

Go to the Book, and you will know that poverty degrades the soul of man, and fills his heart with envy and strife. You will then build a social order that will eliminate cruelty and conflict. It is here and now that I pray with you - May our country march in the vanguard of liberty toward a new dawn. And may all our sons be sons of freedom and justice. Here is the Book - the Universal Law. In it is the word of God. Keep it; cherish it; and live by it.

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DAVID J. WISE, *Program Director*

"THE MIRACLE OF FAITH"

October 9,1955.

BY: Rabbi Jonah B. Wise
Central Synagogue
55th Street & Lexington Avenue
New York 21, N. Y.

My dearly beloved brethren of the "Message of Israel": It is customary on this Holy Day to read from the Book of Ecclesiastics and I have read from that famous last Chapter which says, "The Golden Bowl is shattered, and the pitcher is broken at the fountain, and the wheel falleth shattered into the pit, and the dust returneth to the earth as it was, and the spirit unto God who gave it."

We have reached the end of the Holy Days and the Festivals which create an ancient cycle of memorial, of repentance, of thanksgiving and, in the modern and certain Synagogue rituals, of a day of sacred sorrow. The remembrance of the dead is not a savage or uncivilized custom. Some people prefer to remember their dead by the graves in which they lie, by visiting them, and honoring them. For that reason the cemeteries **often** maintained by religious organizations are held to be sacred ground. The resting places of the beloved dead are not to be polluted or desecrated. It is not an evil thing to hold beloved memories in reverence, though one holds them either through visits to their last earthly resting place or some fitting memorial which generosity and affection might dictate.

I thoroughly believe in lasting memorials to the dead. Far be it from me ever to think that I could have forgotten my sainted father and my equally sainted mother. However, my memorial to them is a recollection of their vigorous lives and their potent intellects. Whether or not I visit their graves - and I do not.- I visit with them daily in the recollection of the things they said and the acts of grace and beauty which came out of their long lives. When I say that I do not visit their graves, permit me to explain. After my late father's funeral, my mother and I read a portion of the scripture which tells of the story of the death and the burial of Moses - and in it there is that marvelous phrase which I now repeat - "He was buried in the valley in the land of Moab over against Bethpeor, and no man knoweth of his sepulchre unto this very day."

Many persons have tried to perpetuate their beloved dead, or even to

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RABBI JONAH B. WISE

perpetuate themselves by building vast monuments like the Taj Mahal and the great burial crypts of kings and warriors, such as Frederick of Prussia, Napoleon, Grant, and the emperors of many lands. They are however temporary memorials to the lives of those whom they wish to commemorate.

When one thinks of Moses and all the grandeur, the nobility, and the far-seeing prophetic provision for the safety and decency of the human race which goes with his name, one realizes that the author of the book of Deuteronomy was quite right when he said, "No man knoweth of his sepulchre unto this day".

The description of the death of Samson, as our King James Version translates it, is indeed a perfect example of how, when we treat the Bible as "literature," we neither lessen its grandeur nor diminish its inspiration.

Therefore, Deuteronomy, 34, with its verses about the death and the burial of Moses treated as the word of God, is really a remarkable passage. Our fathers may have treated it differently, but we have a right to treat it as great literature, and as an inspiration for the nameless thing which is brought to us by the greatest of all writings.

No pyramids, no tomb, no great temples, nor other physical memorials have ever been erected to the prophet Moses. It is true, Michael Angelo tried to interpret him and did so amazingly, but in all history there are few if any great and significant persons whose achievements have been so much a monument and so indestructible a monument as has been that of the great prophet of Israel.

That most stirring and dramatic part of the four books that follow the patriarchal Genesis - Exodus and Leviticus and Numbers, the Book of Deuteronomy, is one of the most inspiring records of the whole of the human race. Consider its summary of the life of Moses, furious leader, far sighted lawgiver, who must have been a sort of inspired Hebrew Merlin with his neurotic moods of "meekness", his fits of blind wrath, his black magic, and his terrifying intimacies with Jehovah.

All the later prophets, including Jesus, consider themselves his successors and his interpreters. There are those who arose in other religions who have similar places, but none comparable to that of the man who descended from the mountain and from whose forehead there came out rays of light which, unfortunately, Michael Angelo, taking the then available translation, interpreted as horns.

Neverthless, as we stand here on the entrance of a New Year, we find ourselves commited to all those things which the Mosaic legislation forced upon a then unwilling world. The world little noted and less cared for the liberation of the slaves, for the redemption of the laboring man from his hideous toil by a weekly Sabbath, nor for all the moral and powerful legislation which originated beyond those rays of light which came out of the forehead of Moses. Without these things the world would be poor indeed, and we would be less able to understand one another as human beings or to live with one another in a sustaining community. That is a memorial beyond anything which we can create. As a Latin poet once said, "More lasting than brass."

(Turn over please).

To your own and our beloved dead, we can also raise monuments similar to those which have been brought out into the light of day and remain there imperishable. In recollection of the great prophet of Israel who was a liberator, leader and law giver, there remains a memorial of the whole of our civilization. Our beloved dead do not have those distinctions, but they do have our love and our loyalty, and we think gratefully of them.

In the words of the psalmist, "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me; Thy rod and Thy staff they comfort me". As long as we have beloved recollections, our beloved dead do not walk alone, they are not lonely; they are not forsaken; they are part of the goodly company of our loving remembrance forever. Amen.

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DAVID J. WISE, *Program Director*

"THE PRICE FOR PEACE"

BY Rabbi Maurice N. Eisendrath, President
Union of American Hebrew Congregations
838 5th Avenue
New York 21, N.Y.

November 6,1955.

As my words come to you today I am attending the Biennial Assembly of our Union of American Hebrew Congregations' vital and vigourous National Federation of Temple Brotherhoods, which is meeting in New Orleans, where I pray we may move forward toward that goal which shall be the burden of my messages to you this month.

Now it shall come to pass that on Friday morning next we shall pause to observe our traditional Armistice Day — or, as we have designated it of late — "Veterans' Day." Interesting, indeed, is this change of name. After those years of wholesale, world-wide hemmorhaging of the finest blood of all mankind, we set aside that eleventh hour of the eleventh day of the eleventh month, upon which, in the year 1918 those gory hostilities had at long last come to an end, as a solemn Armistice Day, which — we firmly believed — would soon be transmuted into an abiding Day of Peace.

But strife continued. The League of Nations was torpedoed by the very people that had promised a world freed forever of intrigue and war. So we shamefully began to abandon the name of Armistice Day, confessing, as it were, that we had fashioned not even an armistice, but only an uncertain interlude between one frenzied fray and still another.

So we proceeded to observe Remembrance Day — remembering not so much the vows we had made to the youth whom we had sacrificed on the bloody altar of Mars, but remembering, so it appeared, to "keep our powder dry" and to prepare more vigilantly and vigorously for future battles sure to come.

And they came...with a ferocity and devastation which only a few among us had precisely predicted as the inevitable consequences of our patent failure to take those steps which alone can bring abiding peace to the peoples of the earth. Then, after laying waste vast portions of the earth, after blowing to splinters the innocent children of Hiroshima and Nagasaki, we proclaimed our glorious triumph just a little over one decade ago. This time we did not even speak of another Armistice

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RABBI JONAH B. WISE

Day, for in our subconscious minds we recognized that it was not even an armistice that we had achieved. So, following our victory of May 1945 over the bestial Nazis and our triumph in August of the same year over the aggressively ambitious Japanese, we have been observing from year to year on each November 11th, not a Universal Day of Peace, but a Veterans' Day upon which we continue to pay but seeming lip service to those who laid down their lives for our country and our cause...because we are apparently not yet prepared to pay the price for peace.

For, when it comes to paying the price of peace, my friends, I fear that, as Mark Twain said concerning the weather: "Everybody talks about the peace, but hardly anybody does anything about it." Now, undoubtedly, I shall be challenged by this analogy, for I am sure there will be hosts of persons who will insist that we are giving our whole soul's tasking to the keeping of peace. Are we not piling high our mountains of munitions making America invulnerable from attack in order to preserve the peace of the world?

But, good friends, you and I know that peace is never obtained by the multiplication of munitions. That this strikes fear and terror into the hearts of others may be very true; but that it keeps them permanently from waging war against us is denied by every fact of history. The fears which weapons induce only unleash a relentless armaments race, which has never failed to cause some trigger-happy individual or group to move that twitching, itching finger to plunge mankind into war after war. Not thus will we establish peace on earth and redeem our debt to those whose memories we will honor on Friday next.

The Psalmist of old gave us a clue -- the only clue -- for the attainment of this too-long coveted goal. "Love peace,"he said -- and, of course, everyone loves peace. Even the Romans of old conquered the world for the purpose, so they said -- and in the main believed as well -- of establishing the Pax Romana, the "Peace of Rome", over the whole of the then-known earth. And did not the Nazis insist that all they desired was to end all the silly wars which freedom and democracy had brought in their wake, in order that they might establish the German peace for a thousand years. Of course, everyone loves peace -- or, at least, pretends to do so. Even the violence-bred Soviet win their way with their peace offensive by which they woo myriads who obey the Psalmists' behest to love peace.

But that is not all the Psalmist said. The Psalmist realized that it is not enough to "Ohev Sholom," to "love peace". The Psalmist added, "Rodeph Sholom," -- "pursue peace:" Pursue peace actively, energetically -- but, above all, sacrifically. With peace, as with any other treasured boon in life, it does not suffice merely to declare our love. To be sure, it is commendable for the lover to voice fond words of affection for his beloved. And no wife or husband should ever cease to do so. But are words, however honeyed, and phrases however sweet, enough to demonstrate the true love of one human being for another, of one individual for his community or cause, of one nation for the sake of world peace? Love between individuals must be actively pursued. It must find expression in myriads of deeds of loving-kindness, of understanding of another's faults and failures, of sacrifice of one's own immediate interests for the sake of a loved one's well-being and happiness. And, though most of us are eager to pay this price as tribute to another: A sweetheart, wife, husband, son, daughter, father, mother -- even for other relatives or for other members of

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Intentional Second Exposure

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one's own faith or folk, community or country -- how many of us are prepared to pay this price for peace in order to disarm -- as no treaties and no meetings of the heads of governments at the summit can ever achieve -- this one price of understanding and sympathy and sensitivity and love which alone will disarm first the fears, and only then the weapons held so menacingly in the hands of our potential adversaries?

Though in our synagogues and churches we pour forth our prayers and our praise unto the Lord of all creation, the Father of all men, how many of us really mean the words we say? Presumably the Father of all men would include not merely the Americans, the British, the French, and our other allies. But, have we moved any further spiritually from the benighted contemporaries of Amos when he had to remind them that God was the Father even of the despised Ethiopians? We still beseech God to take His stand on our side rather than that we take our stand on His side regardless of cost or consequence. Not yet are we prepared, in any single instance, to subordinate the interests and concerns of our respective states to the well-being of all, to what may be the Will and the Way of the Lord.

No United Nations will achieve lasting peace — no meetings at the summit will prove abidingly effective -- unless all of us ascend together to the Summit of Summits, to stand in the very presence of God, humbled before Him, purged of our own arrogant chauvinism, cleansed of our greedy, grasping economic autarchy which emits the feral snarl of conquest and war.

The price of peace is the cultivation of a new heart and a new spirit which will demand of the nation as well as of the individual, of our nation as well as of others, that it walk humbly before God, confessing its own sins of selfishness and pride, which have helped to spawn the satanic brood of totalitarian madness.

"Behold Assyria, the rod of My anger," Isaiah dared to say to his haughty self-righteous compatriots in ancient Israel. Behold Russia, Red China, the instrument perhaps of God's wrath in a generation which has often forgotten Him, the fountain of living waters, and has hewed out cisterns -- broken cisterns, cisterns of national self-aggrandisement and narrow nationalisms, broken cisterns which can hold no water but which, instead, are filled from generation to generation -- even twice within our own generation — with the warm, rich blood of our cherished youth.

The price we must pay for peace is to stand as a people before God's moral law— to subject every dictum and desire of government, every decree of the State Department, to the judgment of conscience, to the Will of the Father of all mankind.

To worship the Lord, not in words, but in the works of righteousness among all nations; not in prayers but in the pursuit of justice between the peoples of the earth -- such is the price we must pay for peace in our time. Such is the way in which we can genuinely honor our fallen heroes on Friday next, and convert this eleventh hour -- literally the eleventh hour — the zero hour — for mankind's survival -- this Veterans' Day into a Day of Peace for our time -- for all time to come.

deep and abiding differences, nevertheless cherish at least those few profound and divinely-dowered similarities which do bind us one unto the other and prompt us to labor together in the building of brotherhood throughout the earth.

I hope I am not unduly chauvinistic when I say that to me this conference on World Brotherhood in Brussels scunded one of its most inspired and inspiring notes when a distinguished American Reform rabbi called attention to two most meaningful words with regard to which once again I would insist that Shakespeare was wrong in inquiring "What's in a name?" Those two words are "bridges" and "walls." "Walls," said Rabbi Abba Hillel Silver, "have their definite purpose and value in our lives. They give us shelter, security, and privacy.... They enclose us in a manageable world which we can master." As Robert Frost put it, "good fences make good neighbors."

"But there are other walls," so Dr. Silver rightly warned, "which are not similarly beneficial. Prejudice and group hatreds are tragic walls which men build around themselves not merely to fence themselves in but to fence others out: Fences of social snobbery and alleged racial superiority. And there are iron and bamboo and silken curtains behind which nations crouch and dub as traitor anyone who would suggest the lowering even by an inch or two of these divisive barriers. But eventually the most towering and seemingly impregnable wall must fall, for the Lord hath decreed that men should build, not walls to divide them, but bridges to draw them together, each man to his brother.

Perhaps the noblest and most enduring bridge is the one that we have inscribed in imperishable stone upon the facade of the House of Living Judaism, of which I spoke a moment or two ago. "Thou shalt love thy neighbor as thyself." The United Nations is another such bridge. We must guard it vigilantly that it does not collapse as all previous, more rickety bridges leading to world peace have fallen. That Building for Brotherhood just dedicated is likewise such a bridge. May many peoples and many faiths, many creeds and many colors among men, find within its walls a levelling of all obstructive, dividing barriers! May they discover therein and within their common Judeo-Christian spiritual heritage that building for brotherhood which the prophet charged us to create when he insistently declared: "Have we not all one Father? Hath not one God created us all? Wherefore then do we deal treacherously, one man with his brother?"

Message of Israel Broadcast, Sunday 11/13/55- 10:05-10:30 A.M., New York Time

by Dr.Maurice N. Eisendrath, President
Union of American Hebrew Congregations

BUILDING FOR BROTHERHOOD

Although Mr. William Shakespeare rhetorically inquires, "What's in a name?" and categorically insists that "a rose by any other name would smell as sweet," it is, nevertheless, difficult to conceive of Gertrude Stein's insistence that "a rose is a rose is a rose" being changed to "a skunk is a skunk is a skunk" and still have reference to something as lovely as a rose. Nevertheless, the thinkers and poets who gave us the most sublime passages of our Bible were not so sure that there is nothing significant in a name. On the contrary, they seem to have been convinced that not merely "as a man thinketh in his heart, so is he," but also, as a man is called by his brethren -- and especially by his God, so may he live.

Thus, Abram was but an ordinary Bedouin chieftain moving his family, his herds, aimlessly from one oasis to another until he became dedicated to a mission to bring the knowledge of the invisible Creator to all his fellow-beings. Then was his name changed from Abram to Abraham. And he was destined to become the "father of a multitude" through whom all the nations of the earth would be blessed.

And then there was Jacob, an ambitious, covetous young man, capable of the unconscionable act of filching his brother's birthright. But then he had a dream of a ladder reaching unto heaven. Thus, his aspirations were lifted above the material possessions which he had at first so dearly prized. He struggled with both God and man and prevailed. Then was his name changed to Israel, which means "champion of God." And his descendants since that distant day have come to regard themselves likewise as chosen -- chosen, not, however, for special privilege, but for consecrated service unto God; to be everlasting champions of the Most High. Names have, therefore, been of profound significance in the past -- in the past of the Jew particularly. A Jew, therefore , a son of Israel, by any other name, might not be quite the same, as surely a Christian, by any other name than that of his cherished Messiah, would not have the same demands for martyrdom and sacrifice incumbent upon him.

And what of our precious designation of the United States of America? Has that mystic, magic word "United" States played no role in keeping this nation "one and indivisible?"

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I firmly believe it has. That very name provided much of the rallying cry which mobilized great multitudes to respond to Abraham Lincoln's call to keep the Union intact. And today, though there are voices raised and schemes devised to destroy this wondrous Union of ours because our Supreme Court has decreed, not alone in accordance with our Constitution, but in consonance with the Will of God, that "by their Creator, all men" -- including Negroes -- "are created free and equal" and are entitled to all the God-given rights of free men -- so today all the voices and schemes of divisiveness notwithstanding, the very name and concept of these United States will keep this nation still one and indivisible.

Physical structures likewise have names that exert a potent spell over those exposed to them. Who can stand before the impressive edifice of the United Nations and not catch the vision of the peoples of the earth being banded and bound together for their common good, determined to banish war forever from their borders and to share, through technical aid programs and other peaceful pursuits, all the resources which God has bestowed upon some, but intended for all? The United Nations, by any other name, would not, in my thinking and feeling, exert quite the same spell, nor elicit quite as high expectations, as does this so-appropriately named one lone hope of man today for a world of peace and abundance for all.

So, too, I speak to you as President of the Union of American Hebrew Congregations, with our spiritual home located in a lovely structure here at Fifth Avenue and Sixty-fifth Street in New York City, which we have likewise given a name of utmost significance. We call it our "House of Living Judaism," and by any other name it would not sound so sweet nor so meaningful in our ears. For we know that there are "religions and religions." We realize that religion, intended to bring life and inspiration to men, has sometimes brought spiritual death and moral dessication; religion has ofttimes been reduced to dead forms and empty phrases. We adherents of Reform, or Liberal, or Progressive Judaism feel that our movement is named for the dynamic, ever-developing, constantly-deepening living Judaism which we would continuously adopt and adapt to the time and the clime in which we find ourselves, and most especially to the America in which we so happily dwell today. "What's in a name?" Much indeed!

Similarly significant is the name given to another noble structure, in the solemn dedication of which I participated just a few days ago. It is named "Building for Brotherhood" and is to be the national headquarters of the National Conference of Christians and Jews, the international center of World Brotherhood. What an appropriate

and meaningful name: Building for Brotherhood! There is a far-reaching double meaning in this designation "Building for Brotherhood," for the word "building," as you well know, can be both noun and verb. It can signify the actual physical structure which is to house the activities of this organization dedicated to amity, fellowship, and good-will among men. Or it may connote the actual process, the plans and pathways, whereby such brotherhood can be achieved. The name "Building for Brotherhood" is intended, in my judgment, to convey both meanings. Here, on the ever-crowded, swarming, increasingly fashionable Fifty-seventh Street in New York City, in the very heart of this thronging, feverishly busy metropolis, constantly preoccupied as it is with industry and finance, entertainment and sport, there now stands a structure dedicated to Brotherhood: A sign and symbol that Christian and Jew, white and colored, native and foreign-born -- so often -- too often -- at odds, engaged in fratricidal rivalry and strife -- have a gathering-place where they may meet together on the common ground of their origin as children of the Father of us all.

But the National Conference of Christians and Jews recognizes full well that a symbol and sign are not enough -- not nearly enough. Brotherhood cannot consist merely of a building, no matter how imposing and impressive -- and so the noun must be changed into a verb -- into an active, a very active verb at that. There must be not merely this Building for Brotherhood, but there must be a constant and continuous program of building for brotherhood, if the intolerance and bigotries of the past, and of other lands, are not to tear our own people apart.

Nor can this process of building for brotherhood be restricted to our own frontiers as though the vast oceans which divide us from the peoples overseas were as looming walls impervious to the hatreds which have riven the old world and which, despite the thousands of miles which separate us, have too frequently seeped into our own land as well. Surely, we learned how swiftly the poisoned winds of Nazism leaped the oceans and swept through too many American minds and hearts and souls as well. And so this building for brotherhood must be world-wide in scope. And, consequently, I was one of many Americans and Englishmen and Frenchmen and Chinese and Japanese -- I was one of the many Jews and Christians and Moslems and Hindus -- who assembled this past summer in Brussels in Belgium, under the auspices of World Brotherhood, which is the extension of the National Conference of Christians and Jews on the world-wide front, trying to build a strong, cohesive body of dedicated men and women who, though recognizing many

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deep and abiding differences, nevertheless cherish at least those few profound and divinely-dowered similarities which do bind us one unto the other and prompt us to labor together in the building of brotherhood throughout the earth.

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20th ANNIVERSARY

MESSAGE OF ISRAEL

UNION OF AMERICAN HEBREW CONGREGATIONS
UNITED JEWISH LAYMAN'S COMMITTEE INC.

838 Fifth Ave., New York 21, N. Y., Regent 7-8200

AMERICAN BROADCASTING COMPANY • Every Sunday, 10:05-10:30 A.M., New York Time

DAVID J. WISE, *Program Director*

"YOU'VE GOTTA HAVE HEART".

November 20,1955.

BY Rabbi Maurice N. Eisendrath, President
Union of American Hebrew Congregations
838 5th Avenue
New York 21, N.Y.

It is not often that the minister or rabbi takes his text from Tin Pan Alley, or uses as a pretext for the context of his message a title from the Hit Parade. And yet, was it not Andrew Fletcher who said, back in the seventeenth century, "Give me the making of the songs of a nation and I care not who makes its laws." So perceptive was this reflection that Carlyle paraphrased it in — I believe — his "Essay on Burns", saying "Let me make the songs of the people and you shall make its laws."

The Hit Parade is a barometer of our civilization which is not altogether to be despised. When it abounds in nonsensical "boogie woogies" and "cha cha chas", it bespeaks, perhaps more eloquently than anything else, something of the anti-intellectualism of our time. When it features romantic love ballads, it bears testimony to the theme of boy-meets-girl which has dominated the earthy drama ever since Adam and Eve first encountered each other in the Garden of Eden. And when, from time to time, it chants "I Believe" of "Love Thy Neighbor," it gives evidence of the fact that a still small voice of sanity and spiritual yearning can be heard even on Broadway above the din of fun and frolic.

So, without further apology, I readily confess that I find in one of the hit songs of a Broadway musical a most fitting text for this particular Sunday morning, so expressive is it of the mood and message of this Thanksgiving Season. "You've Gotta Have Heart," rings this refrain, alluding, in this particular instance, to the tenacity required on the baseball diamond as when, in the most recent World Series, after the first two games, everything seemed to go wrong -- for the Dodgers at least. But it is not merely in this context, that we need to be reminded that "You've Gotta Have Heart." That could be the theme song of our whole generation.

Most vividly does this come home to anyone who, like myself, has but recently been to Europe and has seen once more the vestiges of what those brave people have endured. A decade has passed since the Battle of Britain -- barely ten short years—

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RABBI JONAH B. WISE

and yet most of us have long since forgotten the nightmarish terror of guided missiles by day and incendiary bombs by night. But, as one wanders down the streets and lanes surrounding St. Paul's Cathedral, as one worships once again in the Liberal Synagogue in St. John's Wood, but recently rededicated following its gutting at the hands of the Nazis, one is reminded once more that they, our cousins over there, needed heart indeed to walk through that dark and dreadful valley of the shadow and still retain that faith which they are now reaffirming resoundingly in their rebuilt churches, cathedrals, and synagogue.

And as for my own brethren, the remnants of the children of Israel who were maimed and massacred and murdered by the millions by the butchers of Berlin — what of them? I wonder whether the world will ever fully realize the heart they had to have in order that even a single one among them should have survived. It was at Paris this summer past, while attending the Biennial Conference of the World Union for Progressive Judaism -- which is the extension of our own Union of American Hebrew Congregations — of our American Reform movement onto the world scene — it was at this Paris Conference that I felt more keenly than perhaps at any other time just how true it is that "You've Gotta Have Heart" to endure the kind of times that some of our brethren have known in this our Twentieth Century. For there in Paris we have encountered the few brave souls who came as representatives of their tiny struggling now not merely for physical survival for they have received some help through Point IV and technical assistance to rebuild their shattered homes.

Their present struggle is for spiritual survival, for religious rehabilitation, in a world which has all but crushed to extinction such once-exalted values. Here was a brave lady from Italy whose entire family and that of her husband were brutally wiped out — no doubt before her very eyes. Yet there was no cynicism in her heart — but only a burning faith to bring the eternal truths and relevant teachings of Judaism to the remnants of her fellow-Jews. And there was the courageous German rabbi whose synagogue had been put to the flames and whose entire congregation had been marched off to the gas ovens of Bergen-Belsen, now laboring with a meagre handful of refugees — strangers in a strange land — to establish a congregation of liberal, progressive Jews in Amsterdam. And there was the spiritual leader from Israel who,(despite the Arab marauders at his very doorstep) despite the stern, stark problems of sheer physical existence, journeyed from Israel to Paris in order that he too might take back some spark of spiritual inspiration to his few loyal adherents. And from Germany itself -- though its youth has fled and its middle-aged has been destroyed in the asphyxiation chambers and mass abbatoirs, still there were those from Germany who met with us in Paris. Their faith in the future is still undimmed. They labor with the fragment of old folks that remain to rebuild some form of religious life even in the heart of erstwhile Nazi-land, where God knows, spiritual guidance and moral direction are desperately required. And these few, under the leadership of the 80-year-old, young-in-heart, the Honorable Lily Montagu, who had seen her city of London, her synagogue, her girls' club, blitzed to bits, determined to establish a European seminary for rabbis on the embers of the so-recent past. "You've Gotta Have Heart," my friends, to undertake such enterprises, and the epic story of the heroic endeavor to rekindle the torch of faith on the continent is a tale which reveals beyond the shadow of a doubt that never has so much been done with so little material rescources by so few brave hearts.

And we had to have heart, likewise, not only to observe this poignant story

but to realize how pathetically inadequate are the physical sinews wherewith they are called upon to pursue this noble endeavor. Though American Jewry -- and Christendom, too, I suppose -- has been sensitive to the physical needs of our European and Asiatic cousins, though we have responded with some measure of generosity to the appeals to feed the hungry, the physically hungry, that is, and to clothe the naked and to take the homeless to some manner of habitation -- especially in Israel-- we have been almost totally deaf to their heartbreaking appeals for spiritual succor as well. America, known for its greatheartedness has "gotta have an even greater heart still" in order to provide religious teachers, ministers, rabbis, spiritual leaders, moral tracts and teachings for those who are today even more impoverished and famished in their soul than they are in body.

So we see that the expression "you gotta have heart" has not only the single implication of having to have courage and fortitude -- but it must convey also that other meaning to be found in the word "heart" -- generosity, magnanimity of spirit. And it is this interpretation of our song-title which is especially apt at this Thanksgiving Season when we can, with utmost warrant, praise God for all His goodness, for all the abundance which He has bestowed upon us in this blessed America of ours.

But even as I think of the Thanksgiving feasts of which we shall soon partake and of the hymns of gratitude that we will sing, I am reminded of a news report which I heard over my little battery-set radio far up in the remote wilds of Canada where I was resting for a while this summer past. It told of the frantic efforts of the Canadian farmers to find storage facilities for the millions of bushels they are unable to sell and of their inability to afford the cost of building adequate granaries to take care of all their surplus crops.

And just the other day I read that our own United States Government owns enough wheat to give every human being on earth fifteen loaves of bread; owns enough corn for a five-months' supply for every family within our nation; owns enough cotton to clothe one-fourth of our population every year. All this is owned by our government -- and costs it $976,000 a day to store -- to say nothing of the similar surpluses stored up by private enterprises and individuals all over our nation and in the Dominion to our North. And all this at a time when most of the people in most of the world are hungry most of the time. That's what Trygvie Lie has told us. Another statistician put it this way: Sixteen hundred million people on earth are on the borderline of starvation. That means ten times the population of the United States have not enough to eat. It would take three months for those sixteen millions to swallow all the wheat, corn, butter, and milk which our Government alone has rotting in its granaries and storage bins.

To contemplate such a situation and do nothing about it would be to have no heart at all. You gotta be heartless to give thanks to the Lord next Thursday and not resolve to find some way to divide His abundance more equitably among all His children everywhere.

Yes, my friends, we gotta have heart — that is the prime requisite for survival today. Surely we have brains enough to resolve these injustices and inequities. A generation which can find the skills, the techniques, the ballistics, to transport

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millions of tons of food to our soldiers and sailors thousands of miles from our shores: in Japan, in Korea, on those tiny pin-points on the Pacific; a generation that can talk person-to-person to peoples at the other end of the earth within a flashing second of time; a generation that can devise the most complicated weapons of atomic destruction — surely such a generation needs no surplusage of brains. Of brains, of mind, of wisdom, we have enough.

What we "gotta" have now is heart; a heart that will see that starving soul in distant India as a brother and determine that he shall not die but live through the generosity of our hearts which need find no technical barriers to the just distribution of the earth's abundance. Not that I would scuttle the fruitage of our God-given intelligence in some kind of destructive anti-intellectual revolution such as some of our contemporary know-nothings and anti-eggheads would stupidly and insanely suggest. I call, rather, for a synthesis of mind and heart such as the Biblical writer thousands of years ago so wisely recommended. Let us indeed get us a "heart of wisdom" which will enable us to share with our less fortunate bretheren everywhere both the fruit-age of our earthly possessions and the guidance of our spiritual achievement, so that the day may not be far distant when all men everywhere will observe a universal thanksgiving day and be able to chant, in sincerity the truth, the words of our own Jewish thanksgiving liturgy: "O give thanks unto the Lord for He is good; for His mercy endureth forever."

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New York 21, N.Y.

November 27,1955.

What I had to say last Sunday morning concerning the significance of Tin Pan Alley's giving at least a passing glance at religion is surely even more relevant to my theme today. For many weeks, homes throughout the nation were listening to the lilting tune and ardent words of "I Believe." While it is, of course, true that church and synagogue must not fall all over themselves in gratitude for a bow from the popular arts, such as motion-picture features devoted to the Bible -- devoted principally to some torrid Scriptural romance at that; or for one or two special articles in the magazines, or a few programs here and there on Radio or TV--whereas hour after hour the presses roll out their endless reams of news, and TV and Radio send out their programs without a single reference to the ultimate realties of life; to God, to the Moral Law; while, it must be confessed, one song does not usher in a religious revival, still it is encouraging to have the youth of our land eager to hear the words of a popular song-hit entitled "I Believe".

It <u>is</u> important that we are beginning once again to <u>believe</u> — but it is indispensable to inquire what we believe. I for one believe we are groping towards a more realistic faith than that which was once foisted upon the rising generation. Too frequently we were asked to advance from the unknown to the known, rather than to begin with that which we do know and then follow to the vast unknown where a leap of faith is necessary, where our beliefs must take up the task of leading us "beside the still waters."

Although it is true that our Bible starts off with the words "In the beginning, <u>God</u>" we overlook the fact that that majestic first sentence of our Holy Bible was not the beginning of man's quest for faith and certitude. Generations had come and gone, even among the sensitively-attuned children of Israel, before so sublime and profound a concept as "In the beginning, God" found its way into the first chapter

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RABBI JONAH B. WISE

of the Book of Genesis. Not at the beginning did man find the God whom we would worship today — but only toward the end of a long and painful struggle, a plodding, upward search.

And so it must be with each one among us. I do not believe that we will find God at the very outset of our quest. We who have been immersed in a multiplicity of pressing tasks, we who have been obsessed exclusively in material things: in making money, in beautifying and strengthening our bodies -- we will not discover God the moment we enter our sanctuaries or the instant we cry out to Him in our distress. But that does not mean that we should abandon the search. It only means that, though we may begin with that which is nearest and most familiar to us, we dare not stop there.

So, if we would find a familiar starting place, well, let's face it, most of us begin almost everything we know or do or seek with our selves. And I'm not so sure that this is altogether bad, despite all the nostrums and preachments against selfishness. After all, we spend a great deal of time with our selves -- much more than with anyone else. No matter in what swarming throng we may live and move and have our being — there are hundreds, thousands, millions of seconds that pass through our stream of consciousness which are known only to ourselves, which are shared with no other being on earth. Small wonder that the Greek philosopher saw nothing improper in insisting that above all things else we should "know ourselves" and Shakespeare enjoined, "Above all else, to thine own self be true." But, long before Shakespeare or Socrates, the Jewish teacher Hillel rhetorically inquired, "If I am not for myself, who will be for me?" And even that loftiest moral code known to man, to be found in the nineteenth chapter of Leviticus — even its sublimest sentence commands us to "love thy neighbor as thy self." There is, then, a place for the self which has been too frequently repudiated by unrealistic appeals to utter selflessness.

So I think that we can begin by saying, "I believe in myself." And what do we find in the self? Much that we find duplicated throughout the animal kingdom. There are hungers, appetites, lusts. The craving for food, for sex, for sleep; the aversion to pain, the desire for pleasure. But, as we take a good long look at ourselves though we cannot escape finding these animalic characteristics, is this really all that we find there? Surely, it is not. Surely we also find a mind to conceive beauty, a heart which knows love, a soul, sensitive to goodness and truth, a spirit capable of laying down one's life for a loved one or a friend. So when we start with ourselves and proceed, in the most realistic fashion, without preconceived notions or dogmas or creeds, we are constrained to assert that we believe not only in the physical self common to beast and fowl and fish, but we become aware of an uniqueness in our selves, a spiritual surplusage which by all logic we must come to assume has its counterpart in the universe of which we are an integral and inseparable part.

And when we then cast our gaze beyond ourselves into this cosmos out of which we have emerged, what do we see there? We see a pageantry of stars of surpassing beauty moving so regularly and thythmically through the heavens. We see flowers of utter loveliness. We perceive the surging spray of the surf beating upon the shore, the clock-like and invariable precision of the tides, so that we are forced

to declare with the Psalmist: "When I behold Thy heavens, the moon and the stars.." Though in all humility I mak ask, "What is man that Thou art mindful of him and the son of man that Thou takest regard for him," yet I know of a surety, from my own knowledge of myself, of my loved one, and of the noblest of my fellows, that "Thou has made him but little lower than the angels and crowned him with glory and honor." So we believe that man is no mere clod of "cosmic dust," but is "but little lower than the angels," capable of creating a heaven on earth, that all might yet be crowned with glory and honor." We believe now in a Messianic Age which this child of dust is divinely destined to usher in.

And I believe, furthermore, that all of this is not a result of sheer accident, as though, as one of my colleagues, Rabbi Robert Kahn of Congregation Emanu-El in Houston, recently and most graphically phrased it in our official organ American Judaism,"as though a million monkeys were set to playing on a million pianos until finally, by the laws of chance, there would be heard the notes of the Moonlight Sonata." To view with cynicism this world and all that is therein as being as senseless as the whirring wheels at Monte Carlo o Las Vegas -- a tale told by an idiot, signifying nothing—surely this is to argue that, given enough time, the howling of enough laughing hyenas might ultimately create another Hamlet; that if only we be sufficiently patient the industrious beavers will yet erect a Notre Dame Cathedral or a United Nations; or, if we will but place in the hands of some of our smarter chimpanzees a palette and some paint, they will daub Chagall's "Rabbi" or Van Gogh's "Stormy Night" -- or, what is perhaps even more naively believed by our particularly technologically-minded generation -- that if we will but keep rolling those magic IBM machines, which turn out so efficiently the $64,000 questions and a host of other dat -- if we will only keep them whirling long enough - they will produce another Twenty-third Psalm or a Sermon on the Mount.

Though this may sound like cheap jibing, a subtly-connived reductio ad absurdum—it is undeniable that such must be the converse of our belief that behind this swing of the stars, behind this regular rise and fall of the tides, behind the composer of the Ninth Symphony, the Confessions of Jeremiah and the martyrdom of Jesus, there is, precisely as we found it to be true of our own selves — there is more than body and physical law, more than chemicals and minerals and anarchic drives. There is, rather, Mind and Heart and Soul. Thus do I believe also in God, my Maker and the Creator of all my fellow creatures, of the world and all that is therein. And I furthermore believe, therefore, that I am called upon to make this Spirit increasingly manifest upon earth, to make the Love, wherewith He has filled our hearts and endowed His creation, bind one man to his brothers and bring into being as speedily as possible His kingdom on earth.

And, finally, I am thus constrained to believe, in the words of our Jewish liturgy, of our Union Prayer Book, "Surely, Thou, O Lord, has not created all this only that it be destroyed. Surely Thou keepest faith with Thy children, in death even as in life." Believing in the spirit which suffuses my own soul, which permeates the universe itself, which kindled whatever spark of divinity I have within my being -- which existed as an ever-flaming torch before my birth and from which my own soul was ignited -- I must believe, likewise, that it will flame on even after my death, to merge once again with that universal inextinguishable Eternal Spirit which is the heart and the soul, the origin and destiny of this Universe in which I am privileged to spend these few hours.

(Turn over please)

To be to mine own self true, of course; to remember that "If I am not for myself, who will be for me." But to remember that this is the mandate of my animalic heritage -- for every animal looks out for itself, seeks pleasure and avoids pain. But, because I am not merely an animal, because I am a man and not a mouse, a child of God and not a beast, I must remember the added injunction of Hillel: "If I am only for myself, what am I?" And so I believe that it is part of my privilege and blessing as a human being, as made "in the image and likeness of the Divine," to be not only for myself, but for my fellow-beings, to lead them nearer to Him and to His abiding kingdom. From the depths of self to the summit of selflessness, we have mounted, and this I believe is the sublimest height that we can achieve. Let us seek to dwell thus on the summit -- nearer, my God, to Thee, and to Thy divine word: To love the Lord thy God with all thy heart and all thy soul and all thy might, and to love thy neighbor as thyself.

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20th ANNIVERSARY

MESSAGE OF ISRAEL

UNION OF AMERICAN HEBREW CONGREGATIONS
UNITED JEWISH LAYMAN'S COMMITTEE INC.

838 Fifth Ave., New York 21, N. Y., Regent 7-8200

AMERICAN BROADCASTING COMPANY • Every Sunday, 10:05-10:30 A.M., New York Time

DAVID J. WISE, *Program Director*

"PRAYER DOES HELP"

December 4,1955

BY: Rabbi Nathan A. Perilman,
Congregation Emanu El
Fifth Avenue at 65th Street
New York 21, N.Y.

Picture, if you will, a busy highway leading out from a big city to a recreation center. On one side of the road is a farm house; on the other a gasoline station and refreshment stand. Imagine, please, a Friday night in the summer, and imagine also the time for prayer in the home of the farmer and the proprietor of the refreshment stand. The farmer asks God for a weekend of rain for his parched fields, a slow, steady rain that will sink into the thirsty ground from which the avid seed can draw moisture. The gas station man, at the same moment, is on his knees praying for sunshine and cloudless skies. He wants the kind of day that brings people out onto the highway. He needs the sun - his nearest neighbor, perhaps his brother, needs the rain-each prays for what he needs. At least one, and possibly both, may find these prayers unanswered, or unfavorably answered.

For ever so long man has been asking, does it do any good to pray? How easy it is to prove that it does not do any good! If prayers were answered, there would be no sickness, no poverty, no failure of any kind; surely, there would be no war. Atheists have long made some telling arguments about prayer. If God is good, why are not all prayers answered quickly and favorably? Only a whimsical, teasing God would withold from His beloved their hearts' desire. They also say that if God is all-wise and all-knowing, why does He need prayer at all? Why must He be reminded, coaxed, flattered, promised something in return? This is not the way of a human father with a child whom he loves. And so the Atheist concludes a God who needs to be informed is not all-knowing, and a God who withholds help cannot be good.

All of us pray, though most of our prayers are not formal. They are simple conversations with God. Our deepest yearnings are not always expressed on our knees or with head bowed, or in prescribed rituals, or poetic liturgies. If some meter could be devised to count and sort our fleeting thoughts in every busy day, we would be astounded at the number of unspoken prayers we think and silently utter; and we would be even more astounded at the high rate of fulfillment that comes to us.

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Why then, after all these centuries, does modern man - critical, challenging, inquiring - still persist in praying? Does it do us any good? In spite of the powerful and logical arguments to the contrary, the answer is yes, Prayer <u>does</u> good.

First of all, prayer is good because it helps us articulate our ideals - it puts them into words. We pray for those things which we intensely desire. Words are harsher in their demands upon the mind than are nebulous thoughts. How often when we think we have a good idea we see it dissipated when we try to put that idea into language. So it is with many things we would pray for. When they are articulated, the words betray their shallowness and we find they are not worth having enough to pray for. When they are worth having enough to pray for, they are stripped of most of their grossness; they are distilled of most of their folly; they are purified of those values that are trivial. Praying is good because it is a form of hard and clear thinking, a way of seeing values in their honest, proper perspective. It is a way of giving a large measure of heart and mind to our thoughts; a way of ruling out the extraneous, of refining crude self-interest, of purifying our hearts"desire. This in itself is enough to make prayer worth while. When we really know what counts with us as a supreme value, we have taken a first big step in realizing it.

The second value of prayer derives from the first. What we intensely want we work for. Much of our difficulty lies in not knowing what it is we want, what it is we count precious. When we know what our highest good is we can attain it. Let a man decide that he wants to accumulate money above all other goods, then surely he can do it. In the process he may deny himself many things. He may rob himself of more than he takes from others honestly or dishonestly.

True values can also be obtained if our purpose is fixed enough. We have only to draw upon the extra reserves of strength we each possess and apply them to what we intensely want. Wisdom and even understanding are not beyond our reach; knowledge can surely be obtained. Friendship and acceptance by others, too,can be ours. Even self-acceptance, which for some is most difficult, is realizable when our purpose is clear and we truly know how much it counts with us. We can learn what truly counts through prayer.

It is the third value of prayer, however, which is most beneficial. It has to do with perspective. Too many of us live wrapped up in ourselves. Without conscious awareness of it, we must, by our very nature, be self-centered. Our bodies and their multiple needs, our psychic compulsions and their insistent demands, make us concentrate on self. Identity and self-awareness are marks of wholesomeness. He is very sick whose consciousness of self is not under control. The great Hillel says in the Sayings of the Fathers "If I am not for myself who will be?" This is not a maxim dealing with self-reliance so much as with self-awareness. Hillel was not a precursor of the do-it-yourself craze. For Hillel, also said, "If I am aware of myself alone what am I?"

(Turn over please)

It is in bringing a healthy balance between self and that which is outside self that prayer achieves its greatest good for us. It creates the "Thou" for one who by his nature must think so much of the "I". Prayer becomes the mirror in which one's idealized image can be seen. All prayer is addressed to some force outside of self. We speak to a talisman, an image, to lady luck, to God, and, when we do, we go outside the self, and this is good. By a curious twist of directions, when we address ourselves outwardly to the "Thou", we are actually speaking to the deepest, purest force within ourselves, for God is an indwelling God. Thus it is that through prayer we reach that which is best that is in us - that bit of the Divine which God put into us.

Most of our trouble lies in praying in such a manner as to attempt to effect a change in the unchangeable God. We ought to pray to such purpose as to effect changes in ourselves. Instead of attempting to put through long-distance calls to the remotest heavens, we ought to do more intra-communicating with the God who is "nigh unto us, in our mouth, in our heart, that we may be aware of Him".

It is some time now since we left our farmer and gas station proprietor on their knees, each praying for that which, through the giving to one, God would hurt the other. This happens always in prayer that concerns itself with the need of the moment. During a war people on both sides pray with equal fervor. In every contest God is asked to pick the winner, and of course, He is rarely asked to pick one's opponent. A true prayer may ask for renewing rain or the warming sun; but it should also ask for wisdom, for strength, for reconciliation, for acceptance of one's lot. A true prayer may ask that God help in a specific situation help one to his own salvation and, failing that, to accept what does come.

Yes, we all pray - aloud, in silence, alone, with others. We are more often conversing with God than we realize. Prayer can help us when talk with God is well thought through, when the values involved are high and enduring, when we are moved to special efforts for our hearts' desire, and when in reaching out for God we find Him at home within ourselves.

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DAVID J. WISE, *Program Director*

"THE LIGHTS MUST NOT FAIL!"

BY Rev. Dr. William Franklin Rosenblum
Temple Israel
210 West 91 Street
New York, N.Y.

December 11,1955.

Some of the greatest ageless truths have come to us from those whose own lives were all too brief. Anne Frank, the teen-age German Jewish girl, who died in the infamous Belson concentration camp two months before the armies of liberation came, has left us a document in her diary which not only our generation but people down through the ages will read in order to understand how unconquerable is the human spirit.

There she describes the first Chanukah she and seven others celebrated who were hidden away from the Nazi invaders in a Dutch attic. "The candles were few," she writes, "and they could not burn them long, but it did not matter as long as they had their song".

THEIR SONG! The hymn we have been singing these days of our present Chanukah festival which started last Friday night with the kindling of the first light and will end next Sabbath Eve when all eight candles will be burning in the holiday candelabra. We here, in this land of plenty and in this era of peace, need not stint on our tapers but what still remains of most importance is the song: MOOZ ZUR..... ROCK OF AGES:

"Children of the martyr race,
Whether free or fettered -
Wake the echoes of your song
Where ye may be scattered.
Yours the message cheering
That the time is nearing,

Which will see
All men free
Tyrants disappearing".

How I wish I could reconstruct for you the scene in that Dutch Acheterhuis of which Anne Frank wrote, as vividly and poignantly as dramatized in the Broadway play which has been wrought out of Anne's diary, a scene which makes one proud not only of the heights to which Jewish courage can rise but of the majesty of human dignity! Living in dread that any moment they would hear the fearsome steps of the Nazi police on their way up the stairs which secured them from discovery,

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RABBI JONAH B. WISE

they yet kindled their lights and sang their song with full voice and fuller heart as if in defiance of what the storm troopers might do.

Yes, I wish all America would witness that scene so that many of us might become ashamed of our weaknesses, we who bemoan our destiny because we too live in a time of struggle between our faith in God on the one hand the and Red folly on the other, a struggle which must be resolved before the world can have the kind of peace we so desperately want. This peace will never be achieved by wishful thinking but will have to be bought by willing sacrifice. Few there are who would like to see the lamps of civilization grow dim again, but all must be torchbearers if the lights are not to fail!

Yes, friends, we have more than enough candles for the Chanukah lights in our Jewish homes and more than enough bulbs for our Christian neighbors to deck their trees within the fortnight. But in the spirit of our Chanukah hymn and that dauntless faith which always saved our people in every hour of crisis - nay, more, in every moment of impending doom-more than glowing candles in our menorahs and twinkling bulbs on trees, there must flame in our hearts THE LIGHT OF FAITH -- THE LIGHT OF OPTIMISM! The lesson that we Jews learn anew every year at this season as we rehearse the Maccabean epoch should be learned by all. Passionately devoted to freedom from the dawn of our existence yet compelled in one century after another to wear iron fetters or a yellow badge, we have never lost the hope that the day of perfect freedom was near. THIS IS THE LIGHT THAT MUST NEVER FAIL. There is altogether too much brooding among us in this land and in the free world today as if tomorrow an atomic mastodon is sure to tread the earth and hurl us back to the chaos and void from which we have come. Is it not strange, nay ignoble, that in this scientific age, when men boast of their liberation from superstition and their vaunted disbelief in miracles, so many of us moderns should have lost our courage because the lasting peace we so desire has not been wrought in the few years since the last war? There is a great impatience abroad and it is turning into a grave pessimism. Once again, in the pages of Anne Frank's diary, we find a phrase which might well be the guide to our perplexities:

"It comes back to me," she writes, "on one of my slightly melancholy days: PAPER IS MORE PATIENT THAN MAN. Indeed it is in the papers of history that we find the warrant for such rejoicing as marks our Chanukah, why our neighbors make so much of Christmas, for in these winter fests, we find that former generations have sought to meet the problems we face, discover the key to the victory we seek. The struggle between godless communism and the religions of God is not new but we must not depend on a Judah the Maccabee to pit his little army against a might Antiochus, for only in the arena where ultimately all struggles are resolved, in the minds of free men, will the decision be made. The cheering message that the Chanukah hymn starkly stresses, plainly written in the records of former generations such as that of the Maccabees and in the patient papers of world history, is that the victory will never belong to the oppressor, only to the confident and the faithful!

Another light which must never fail is the light of brotherhood, the kind of genuine fellowship which can reach across our differences and bind us together in amity and understanding. The fanatics among us, Christian and Jewish

(Turn over please)

alike, are afraid that Christmas may lose its special meaning for their masses and that Chanukah may lose its appeal for our millions unless we make certain that the bright Menorah and the glowing tree are never seen in the same precincts. The very same men who cry out for desegregation of race shout even louder for spiritual segregation; but despite these extremists the fact remains that both our winter festivals have their origin in man's eternal yearning for more light and warmth when the days grow shorter and the nights are colder. There may be no place for a Christmas tree in the Jewish home and none for the Menorah in the Christian household, but there is room in every heart for the coul of good-will which the one is said to stress and for the faith in God's will wnich the Chanukah Menorah is designed to strengthen.

Not long ago, in that New England which cradled our land of liberty, a new university, sponsored by Jews but open to students of all creeds, held a ceremony of dedication which I feel the "patient" papers of history will record as one of the epic events of our times. Three separate chapels were consecrated, all three placed around a beautiful pool, all three in the shape of an open Bible, each having the altar peculiar to its worship but all erected for the worship of the one God and the blessing of all humanity. Seen through the windows of the Catholic and Protestant chapels will be the form of the cross, and through the Jewish chapel window, can be discerned the Ner Tomid (or perpetual lamp) and the Menorah (or seven-branched candlesticks). What makes these buildings at Brandeis University so wonderful is the spirit of the Christians and Jews who made them possible, the realization that variety is not only the spice of life, but the very life of Faith.

It seems a far cry from Anne Frank's Dutch attic to the campus at Brandeis at Waltham, Massachusetts, but both are symbols of the light which burns in the human soul when put to the test.... the light of love of God and love of neighbor which may flicker form a moment but which will never, never go out!

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DAVID J. WISE, *Program Director*

" A PATTERN FOR SURVIVAL"

December 18,1955.

BY Rabbi Jacob Polish
The Hebrew Tabernacle of Washington Heights
607 West 161 Street
New York 32, N.Y.

Ours is an age which might well be described by the words power and speed. It seems that some of our finest scientific minds and talents are absorbed in the task of harnessing more and more power from the realm of nature and of achieving greater and greater speeds. The progress made in this direction within the past two or three decades has been well nigh-fantastic and surpasses those wild predictions which many of us dismissed as being products of a fertile imagination. Power and more power, speed and more speed, are the watch-words of our century. The Atomic Bomb dropped with such terrifying results on Hiroshima is today obsolete and has given way to newer bombs, infinitely more powerful and devastating. Our children employ such terms as "supersonic" in their daily language, and our scientists are speaking soberly of trips to other planets.

As we witness the unfolding of this drama in which power and speed are the principal characters, and as our heads fairly swim with the development of the plot, more than a few of us must be troubled by the recurring question which refuses to be pushed aside --"Why?" "To what purpose?" It is at this stage in our drama that the words of our Bible fairly leap to life and present us with a challenge,"Behold, I have set before you life and death, the blessing and the curse. Choose life that you and your seed may live!' And as we reflect upon the crucial significance of these alternatives the words of our ancient prayer form on our lips -- "Livrocho V'lo Liklalah" -- For the blessing of all, oh Lord, and the hurt of none."

It is reasonable to assume that man's quest for the answers to the many riddles of the universe will continue. It is unthinkable that he will willfully and voluntarily shut his mind. He will harness yet more power and achieve greater speeds regardless of the threat which these may pose to his very existence, for the hunger for knowledge must be satisfied and the inquiring mind can not be stayed by either sanctions or legislation. Confronted as we are, therefore, with the alternatives of life or death, with the blessing and the curse, what shall our answer be? Is there a healing balm for the sickness of our world? Religion and faith can well be that ingredient which we so desperately need. The hope and destiny of the world might

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well be found in the two words, "Ani Maamin" -- "I believe." These two profound words and all they imply are both spur and bridle to man. They make him but little lower than the angels, and yet at the same time impose upon him the burden of self-discipline and a sense of responsibility. The man who utters the words "I believe" contains within himself far greater power than any which has yet been developed in the scientific laboratory. He has within himself untapped and inexhaustible reservoirs of strength and courage which he derives from his God. History is replete with examples of the irresistible force of truth and faith and belief. With the words "I believe" man can say to the mountains, "Be ye moved". In our day of scientific formulae and mathematical certainties, the man of faith flies in the face of these. Military experts tell a numerically small and weak people that it is impossible to achieve victory over a superior and stronger foe, and yet victory is achieved. What was the unknown factor -- the factor with which the calculators failed to reckon?-- man's faith in himself and his belief in God. By all reckonings, a people hounded and persecuted for centuries should have disappeared long ago from the arena of history, and yet, in spite of the proof that it should have perished, it lives and grows. By what ingredient was it nourished? What is the secret of its survival? Faith in itself and belief in the destiny for which God appointed it. The man who proclaims "I believe" might well say, "I believe that a spark of the divine was breathed into me even as it was breathed into the first of men. God has favored me with a mind to seek truth, and it is my goal and my destiny to follow it wherever it may lead me. God leadeth me not only in green pastures and beside the still waters, but sometimes the mind which he has given me leads me to almost impenetrable mountain passes and turbulent waters. It is my duty to seek God and His truth wherever He may be found." Such is the power and the majesty of the man of faith. He walks with pride and dignity and without fear, for the Lord is with him. What can man do unto him? Such is the hidden yet very real power of the man of belief who deems it his religious duty to unravel the mysteries of the universe, for his religion acts as the spur to greater and greater effort.

But with the spur comes also the bridle -- with the power comes also the control, for implied in the words "I believe" is a sense of responsibility to both God and man. Not mere brute strength and reckless force, not the amoral power of the scientists' discoveries, but the awareness of an almost frightening sense of obligation and discretion. The man of faith, with all of his power, becomes very humble in the face of the obligation that is his. He is a co-worker with God in the creation of a better world; he cannot dismiss the cries of his brother; he cannot hide his eyes from injustice; he must use his power for good and not evil. The phrase "Da Lifnay Mi Attoh Asid Litayn Din V'cheshbon"- "Know before whom you must render judgment" has eaten itself into his very being. He is constantly aware of his tremendous responsibility, for the eyes of the lowly are ever lifted up to him, and the eyes of God so to speak are constantly looking down upon him. The man of faith is always trying to live up to the highest expectations which both God and man have of him. His work and thoughts are not in the realm of amorality. He is definitely aligned on the side of morality and decency and justice and peace. Such, then, is the man of true faith. He is endowed with limitless power which is controlled by his conscience -- of endless strength channeled along moral lines.

(Turn over please)

Here, then, is our answer and our hope. In a world where the alternatives of life and death are presented to us in all of their stark realism, where we are constantly reminded in our newspapers of the imminence of our self-destruction, a new heart and a new mind must be born in man. Yea, a new kind of man must emerge -- one who seeks ever greater truths by means of the test tube, the the microsccpe, and the laboratory, but one who has a profound faith in God and man -- one whose faith is fortified and not diminished by the startling revelations which break upon him. Such a man can live at peace and in happiness amidst the furious power that he has at his command. He will use it for good, and not evil, for by his very faith he has elected to "choose life that he may live".

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As a matter of fact, what more formidable refutation of this fatalistic defeatism could one find than the very persistence of the children of Israel to this day?

Through all the centuries, who could have been so foolhardy as to suppose that without land, without soil, with the faces of men and nations set against it, booted across one boundary after the other, persecuted, pillaged, plundered, massacred, murdered -- culminating in the mass abattoirs and asphyxiation chambers of Nazis, -- who would have dared foretell that any people could pass through such torrential floods and yet not have been overwhelmed? The superficial philosophy of whatever will be, will be, would have demanded that Israel die. But Israel lives, not alone in the reborn land of Israel, but in the universal faith of Judaism, proclaimed and practiced to this day in almost every corner of the earth; by a people vibrant, vigorous, vital, adapting its teachings to the times in which we live, which is the genius and contribution of our Reform Judaism which has reached its most exalted heights in quantity and quality in this free America of ours.

And how has Israel thus not alone survived, but remained a positive, creative force in the world? Because its indomitable, unconquerable faith in God and His righteousness, in the ultimate triumph of His kingdom and His justice insist that whatever seems to be foredoomed to failure, need not be; that moral determination, spiritual resoluteness, courage in the face of adversity, can reverse the seeming course of history.

So, also, the glorious saga of mankind, with its slow and plodding progress, its long and laborous pull out of the muck and mire, the slime, and the scum, to a Beethoven's Ninth Symphony, to a Monet landscape or a Chagall's Rabbi, to a Sistine Chapel or a United Nations, need not dismally end in atomic disaster. "'Taint necessarily so." There is enough free will in man, in good men everywhere, to determine that this need not, that this shall not be.

As in the life of Israel and in the destiny of mankind, so in the career of each individual among us, whatever will be, need not be. Could anyone have predicted, when on Campobello Island a youthful American leader was stricken with infantile paralysis, apparently ending his most promising political future -- that what seemed to be destined to be would not be? That, after twenty years in the White House, after heroically leading America in victory over depression and war, vast multitudes of men, women and children would pilgrimage reverently and devoutly to Hyde Park, New York -- and, whether Republicans or Democrats or Socialists, Christians or Jews -- tarry for a moment or two in solemn tribute to the man who taught us that "the only thing we have to fear, is fear itself." Whatever will be, need not be in the life of any soul with will and determination and courage and faith enough to sweep aside those hindrances and handicaps and hazards which would defeat and destroy us if we were but animals, but which we can be conquered and subdued by the divine spirit which glows within the heart of man alone.

Another striking, inspiring example of my theme is suggested, appropriately enough, by our own American Thanksgiving Day, which we shall observe together soon. There were many, the majority no doubt, who, despite all tyranny of the Old World were prepared, in dank, dark defeatism, to conclude: Whatever will be, will be; to accept imprisonment for the most innocuous of trespasses, even death on the gibbet for petty insults and paltry debts, for belonging to the wrong church or pursuing a faith contrary to another's will.

(PLEASE TURN OVER)

But not so with the Puritans, who would have no truck or trade with so pusillanimous a capitulation as "whatever will be, will be." They insisted, rather, that "rebellion against tyrants is obedience to God" and that, even though the most powerful of men, yea, even the king himself, were to will that such and such should be; if it were unjust and iniquitous, it need not thus transpire. Consequently, they fled to this New World and here, too, they might have been utterly wiped out by the Indians who swooped down upon their frail settlements. Looming, seemingly impassable mountains; vast, apparently impenetrable forests; scorching, arid desert wastes -- all this might also have dissuaded them and their followers from making this so great a nation had they accepted the easy dictum: Whatever will be, will be. But with resolute heart and determined hand, they vanquished every obstacle and reared this America, the Beautiful, America, the Strong; America -- despite all its shortcomings and dangers -- America, the hope of the world, the hope of the world provided that we be not seduced by the seductive idea of 'whatever will be, will be'; provided we insist that we need not drift aimlessly into universal death, but, by asserting our human, our divinely-dowered will, be exercising our unique capacity as men, as children of God to choose; we shall indeed eschew the evil and embrace the good, that the day not be far distant when all men everywhere will observe with us a universal day of thanksgiving amid prosperity and joy.

As our brethren in Israel have effaced from their vocabulary the word 'impossible' and, against every conceivable handicap, like unto our Pilgrims whom we recall on our Thanksgiving Day, are rearing a new nation in freedom and equity for all, so for the human race as a whole, there is truly no such phrase as "it can't be done." It is, in fact, in the very nature of our human nature to develop, to progress. A human nature that has produced an Isaiah and a Jeremiah and a Jesus, a Jefferson, a Tom Paine, a Lincoln, an Einstein -- men of every land and color and clime and creed -- can yet produce a mankind made in their likeness. A human nature that has envisaged the dream of the kingdom of God in which all men shall be brothers enjoying a universal thanksgiving of abundance for all, with "each man dwelling 'neath his own vine and fig tree, there being none to make him afraid," can yet realize that vision on earth.

Not 'whatever will be, will be.' Rather, however far-reaching our aspirations, we have within ourselves the divine potential to achieve them. "The will to believe," as William James once phrased it, "provides the power to achieve." And the renowned Zionist leader, Theodore Herzl, also assured us: "If you will it, it is no dream."

Human nature is but plastic clay. Man is the potter; yea, the potter and the clay -- both alike are man. God is the dream, the vision within man's heart, the will within his spirit which, when once unleashed, will yet fashion, brick by brick, stone by stone, the more stately mansion for man's soul, the more righteous habitation for his being. World brotherhood, justice for all, peace on earth, and within the human heart, whatever <u>we will</u>, will be; "these things can be -- a loftier race than e'er the world hath known shall rise with flame of freedom in their souls and light of knowledge in their eyes."

(Source: "The Days That Are To Be" by John Addington Symonds, 1840-1893)

20th ANNIVERSARY

MESSAGE OF ISRAEL

UNION OF AMERICAN HEBREW CONGREGATIONS
UNITED JEWISH LAYMAN'S COMMITTEE INC.

838 Fifth Ave., New York 21, N. Y., Regent 7-8200

AMERICAN BROADCASTING COMPANY • Every Sunday, 10:05-10:30 A.M., New York Time

DAVID J. WISE, *Program Director*

"A WORD TO MANKIND"

BY: Rabbi Ely E. Pilchik
Temple B'nai Jeshurun
High St. & Waverly Ave.,
Newark 3, N.J.

December 25,1955

Good Friends:

I believe with all my heart that men can live in peace on this earth.

I believe that every Christian on this joyous day in Christendom sings out with his whole being these verses from the second chapter of the Gospel of Luke:

"Glory to God in the highest,
and on earth peace,
goodwill among men."

I believe that every Moslem in all the far-flung lands where Allah is praised means to heed the admonition in the second Sura of the Holy Quran:

"Begin not hostilities,
Allah loveth not aggressors."

I believe that every Jew, who opens his Scripture to the second chapter of Isaiah, totally identifies himself with his prophetic forefather envisioning the day when:

"They shall beat their swords into plowshares,
and their spears into pruning hooks.
Nation shall not lift up sword against nation,
Neither shall they learn war any more."

I believe that every single one of the two billion four hundred million human beings breathing today yearns for peace.

Yes, I believe with all my heart that man can live in peace on this earth.

Why?

The cost of this mailing is $3.00 a year. This and other expenditures involved in our national weekly broadcasts are made possible only by your continued voluntary support. Your contributions enable us to maintain the high quality of this program

RABBI JONAH B WISE

Because Sir Winston Churchill maintains that atom and hydrogen bombs are deterents to war? No.

Because our statesmen and diplomats are working night and day to maintain a neat balance of power? No.

Because the time is not quite ripe for the launching of war?No.

Let me confess that I am just an ordinary citizen striving to keep informed as best I can. The deep strategies of might and the inner-secrets of power-politics are unfamiliar to me. The ways of the statesmen and the counsel of the experts are far beyond my ken. In my ignorance, they appear to me to be running around in circles. Yesterday they bubbled with optimism; today they whisper hushed threats; tomorrow they experiment with the deadliest weapons within the wildest imagination of man. I cannot grasp their message. I know only that the burden of armaments crushes our hopes for enough homes, enough schools, enough hospitals, enough roads, enough of the necessities of civilized life. I know only that the maintenance of vast armies interrupts the normal growth and development of our youth, saps a part of their precious spirit, and contributes, perhaps more than anything else, to their indifference and their waywardness.

A fundamental sickness is wasting away our wonderful world -- war and the danger of war. Yesterday's cures have proved utterly ineffective. Power politics and more fantastically destructive weapons seem to be the wrong prescription. A whole new diagnosis is needed. An entirely fresh approach is called for. It can come. It must come. I believe with all my heart that the universal, yes, unamimous yearning for peace will press so hard on the intelligence of civilized man as to bring forth the true answer.

My faith blended with my reason tells me,first: That God endows every living creature with an urge to live out the full span of life. So with plant, so with animal, so with man.

Second: When any living thing is afflicted with illness, latent curative powers become manifest; and healing ensues. So with plant, so with animal, so especially with man. For man can draw upon his intelligence to aid and accelerate the natural healing process.

Third, man is a rational being. For the most part he tends to do what makes some sense. War is utterly irrational. It makes no sense at all.

Fourth, in yesteryear war may have been regarded by some as a means of gaining some end; today every great statesman, every military notable, every one who knows anything about it, all unanimously declare that war is absolutely useless, totally obsolete as an instrument of policy.

Fifth, in yesteryear lack of food and lack of energy may have driven the hungry and the enslaved to pounce upon the well-fed; today, those who know tell us that the sources of energy are plentiful, and that with that energy and with our skills we can provide enough food to feed every mouth on earth.

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Intentional Second Exposure

Rabbi Ely E. Pilchik December 25,1955

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Given the faith, given the common sense, given the capacity, I believe with all my heart that men can live in peace on this earth.

The mind and heart of man must forge a hammer of human good will to shatter the rusty chains fettering us all to jungle rule. Yesterday's blinders separating us one from another, blocking our vision, generating our suspicions, sharpening our rivalries,poising us for hostilities, must be torn off. We must hack out a new road in the wilderness of human relations. The vast food surpluses of one nation must be speeded to the empty kitchens of another nation. The great skills of one nation must be taught to the willing minds and hands of other nations. The culture of one people must be cross-fertilized with the culture of other peoples. A great pooling must be organized, a pooling of resources and knowledge and mutual trust to raise all mankind to the level attained by the most advanced.

The verses of the second chapter of the Christian Gospel of Luke and the admonition of the second Sura of the Mohammedan Quran and the vision of the second chapter of the Jewish prophet Isaiah all bring me back to the chief cornerstone of faith -- the first chapter of Genesis; "And God created man in His own image." My religious tradition poetically tells me that when God decided to create man he took a bit of dust from the northernmost corner of the earth, and another bit from the southernmost, a bit from the easternmost, and another bit from the westernmost corner. In his Divine palm He held these four bits of dust from all corners of the earth, and the dust was multi-colored -- black and brown and yellow and white -- and into this dust God breathed His spirit and Man, <u>one Man</u>, came into being -- the physical father of all mankind. We, wherever we are, of whatever color, of whatever background are the children of that one father -- we are blood brothers, all of us under God.

That is why I believe with all my heart that men can live in peace on this earth.

AMEN.

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On the other hand, the history of labor's growth is blotted by the evidence of racketeering, gangsterism and terrorism committed by those who promised to secure for labor greater gain and strength, and asked labor to vote them into positions of leadership and power in order to fulfill the promises which they had made. Unhappily, labor was often blinded by its desires and gave no heed to the means being used in its behalf. Such men were often given power and then made of their positions weapons which they used against those who had placed them in positions of trust and authority. They made of their offices impregnable fortresses. They became virtual dictators who were in fact no longer responsible to those who had placed them in power. Their acts passed beyond the reach of the democratic process. In some instances labor leaders hired themselves out as strike-breakers and sold peace between labor and capital if the personal gain to themselves was great enough. Where they could not sell peace they threatened blackmail through the use of strife. These conditions exist in our own day.

The responsible leaders of both capital and labor recognize the danger which racketeers and gangsters represent to all of us. They are attempting with honesty and conviction to eliminate this evil from our society.

But their success or failure to do this will depend on a new conception of the relationship between capital and labor. If this relationship is conceived as a constant war between classes, then their efforts will be doomed to failure. If class war is inevitable as some would have us believe, then our country can become a battlefield upon which willbe fought out questions which cannot be answered by violence and which must lead to a destruction of the lifeblood of our democracy. Capital and labor alike would lose the right to speak freely and fearlessly. A victory for capital is no more desirable than a victory for labor. Fascism and communism alike destroy the rights of individuals and make of life a bitter struggle for existence, a nightmare from which there is no awakening.

Is there any American who would exchange his position as a citizen of the United States for citizenship in a totalitarian country? During the past two years I have spent months within the Soviet Union, Poland, Czechoslovakia and Yugoslavia. Of course, my material possessions were looked upon with great wonder and astonishment. A car, a refrigerator, more than one full suit of clothes were exceptional possesions in the eyes of Soviet citizens. But that which was most envied was my freedom as an American to speak, to write, to laugh, to complain whenever I so wished. I learned that bread does not compensate for loss of freedom. For if bread can be given or taken from people at the whim of those in power, then when those in power fall out among themselves, the tragedy of partisanship falls upon the heads of even those who are in servitude.

None of us is naive enough to believe that privilege and gain are secured or given without a struggle. Just as there is competition and profit motivation in industry itself, so there is a desire of those who labor to secure as much gain as possible from their labors. Labor is the product they sell and this desire for the highest possible price cannot be considered wrong. By the same logic capital's desire for the greatest possible return upon its investment cannot be decried. However, blind greed on either side can cause untold hardship and immeasurable destruction. For this reason the competitive elements between labor and capital must become the subjects of negotiation and arbitration rather than reasons for the use of violence by violent men.

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For many years religious leaders and educators were called "unworldly idealists," "impractical dreamers," and other names all indicating the fact that we live in ivory towers far removed from the scene of battle and, therefore, we are unable to make judgments about worldly matters. Despite opposition from some, and with grudging consent from others, greater room is being given at conference tables and boards of arbitration to men and women who bring to these meetings the simple truth that peace cannot be won as a war is won. Peace must be achieved; achieved through common effort and understanding between those who desire peace. It must be achieved through a firm belief that a victory for either side would prove to be disastrous for both sides.

A religious faith teaches us that there is within each man a spark of the Divine. This spark frequently is diminished to a dying ember because of the hatreds and conflicts which beset us. Yet this spark can be fanned into a flame of brilliance and warmth when men understand that the phrase, "children of God," has meaning when expressed through acts which demonstrate our belief in the brotherhood of man. Let us then celebrate Labor Day as brothers who, despite differing economic functions, seek to produce and share the plenty with which our nation is blessed. Then we shall all be laborers, laborers in the vineyard of the Lord.

Amen.

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DAVID J. WISE, *Program Director*

ECHOES FROM THE SOUL

September 8, 1957

BY: Rabbi Jacob K. Shankman
Temple Israel
456 Webster Avenue
New Rochelle, N. Y.

One of the great religious structures of the world is St. Paul's Cathedral in London. The masterpiece of Christopher Wren, it is affectionately known as "the parish church of the British Empire." Not only is it a house of worship, but it is also a national shrine in which lie buried some of England's noblest children -- among them the Iron Duke Wellington, who defeated Napoleon at Waterloo, the celebrated painter, Joshua Reynolds, and the saintly nurse, Florence Nightingale. At the entrance to this great church is a small hand-painted sign addressed to all visitors. I venture to say that most fail to see and read its words which I quote: "As you go round this building and think of the glory of its stone and the greatness of those who lie buried here, remember that it is first and last a House of God, and that on this spot and in this building people have prayed for 1300 years. Therefore, think not only of the stone nor of the heroes of the past, but remember to say a prayer of thanksgiving to God for the beauties of this earth, pray for this people and pray for yourself that the earthly beauty which comes from God may be matched by the beauty of your own life and deeds."

During this season, Jews throughout the world are looking forward and preparing for the beginning of a new religious year. It is a period of inventory and self-searching, of repentance and spiritual rebirth. Basically the idea of these Jewish holy days is a very simple one. Every serious-minded Jew asks himself, "How can I really make this a new year for me? How can I experience a true change of heart? How can I get a new look, a new spirit? How can I become a better person?"

Actually, isn't this what every religious person seeks? It seems to me, therefore, that not only for us Jews at this season but for all men at all times the words at St. Paul's Cathedral are a reminder of one way in which we can make our religion more effective. One of the most common inscriptions in Jewish houses of worship is the verse, "Know before Whom you stand." Isn't this the same idea? One of the greatest religious spirits of history put it this way in the 90th Psalm:

"The days of our years are three score and ten:
or even by strength four score years;
Yet is their pride but travail and vanity;
For it is speedily gone and we fly away.
So teach us to number our days -
that we may get us a heart of wisdom."

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RABBI JONAH B. WISE

There is no prayer simpler to say, easier to understand, more appropriate for the time, nor more overpowering in its cogency. This is what Judaism asks of the Jew; this is what religion demands of man; this is the reminder of the words at St. Paul's Cathedral. "Teach us to number our days that we may get us a heart of wisdom."

The tantalizing question, though, is "how?" How can we number our days? How can we get us a heart of wisdom? Perhaps there are clues.

In the foreword to his autobiography, "A Dreamer's Journey,"* the American philosopher, Morris Raphael Cohen, wrote: "Brief is the life of man, and of uncertain duration is his handiwork, be it ships, houses, governments or laws. But the echoes from the soul will go on so long as human life lasts." Not ships, houses, nor even governments or laws -- but the echoes from soul to soul! If we would only understand Professor Cohen's words, we would get the heart of wisdom.

"Of uncertain duration is our handiwork, be it ships, houses, governments, or laws." Once in Norway, I saw some of the ships of the Vikings, ships that were a thousands years old - ships that were the symbol a thousand years ago of sea-faring power and roving adventure and far-flung conquest; but these ships deteriorated and even disintegrated; they became outmoded and obsolete - even as they will be followed inexorably into the mothball fleets by all the sister ships of time, including the majestic battlewagons of our own twentieth century. "Of uncertain duration is our handiwork!" In the British Museum in London we can still see some of the houses of yesterday - the glory that was Greece - the Elgin marbles, the work of ancient sculpture which decorated the Parthenon on the hills of Athens, we can see some of the pomp of Nineveh and Tyre, the Rosetta Stone which was the key to Egypt's past - of uncertain duration was all that splendor of the Pharaohs and of the empires of antiquity, the houses and governments of men. Men's laws, too, do not stand forever - the boasts of the Medes and Persians notwithstanding.

"But the echoes from soul to soul will go on so long as human life lasts." This is what endured for Professor Cohen and this is what should count for us. This is what our heart of wisdom tells us: if the ships and houses, governments and laws of the greatest empires faded and perished, of what avail is our own petty little scramble for money or power or fame or glory? If we Jews want this to be a New Year, if all men want to become better people, then we should strive for these enduring echoes that go from soul to soul.

What then are these? Not long ago I read of a man who has been one of the most influential Baptist clergymen in America. He has been the pastor successively of three of the largest churches, and he has been awarded 6 honorary degrees - not for his scholarly attainments, though he is erudite, not for his eloquence, though he is a great preacher, but "because of his sense of humor, his understanding of human nature and unfailing good will." These are some echoes that come from his soul and touch the souls of his fellow men.

I know a Jewish doctor who was among the mildest and sweetest of men. He was an adornment to his profession and served as head of his department on the staff of a great metropolitan hospital. This physician was never too busy to befriend a man; he always found time for any problem or responsibility. He never lost his temper or his patience. He was soft-spoken, soothing and comforting. He was interested in art and beauty, and enthusiastic about people and causes. He had a motto which was in his home and in his office. This was it: "He who wants to help, finds a way; he who does not want to, finds an excuse." When he died, this doctor

*Beacon Press, Boston, 1949

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did not leave much of a material estate, but he left a heritage of indestructible love and pure kindness, and so long as human life lasts these echoes from his soul will touch the souls of others and go on.

These are some echoes of the soul we Jews seek as we prepare for a New Year; this is the heart of wisdom all men need to be religious.

During these solemn days let us then pray for our world that all men in the confraternity of nations may rise above tyranny and self-interest and enjoy the fruits of justice and peace; let us pray for our country, America, that it may increase its devotion to the ideals of democrary, extend its civil rights and promote harmony and concord among all its citizens; let us pray for our fellow Jews wherever they may be - that their state in Israel may grow in stability and security and that they may find in all their habitations surcease from sorrow and travail; but above all let us humbly pray for ourselves, "Teach us to number our days that we may get us a heart of wisdom," that we may release from ourselves those echoes that go from soul to soul, that we may emerge from selfishness and complacency, refine our spirits through love and compassion, make kindness and tenderness our companions, wisdom and integrity our goals, and match God's beauty by the beauty of our own lives and deeds.

Amen.

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DAVID J. WISE, *Program Director*

THE GREAT ACT OF FAITH

By: Dr. Bernard J. Bamberger, Rabbi
Congregation Shearay Tefila
(The West End Synagogue)
160 West 82nd Street
New York 24, N. Y.

September 15, 1957

I want to talk today about the great act of faith. This great act, in my opinion, is not merely to believe in God. The belief that the universe has some governing and controlling power is surely a plausible one. The order and complexity of the natural world are so remarkable that it is hard to believe they came about by mere accident. Such an assumption puts far more strain on our credulity than the supposition that some Intelligence has established this natural order. Yet one might hold this plausible opinion that God exists without making any significant change in one's own life. That is to say, a man can believe that there is a God, and still not have any religion!

What then is the great, the heroic act of faith? Before trying to answer that question, let me ask a different question: What do we mean by moral conduct? Most of the time we mean: following the usual habits and customs of our society. In some cases we fully recognize how conventional these patterns are. In our country, traffic keeps to the right, in England to the left. It make no difference which rule is followed, so long as everyone in a given territory adopts the same rule.

Of course, morality means more than obeying the traffic laws. The experience of mankind has shown that, to achieve happiness and fulfillment, men must live together in communities. And the very existence and security of a social order are possible only if each individual respects the right of the others to life, liberty, property, and so on. We accept the rules of social living, in part because we would be punished if we violated them, in part because conformity wins us the friendly approval of others, in part because we realize that we cannot enjoy the benefits of a society unless we strengthen it by obeying its rules.

We also obey some rules because we know they are good for us, because experience shows them to be directly beneficial. We know that one who leads the life of a glutton or drunkard or drug addict, though he may enjoy some temporary delights, will be sorry in the long run. In short, most of the time we do right and avoid wrong because it is to our advantage to do so.

But sometimes it does not pay to be good. Sometimes indeed we have to pay heavily for the privilege of doing what we believe is right. Sometimes we find it

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RABBI JONAH B WISE

impossible to accept the standards of the majority, because our own conscience tells us that the majority is in the wrong, that the majority is blinded by ignorance or prejudice or some other cause. Sometimes we are called on to make a sacrifice in order to do the right or to avoid committing a sin: to sacrifice money, comfort, peace of mind, popularity--even, perhaps, to give up life itself for a principle.

Why should we do so? Why should I make myself disliked and hated, why get myself into trouble, when I don't have to? Why should I make sacrifices for someone else, or for a mere idea? Why should I offer up this, my short life, on the altar of righteousness? What proof have I that righteousness is worth so precious an offering.

Yet virtually every person who is listening now will agree that, faced with the choice between good and evil, we ought to reject the evil and choose the good, regardless of the consequences. We may not be sure that we would always have the heroic stamina to make the right choice and take the consequences; but if we did not, we would know in our heart of hearts that we had failed our best selves, and would feel guilty and ashamed.

We believe in short, that there is a difference between good and bad so fundamental, so basic, that it transcends every other consideration, even life itself. Now how can there be any value higher than life? If we are not alive, do truth, goodness, and beauty even exist? Yet we are asserting that goodness is so important that it is better to give up life for the sake of goodness than to live and betray goodness. And people do not just say this in conversation. Many a hero, saint, and martyr has acted on the propostion. We must really believe, then, that goodness is somehow so deeply rooted in the order of the universe that it takes precedence over everything else, over happiness, over life.

And to assert that the demand for righteousness is not merely a matter of social convention, but is somehow imbedded in the very structure of the world--this, I think, is to affirm a heroic faith in God.

It is faith in the fullest and noblest sense. For this proposition--that good is in itself the supreme value to which all else must be subordinated or sacrificed--this proposition is altogether unprovable. It is indeed quite plausible, on the basis of the scientific evidence, that there is some controlling and governing Mind in the universe. But the scientific data hardly suggest that this controlling Mind cares what you and I make of our lives. The biologists find that creatures are driven by blind instinct for individual and group survival; but that man should renounce comfort, advantage, or life itself for the sake of truth, of justice, of liberty, of compassion--this is something that our usual scientific methods can hardly explain or justify. Faith in the primacy of righteousness is indeed a faith, not a plausible hypothesis.

It is faith in the truest sense, also, because it is not just an opinion, a concept, a philosophy, but a commitment. To believe in goodness for its own sake means nothing until man starts to live goodness for its own sake, until he has chosen the right course without expectation of reward or fear of punishment.

It was the genius of Israel to affirm that the God who is discerned in the forces of nature, whose glory the heavens declare and whose might fills the universe, is the same God who summons us to do the good and the right, whose moral law is perfect, restoring the soul. That the God of Reason is also the God of Righteousness is one of the many rich and wonderful meanings summed up in the Jew's profession of faith: "Hear, O Israel, the Lord our God, the Lord is one."

Amen.

MESSAGE OF ISRAEL

UNION OF AMERICAN HEBREW CONGREGATIONS
UNITED JEWISH LAYMAN'S COMMITTEE INC.

838 Fifth Ave., New York 21, N. Y., Regent 7-8200

AMERICAN BROADCASTING COMPANY • Every Sunday, 10:05-10:30 A.M., New York Time

DAVID J. WISE, *Program Director*

HOLIDAYS VS. HOLYDAYS

BY: Rabbi Edward E. Klein
Stephen Wise Free Synagogue
30 West 68th Street
New York 23, New York

September 22, 1957

On the evening of September 25th, Jews the world over will celebrate the Eve of Rosh Hashanah. Rosh Hashanah and Yom Kippur, which follows ten days after, are known as High Holydays. There are some who refer to these as "the Jewish holidays." The burden of my remarks this morning is the distinction between "holidays" and "Holydays." The dictionary defines a holiday as "a day of exemption from labor, of rest or of diversion, a vacation." We rejoice in holidays because they mean surcease from work, relaxation from the chores that fill the rest of our days. But isn't a Holyday something more? Yes, says Webster, "Holyday is a sacred day, one set apart for religious uses." It isn't merely a happy or memorable day, it isn't merely a day of rest or diversion; it is something sacred. That is why I flinch when I hear people speak of our "approaching holidays." They are Holydays, not hours of rest. They are the very opposite of days of relaxation; they are days of concentration. May not this confusion of holidays and Holydays be more than a slip of the tongue, more than a linguistic error? Does it not betray a state of mind by which our most sacred days become mere occasions for family reunions and friendly greeting? To call Rosh Hashanah and Yom Kippur holidays is to be insensitive to the solemnity of confession, the majesty of prayer, the divine power of renewal, the high seriousness, the lofty concentration which are at the heart of these days.

I would be the last to decry holidays. I love them. I enjoy a vacation as much as any man. When the distinguished philosopher, William James, was asked, "What, Professor, do you enjoy most in your college teaching?", he replied unhesitatingly, "My vacation." I don't think I would go that far, but vacations do serve a vital need in man. Every man is in need of a holiday. No matter how far back we look into the history of the past, we find that play has always been a vital part of man's life. Leisure filled with amusement is a need of which the psychiatrists speak and every man knows.

But we also need Holydays. Holydays serve as basic a need in the psychology of man as holidays. The human being, who lives more than an animal existence, is motivated by certain ideals. These are guideposts of his life. Yet for ideals to be effective they must be charged with emotion; and powerful emotions, like an underground stream, cannot long be bottled up. They require expression. Whatever we believe profoundly, whatever we feel deeply, must express itself through our nerves and muscles in some form of celebration. Thus, in our national life the Fourth of July is an expression of our patriotism; and Labor Day, a manifestation of our regard

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for labor. By the same token, our High Holydays are occasions for the expression of the noblest and loftiest ideals and emotions. In rituals -- ordained by tradition and calculated by the accumulated wisdom of the generations to dramatize the hopes of the human soul -- we give voice to all that counts most in life. This is no empty posturing to bend the cosmos to our will. It is the drama of man's soul reaching upward out of a private world.

The activity that properly characterizes a Holyday is worship. "Worship" is an Anglo-Saxon word the origin of which conveys its true meaning. Worship is a contraction of "worth-ship." It is affirmation of the true worth of our highest values, and reverence for God, the Author and Sustainer of values. It is an act by which we free ourselves from the narrowness of day-to-day living. In worship we get to the kernel of life, the self, the universe, God. In worship we seek the vision of the whole that gives meaning to life, and guides it onward and upward. This is what Holydays must mean in the life of the individual -- periodic occasions for the expression of all that is really worthwhile in life.

There is another aspect to Holydays -- the social aspect. Man is a social animal. To act in unison with fellowmen is one of our basic needs. This is especially so in regard to our strongest sentiments. We derive emotional satisfaction from group expression of ideas. A current psychologist speaks compellingly of the need for "shared actions, expressive of common strivings, rooted in common values." Here again the Holydays serve a basic need: the group aspect supplies confirmation of our ideals. Thousands of Jews, assembling on Rosh Hashanah and Yom Kippur for public worship, give social confirmation to the central ideas of these days. A community of worshipers - participating in ritual, praying to God - confirms and reinforces our faith in Teshuvah - repentance; Tefillah - prayer; Zedakah - charity. And not only does the presence of our living brothers reinforce our faith, but the voice of the ages gives it lasting authority. When we pray on these great days we are conscious of a long line of fellow-Jews, past and present, in lands of freedom, in exaltation and in sadness, praying to the same God on these very days. The ritual of the Day of Atonement recalls the solemn ceremonies in the ancient Temple when the high priest, arrayed in the garments of his holy office, entered the Sanctuary and pleaded with God to pardon the sins of the people; it speaks of the steadfastness of our people who made God's law our delight. Our fathers, and fathers' fathers, and their fathers are with us on these Holydays, strengthening our faith even as do the fellow-congregants who stand beside us.

This is what our Holydays mean -- not holidays which refresh us, but sacred days which nourish the soul, days of affirmation of all that is highest, days for social confirmation of all that is best. Let us approach our Holydays in this spirit. Let us open our souls to their influence that we may be drawn from the myopia of daily tasks to glimpse the far horizons of which the prayer-book and preacher speak, that we may expose ourselves to a Judge who stands beyond our human prejudices, acknowledging responsibility for failure, pledging renewed effort to do justly, to love mercy, to walk humbly with God.

As the great medieval Spanish-Jewish poet, Jehuda Halevi, put it:

O Lord, where shall I find Thee?
Hid is Thy lofty place;
And where shall I not find Thee,
Whose glory fills all space?
Who formed the world, abideth

(Please turn over)

Within man's soul alway;
Refuge to them that seek Him,
Ransom for them that stray.

O, how shall mortals praise Thee,
When angels strive in vain
Or build for Thee a dwelling,
Whom worlds cannot contain?
Longing to draw near Thee
With all my heart I pray.
Then going forth to seek Thee
Thou meetest me on the way.

I find Thee in the marvels
Of Thy creative might,
In visions in Thy Temple,
In dreams that bless the night.
Who saith he hath not seen Thee:
Thy heavens refute his word;
Their hosts declare Thy glory,
Though never voice be heard.

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DAVID J. WISE, *Program Director*

----WHATEVER WILL BE, WILL BE--OR WILL IT?----

By Rabbi Maurice N. Eisendrath, President
Union of American Hebrew Congregations
838 5th Avenue, New York 21, N. Y.

Sunday, November 18, 1956

There is a grim mood of fatalism that is gripping a good part of our present generation. It expresses itself in the casual shrug of the shoulder, the cynical smile and the despairing phrase, 'whatever will be, will be'.

But I respectfully register a minority report. Is everything really that rigidly foreordained as says our generation, seemingly drifting with bankrupt faith and insolvent trust, into the doom they skeptically conclude cannot possibly be averted? Is our destiny thus signed and sealed and are we thus delivered over to destruction? What the man on the street is thus expressing, our philosophers and theologians are likewise concluding, with their existentialist verdict upon the innate depravity of man, his predestination to evil and to self-imposed doom.

But my Jewish faith compels me to demur. To be sure there is, there always has been, some basis for credence in fate. Our Jewish sages long since pointed out that "all is foreseen," by an all-knowing God. Nevertheless, they insisted, "free will is given," freedom of choice is the unique possession of man. 'Whatever will be, will be' is certainly true of a large part of the world we live in: the stars will swing rhythmically through their selfsame orbits century after century. Beavers will build their homes, ants will construct their intricate anthills, spiders will spin their delicate webs, cats will chase mice and dogs will pursue cats, and the male animal will mate with the female of the species in precisely the same fashion as for aeons in the past. Whatever will be, will be!

Also, with regard to man himself, it must be confessed candidly, a large part of our behavior cannot be averted or avoided. We are what we are, victims or beneficent recipients of our heritage from the past. We cannot grow an inch taller than all the genes that have produced us determine that ultimately we shall become. There is much of our all-too-human nature which we cannot possibly alter -- and, insofar as this is incontrovertibly true, we are part and parcel of the world of sticks and stones, and rocks and rills and bird and beast.

But this is not the whole of man. Man is animal, yes -- but he is animal plus -- and that plus is the very spirit within him that has endowed him with freedom of choice; not merely between pleasure and pain, sunlight and shadow, as is the alternative which every beast of the field and fowl of the air enjoys -- but freedom to select present discomfort for future joy; to sacrifice, at the price of suffering and even death, for another's benefit.

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RABBI JONAH B. WISE

not my suggestion that This Day is as sacred as any day on our religious calendars which constitutes possible blasphemy. It is our failure to usher in a world of brotherhood and peace which converts our observance of This Day of alleged Armistice and Remembrance into the grossest sacrilege, unless -- unless somehow we resolve, by deeds rather than by words, that those dead shall not have died in vain and that we shall at least begin to forge for their children and their children's children a warless world.

It was not I who described this blasphemy in these stinging words: (Speaking at St. Louis in 1919, Wilson said:) "I would like to say to the boys who fought in this war: You are betrayed. You fought for something you did not get. There will come some time, in the vengeful Providence of God, another struggle in which not a few hundred thousand fine men from America will have to die, but as many millions as are necessary to accomplish the final freedom of the people of the world."

Now, before I am charged with treason for my alleged subversive speech, I had better hasten to identify the author of those words. He is not, as would probably be suspected by those who do not hesitate to exhume even the memories of some of our most honored dead in their attempts to dishonor their precious names; - he is not any leftist minister or rabbi nor any fifth-column foreigner seeking to undermine our state. He is none other than a former president of the United States who had the moral audacity to utter those words in an address delivered in the city of St. Louis in November, 1919, just one year after the end of World War I.

How grimly prophetic have those words proved to be. They were prophetic, however, not because Wilson was a mystic soothsayer. No more was this true of Wilson than it was of the prophets of our Hebrew past who made no wild and weird guesses, but who understood so profoundly that "he who sows the wind must invariably and inevitably reap the whirlwind," that unless men and nations cease to do evil and learn to do right, then their cities would be laid waste and jackals would roam where once men and women lived and loved and little children sang and played. They knew, by divine intuition, if you will, that if men would not cease to hate and learn to love one another, then they must surely die; slowly and by retail, as it were, in those comparatively merciful days of yore; more speedily and by the wholesale in this day of wide, wide world destruction.

So it was with Wilson. With deep prescience, he understood that even those four bloody years had not yet purged men of their selfishness nor even his own beloved America of its self-seeking. He perceived our failure to rise to our high-born part as liberators of the enslaved, even though it might prove costly to ourselves in reducing ever so slightly our standard of living in raising, be it by so much as infinitesimal fraction, our taxes in order that men everywhere might "have houses and themselves inhabit them and plant vineyards and themselves eat the fruit of them." By leaving the dispossessed, the have-nots, to be played upon as pawns by the demagogues and dictators, we, too, have helped to divide our world into two armed camps, shuttered from one another; by iron curtains of cold war which threaten at any moment to explode into the hottest war that man has ever known, whose licking flames may well annihilate us all.

As Wilson saw that our hesitations in building a genuine League of unselfish nations, committed to each other's well-being, betrayed the dreams of the multitudes of wounded and dead and presaged future frays to follow, so This Day is transmuted into tragedy instead of triumph; is converted from the holy day it is worthy of being into the unholy and the profane, because we are still not prepared to transcend our selfish interests and purposes, as individuals or as states, for the well being of all.

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Brains are not wanting as to how best to share the abundance of God's good earth which He intended "for the blessing of all and the hurt of none." Minds that can conceive the veritably inconceivable logistics requisite to feed millions of troops in the most forsaken atolls of the Pacific, are not lacking in the know-how of feeding the famished one-third of the world which perhaps we, living in the lap of this luxurious United States, cannot possibly believe still exists in our time. But so Mr. Trygve Lie, former Director-General of the United Nations, recently informed us.

Whenever and wherever dictators grind the faces of the poor and threaten to march against their neighbors; wherever and whenever there is want and need and agonizing hunger, we must act unitedly as "nations conceived in liberty and dedicated to the proposition that all men..." no matter how remote -- shall share with us the bounty which in so much larger measure we chance to enjoy. Where there is no vision, the prophet warned, the people perish and perish we will -- and that right speedily -- unless this vision we grasp and this goal we swiftly bring to pass.

In the liturgy of that holiest of all holy days on the Jewish calendar, to which I referred last week in comparing the High Priest and the Holy of Holies with ourselves within the sacred silence of the polling booth, our prayers rise to a high pitch of passionate petition in a prayer which begins with the refrain, "Hayom, Hayom, Hayom" - "This Day, this day, this day." It is a singularly appropriate supplication for this eleventh day of November, 1956, with its still unfulfilled hopes, with its imminent dangers of blasphemous betrayal in world wide annihilation. It reads: "Hayom t'eamstenu - Hayom t' vor' chénu - Hayom t' gad 'lenu; This day, strengthen us; This day, bless us; This day, exalt us; This day, show us Thy favor; This day, hear our supplication; This day, support us in our pursuit of righteousness; This day, heal our wounds, forgive our backsliding. Let us forsake the evil way and return unto the Lord, This day."

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DAVID J. WISE, *Program Director*

----This Day----

By Rabbi Maurice N. Eisendrath, President
Union of American Hebrew Congregations
838 5th Avenue, New York 21, N. Y.

Sunday, November 11, 1956

This is a very special day. It is, in fact, a sacred day. Although it is not found on the calendars, hallowed by Synagogue or Church, it is nevertheless, as fraught with spiritual significance as any day set apart, by Christian or Jew, for prayer within their respective sanctuaries.

For, how can we regard as aught but sacred this eleventh day of the eleventh month which recalls so many unforgettable memories of selfless courage, which, more than any ancient offerings at the altars of the gods, is stained scarlet with the blood of too many young men and women cut down in their youth, that we might enjoy the fruits of their heroic and untimely deaths?

But, like all Holy Days and festivals, even within the calendars of our churches and synagogues, where we find a vast discrepancy between the initial origin and objectives of early feast days and fast days and their later excrescences, so too, there is, tragically enough, a gaping hiatus between the desires and dedicated determination which dominated the thinking and feelings of the vast majority of humankind on that first Armistice Day, November 11th, 1918 -- and our present casual and formal observance of this day in 1956, less than two score years later.

Just as the Jewish New Year and the Day of Atonement, so permeated with their summons to genuine repentance and the charting of altogether new courses of selflessness and moral conduct, have recently come and gone without too much revolutionary change in the ranks of the children of Israel; just as Christmas after Christmas, with its carols chanted on every street corner, presaging "peace on earth and good will to men" dawns and fades into darkness with the same bigotries and unbrotherly passions burning in the human breast, so I fear this sacred day will enter and leave our midst without fulfilling the dreams of those who laid down their lives that we might "beat our swords into ploughshares and our spears into pruning hooks and learn war no more."

Not only have our swords not been beaten into pruning hooks, but, as the prophet Joel, who at least for this far too realistic prognostication ought to rank with the greatest of the foretellers of human destiny, cynically, but truly phrased it, our "ploughshares have been beaten into swords and our pruning hooks into spears," nay, more, ploughshares and pruning hooks have been beaten into those harrowing, horrifying, hideous magnifications of the comparatively puny swords and spears of the past; into ghastly, ghostly, grisly, guided missiles and atomic bombs. It is

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merely advantageous and expedient for your own group, or class, or race, or special interest, or even for our nation alone -- but that which will redound to the blessing of all mankind in this mortally endangered generation?

For which particular personalities or precise policies you should cast your ballot, it is not for a preacher such as I to suggest: This is not the prerogative of the pulpit. But what is the prerogative of the pulpit, the privilege, even the duty of the preacher is to lay down certain fundamental principles, the foremost of which demands that we vote only for those who are themselves committed to unselfish aims and purposes, who place human values above monetary and material concerns; who think more of men than they do of money, who prize the life and health of little children beyond all mundane commercial considerations; who boast not solely of America's place in the sun because of its flourishing factories, its mounting munitions, but, if they must boast, then they boast of this: That the least of our citizens, no matter what his color, creed or condition of life, has the right to "life, liberty and the pursuit of happiness;" to such a long and useful and healthful life that not a single underprivileged soul shall be harried by tangled tortured limbs and agonizing premature death; that not one shall be victimized by these physical disabilities resulting still from such shameful poverty as yet exists amid the plenty, even the superabundance of our blessed land, nor shall a single soul be tormented by those mental and spiritual agonies which come from prejudice and bigotry; from being excluded from the schools and playgrounds where other children may go at will; denied the full opportunity to toil, even the opportunity to vote in this, as yet so-called, democracy. I say "so-called" because we take that precious, holy name of democracy in vain, as long as there is even one lowly creature, harried and hounded and hurt by the jibes of inferiority and exclusion, ostracism and quarantine, as though he were afflicted by some leprous scourge we are not vouchsafing that kind of abundant life which our Constitution would guarantee as the just heritage of all; just so long will our democracy remain "so-called", a pretense and a sham.

Such are the considerations that should move us in the polling booth. Let your conscience be your guide, in very truth. Not your pocketbooks, or your vested interests, or the tariff protection you think you require for your personal enrichment at the cost of what might well be the impoverishment of your fellow citizens and what might lead even to international conflict and war. Let your conscience be your guide and not the pride and prejudice of your party or your particular people, your group, your caste and class.

And, above all things else, let the contemporary "Do It Yourself" craze apply to this inescapable, individual responsibility. "Let George Do It" will not work in this context, in any context, for that matter. Dictators have destroyed more democracies than one because far too many free citizens, with the precious right of franchise, were smugly content to let George do the voting, so that a concerted and concentrated and cruel and vicious minority took over the reins of government from an indifferent majority. Leave nothing whatsoever to George in this decisive matter of the ballot. More important than doing it yourself in carpentering or painting or gardening, tinkering about the house, or in whatever may be your particular "do it yourself" hobby, is to do it yourself in the privacy of the polling booth.

So, as each one of us will soon enter democracy's shrine, let us, like unto the high priest of old, through our reverent and unselfish consecration to the right, cause the scarlet thread of our bleeding social sins to be transmuted into the lustrous, pure white beauty of an America of joyous, radiant brethren linked hand in hand and heart to heart with all their fellow creatures both within and beyond our borders, that we also might lustily sing, with America's own Walt Whitman, "Come shoulder your duds -- and I will mine; And let us hasten forth. Wonderful cities and free nations we will fetch as we go."

striving to win favor with this vested interest or that, in the sure conviction that, when we enter the polling booth, we regard the ballot box, not as a holy of holies, but as a vast lottery in which we play for the biggest stakes conceivable to pad our personal purses, to pamper our prejudices and to feather our own nests only.

And, what is perhaps even worse: Many of us are too selfishly steeped in our own private lives to make any choices whatsoever, but prefer to stand idly by while artful demagogues and organized partisans sway public opinion this way and that without the feeblest protest rising from our lips.

No, it is not the politicians who are undermining democracy, it is not the totalitarians abroad who will deal it the final blow, as many a red-herring hauler would harangue us into believing; but, as the prophet Isaiah phrased it: "Your destroyers are in your own midst," and as Sinclair Lewis, centuries later, commented in his prophetic, "It Can't Happen Here," "it is all the respectable, lazy-minded people who permit the demagogues to wriggle into office, without fierce enough protest."

That means you and me. For what is our nation, our state, our city? These are not entities in themselves, like a chair, or a table, or a desk which have existences apart from ourselves. City, state, nation, the United Nations, too, these are but you and I and all our fellows. This America is not merely those "rocks and rills, those woods and templed hills," of which we proudly sing; it is not the mountains of exports which flow from our mines and mills, the Stock Exchange or stock piles of munitions, the skyscrapers which loftily scratch the skies -- but it is the people, all the people, who comprise it. And, if our nation, our state, our municipality is mismanaged, if our leaders are sometimes inadequate and often uninspired, if they stoop to conquer and grovel in graft and greed: then, who put them there, and what is far more reprehensible, who <u>keeps</u> them there, either by benighted ignorance of the personalities or issues involved or by the lethargic failure to exercise the inalienable right of franchise?

Every commonwealth has the government it deserves; and if there be those elected to office, be it high or low, who soften their nests with the feathers plucked from our citizenship, then it is because we choose to be geese. If we want something different, something nobler, then, almost at a moment's notice, we could march to our polling booths and <u>dictate</u> that which our souls desire.

Will we take a step in this direction on this coming crucial election day? I humbly pray that we shall. Only thus will we save this nation of ours from the corroding cynicism which is eating at the heart of our American democracy. The mere fact that not more than some fifty percent of our people, eligible to vote, exercise this sacred privilege for the right to which so many rivers of blood and oceans of tears have been shed, is indicative of the low estate in which we hold the polling booth, the shrine of democracy today.

What will <u>you</u> do when, like unto the high priest of old, you enter into this holy of holies? Will you, like unto him, as our Jewish tradition relates, bow your head and bend your knee in humble prayer before the awesome responsibility which is yours? Will you pray first of all for yourself, remembering that there lives on earth "no man so righteous that he sinneth not." Will you beseech God, in that moment of grave decision, to cleanse you from all impure ambitions so that you will choose that which is not merely good for <u>you</u>, but good for <u>all</u>; that which is not

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merely advantageous and expedient for your own group, or class, or race, or special interest, or even for our nation alone -- but that which will redound to the blessing of all mankind in this mortally endangered generation?

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----DEMOCRACY'S SHRINE----

By Rabbi Maurice N. Eisendrath, President
Union of American Hebrew Congregations
838 5th Avenue, New York 21, N. Y.

Sunday, November 4, 1956

There are many shrines of democracy, of our precious American Democracy especially. There is that looming shaft of stone, the Washington Monument, which carries our gaze heavenward toward the loftiest aspirations of this free America of ours. There is that most impressive Lincoln Memorial. How it stirs us as we mount its stately steps, with those inspired words etched upon its walls that "this nation, under God, shall have a new birth of freedom."

But there is still another American shrine suggested to me by ancient Jewish practice which called upon the High Priest in Israel, upon the most awesome Day of Atonement, to enter into a specially partitioned place, known as the holy of holies. Therein he poured forth his heart in ardent prayer, beseeching God's favor upon his people.

It was the moment when, tradition tells us, a scarlet thread, placed at the entrance to the Temple, was mysteriously turned to white, as witness to the fact that now the prophet's promise was fulfilled: "Though your sins be as scarlet, they shall become whiter than snow."

Is it too heretical to suggest, as we approach our national election day, that there <u>is</u> considerable ground for comparing that holy of holies of yesteryear with the polling booths of today? I see no hope for democracy's survival unless we do thus view the ballot box as a place sanctified and set apart for noble usage where, alone with our conscience and our God, we express our convictions concerning the men and the measures, the principles and policies and personalities which are presented to us.

What a glaring contrast to the casual - - even the cynical - - manner in which far too many among us approach the polling booths of our day. A myriad of considerations - - far removed from the spiritual and sacred - - move our hands to cast our vote for one or another candidate or issue. Selfishly we calculate how this or that office-seeker will affect <u>our particular</u> business or special interest group rather than how he will affect, for weal or woe, our nation as a whole and our strife-torn world itself.

The airwaves have been filled, these past weeks and months, with rancorous appeals to our lowest instincts, to everything of selfishness within our souls;

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RABBI JONAH B. WISE

Let us examine a few of these insights.

Scripture tells us that when his child was ill, David besought God for him, and fasted -- but when the child died he arose from the earth, and washed, and anointed himself, and changed his apparel, and came into the house of the Lord and worshipped; then he came to his own house and did eat. His servants said: "What thing is this that thou hast done? Thou didst fast and weep for the child while it was alive; but when the child was dead, thou didst rise and eat bread." David answered: "While the child was yet alive, I fasted and wept: perhaps God will be gracious unto me that the child may live - but now he is dead, wherefore shall I fast? Can I bring him back again? I shall go to him, but he shall not return to me." (II Samuel, Chapter 12).

And as yet another example, there is that amazing story from the Talmud about Beruriah, the wife of Rabbi Meier, who lived in the troubled second century of this era. Two sons died on the Sabbath while their father was in the house of study. Upon his return home Beruriah broke to him the news of the death of their sons by asking this question: "Precious jewels were left in our keeping. The owner asked that they be returned. Should we relinquish them?" "How can you ask such a question?" responded her husband. Then Beruriah quoted those immortal words of Job, used to this day by the faithful: "The Lord gave, the Lord hath taken away. Blessed be the Name of God."

The rituals and mourning customs of our people as they developed over the centuries, reveal profound wisdom and their boundless faith in the God of life.

Thomas Mann in his psychological novel about the Biblical Joseph, taught that what the channel is to the river, ritual is to human emotions. Channelled, the river flows within its bounds, - unchannelled, it becomes a flood. So ritual sets bounds to our joys and to our griefs. Without the ritual we would not know how much or how little to sorrow and to rejoice. Grief is understandable. It can harm us only if we supress our natural feelings, or give vent to that which is not sincerely felt.

In Judaism we recognize the psychological fact that there will be varying degrees of feeling and emotion -- intense from death to burial, followed by a period of prescribed and perhaps less intense mourning in the family group for the first week. There then follows measured abstentions for thirty days. Memorial prayers are recited for the duration of the first year, then we stir the sad memory by the annual recitation of the memorial prayer.

Here in this program is outlined a measured, planned <u>weaning from</u> grief, leading the individual gradually back to normalcy towards full participation in life -- for life and not death is the theme song of our faith -- life here to be lived, life-everlasting with God. We stand to recite the Kaddish prayer, the praise of God in joy and in sorrow alike -- sanctifying His name and attesting to the fact that we can take it - all of it, good and evil, life and death, for all comes from the One loving Father.

It is no tribute to the memory of our departed that we become so helplessly dependent upon them that we have no sure basis within ourselves for continued strength for living. It is a far greater tribute to their memory that we <u>can</u> live

(OVER)

and do live better and stronger and with more self-reliance because we knew and experienced their love and companionship -- that we were made stronger through association with them.

We can face each day with the faith of our fathers, with the strength given us by our forebears, with the love and memory of dear ones.

Our faith teaches us to remember, not with grief, nor with bitterness, -- but with love and gratitude! We thank God for the gift of loving memory.

Amen.

---- MEMORANDUM-----

FROM: David J. Wise
TO: All MESSAGE OF ISRAEL mailing list subscribers

I am sure you will be wondering what happened to the 30th. The answer is that the MESSAGE OF ISRAEL for December 30 did not feature a sermon but--instead---a brief New Years Greeting by the noted star of stage and screen, Mr. Edward G. Robinson, currently appearing on Broadway in "Middle of The Night". However, if you wish a copy of Mr. Robinson's remarks, please let me know, and we will send them to you. Also, if we do decide to feature a sermon it will be included in this mailing, but as of now the above is what we have decided to do.

Thank you for your continuing interest in the MESSAGE OF ISRAEL, and I hope that you are letting your local station know of your appreciation. It is your letters which are the lifeblood of our program.

MESSAGE OF ISRAEL

UNION OF AMERICAN HEBREW CONGREGATIONS
UNITED JEWISH LAYMAN'S COMMITTEE INC.

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DAVID J. WISE, *Program Director*

HOW CAN I FACE TOMORROW WITHOUT MY LOVED ONE?

By: Rabbi David H. Wice
Congregation Rodeph Shalom
615 N. Broad Street
Philadelphia, Pa.

December 23, 1956

Thank you.

Whenever I hear the words: "Underneath are the everlasting arms", there comes to mind the picture of a tight-rope walker.

Almost every human being goes through life with some degree of apprehension for the uncertainties, the pitfalls, and the dangers of human existence. Consciously or subconsciously we live out the role of the acrobat. The longer we live, the more lives we touch and are touched by; the more we love and are loved, the higher we climb life's ladder -- the dizzier seems the height and the more fearful the potential drop. But what the net is to the tight-rope walker, faith is to one who builds his life upon the religious philosophy which reassures us that "Underneath are the everlasting arms!"

So we live out the days and years of our life without fear and without the hopelessness of the faithless. We live a courageous faith, knowing that when our day is done we sleep again "with our fathers" and trust that those who shared our days with us shall feel blessed and enriched by our having lived and having shared our life and love with them. Only a warped, or childishly immature person would find any delight in the thought that grief and despair would mar the lives of those we love after our departure. If it be our wish that we be remembered in joy, do we not have a clue to the manner in which we should think of our beloved who have gone before us?

In the hours of joy we can store up the joyous memories against a darker day, and in the hours of strength we can store up strength against the day of weakness, when the soul fainteth and is cast down.

What is it that our religion has stored up for us by way of wise counsel from the past? Judaism teaches us not to speak words of consolation while the dead is yet before us. Who can or would wish to reason with the sorely stricken in the hour of greatest sorrow? But we can take counsel together in a good hour, and build faith's fortress of strength against the time which comes to us all. And if we ask, in the hour of sorrow: "How can I face tomorrow without my loved one?", we can remind ourselves of some of the stored-up wisdom of our people which here and now may become part of our thinking, part of our philosophy of life.

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RABBI JONAH B. WISE

(and behind all that would be the normal school, or the university for the training of the teacher) , school boards, voluntary funds or taxation, or both, for the support of the institutions, and paper and pencils, and a host of other mechanical details, in what could be summarized as "organized education." Then, step by step, day by day, year by year, the child would be led along the road to knowledge, and understanding, and, we hope, wisdom, and proficiency, in trade or profession, or into one of the 32,000 walks of life our government has tabulated as potential ways to make an honest living.

As an aside, there is an insight which educational psychologists have given us. The parent who innocently asks the child: "What did you learn in school today?" will frequently receive the answer: "Nothing." But the parent, in his heart, knows better, persists in sending the child for "organized education," knowing full-well that the number of the learning experiences grows and that the purposes of education will ultimately be fulfilled. But strangely enough, many a parent, asking the same question about Religious School, believes the child, and sometimes calls the Rabbi or Minister to complain, and might even withdraw the child from religious instruction!

Now, let us similarly apply parallel thinking to health and medicine in the analogy with Religion. How unfortunate for mankind it would be if we were to say: "I believe in health, but I do not like 'organized medicine.'" Let us just give lip service to the physical welfare of the human being. But why bother with doctors, medical schools, hospitals, pharmacists, and pharmaceutical manufacturers, prescription blanks, sanitation laws, pure food and drug acts, and a host of other details in the apparatus of "organized medicine?"

In the legal field could one speak about justice and human equality before the law, and neglect the law courts, the legislatures, the legislators, the law enforcement officers? What "organized medicine" is to health, and "organized law" to justice, "organized religion" is to the moral and spiritual welfare of human society. It is the only way man has yet devised to transmit his values to yet another and another generation. The great religious literature symbolized in our Bible and post-biblical writings, the art in religious symbolism, the architecture of our houses of worship, the dedication of teacher and pastor, the participation of layman, religiously motivated in all the philanthropic and charitable institutions which have been the outgrowth of religious teaching -- all these have helped man in his upward march from savagery and barbarism to culture and civilization.

Our Prayerbook meditates in these words on the meaning of the Synagogue as a prime institution in our organized religious life:

> "The synagogue is the sanctuary of Israel. It was born out of Israel's longing for the living God. It has been to Israel throughout his endless wanderings a visible token of the presence of God in the midst of the people. It has shed a beauty that is the beauty of holiness and has ever stood on the high places as the champion of justice and brotherhood and peace. It is Israel's sublime gift to the world. Its truths are true for all men, its love is a love for all men, its God is the God of all men, even as was prophesied of old. 'My house shall be called a house of prayer for all peoples'"..(Union Prayerbook, Newly Revised, Vol. I, page 327).

(OVER)

The physical structure came alive through the prayers of the devoted, through study on the part of young and old, and through fellowship within its walls. Here and in the home were deposited the little acts of faith and piety, of hope and aspiration, of loving sacrifice and human understanding, upon which man draws in the hour of adversity. Here was a fountain of living waters for the thirsty, a store house with a treasure of wisdom and knowledge and inspiration and faith. In the truest sense what was learned in the House of God was taken into the home and into the market place ... and became a guiding light. This was and is the function of "organized religion" and all its institutions, and to these ends its teachers and ministers have dedicated their lives and their energies.

For the thoughtful person there can be no separation of religion from its organized aspects, - from those who serve, and from the institutions in and through which service and teaching and the accumulated wisdom and insight are handed on. Hillel taught us: "Separate not thyself from the congregation," -- an admonition we heed to this day.

What Religion teaches is indispensable to a free society, morally rooted and cognizant of the dignity and worth of the individual. What organization men have built for the preservation and transmission of that Religion becomes equally precious and indispensable.

I believe in Religion <u>and</u> in its institutions!

Amen.

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DAVID J. WISE, *Program Director*

IS ORGANIZED RELIGION NECESSARY?

By: Rabbi David H. Wice
Congregation Rodeph Shalom
615 N. Broad Street
Philadelphia, Pa.

December 16, 1956

Thank you.

Some of us never seem to be satisfied. A generation ago it was very popular among some intellectuals to say that they believed in religion, but did not care for "organized religion". Needless to say, religious leaders were not happy about this. Today, it is very, very popular to believe in organized religion, to support the institutions, even to place one's name upon the roster of congregations. Once again the religious leaders are not entirely satisfied. They feel that this is a salute and a token of goodwill, but they would prefer participation, involvement, commitment, and the fulfillment of the teachings of religion in daily life. It would seem, then, that religious leaders want not only affiliation, but participation. But if they had to make their choice between the two, they would prefer involvement and practice, rather than support. Religious institutions would manage, somehow, with less support, if necessary - but the world cannot long endure without the implementation of religious teachings.

Let us now analyze the question as to whether "organized religion" is necessary. What is implied in this question? Is it the objection to helping maintain the institutions, to sharing the cost of buildings and keeping up religious schools, seminaries, and all of the apparatus of "organized religion"? Or is there implied that as soon as we organize and build institutions and have professionals in the religious field, that somehow we diminish the purity of the concepts of religion? Perhaps it would help our thinking if we could draw some parallels to other fields of human endeavor.

First let us consider education. We might paraphrase the statement about religion by saying that we believe in education, but we do not like "organized education". Those who had been privileged to go through the institutions of education, through schools and colleges, universities and professional schools, and had access to libraries and the interplay of disciplined minds at conferences, would presumably be considered educated. But what of the younger generation? Shall we let parents say to their children: "Education is a wonderful possession. Every person should be educated", and let it go at that, disregarding the institutions dedicated to education? If we repeated this a number of times a day, year after year, it must be obvious to any of us that the child would not necessarily be one step nearer the goal. But enroll that child in the school, subject him to a teacher, textbooks, curriculum,

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RABBI JONAH B. WISE

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DAVID J. WISE, *Program Director*

CAN A SCIENTIST BELIEVE?

By: Rabbi David H. Wice of Congregation Rodeph Shalom
615 N. Broad St.
Philadelphia, Pa.

December 9, 1956

Thank you.

You and I live in a great scientific age. Not only are new theories being advanced, but almost daily we see new applications of science, new inventions, and the fullest implementation of the industrial revolution. New insights and truths come to light almost daily. The horizons of knowledge and space are being pushed back, and we seem to be on the threshhold of even greater progress in man's search for truth and knowledge about the Universe in which we live. Man is so much the beneficiary of science and his imagination so stirred by it, that in some instances science has become for him almost a new religion. "This is enough for me!" he says, mistaking a part for the whole, and thus falling into a new idolatry! Some seem unable to accept and reconcile scientific knowledge with previously held notions about religious faith, and they ask: "Can I reconcile scientific knowledge with religion? Does scientific knowledge today make it difficult to accept religious faith?"

If, by religious faith, we mean to believe the unbelievable, to make a special virtue of unreason, and to attribute to God the human weakness that He might be subject to flattery and bribery, as though man could twist God from the great universals to meet the particular personal whims of individuals -- if this be religious faith, then scientific knowledge makes it difficult! Scientific knowledge is the discovery of truth as manifested in the laws of the Universe in which we live. This knowledge is communicable and verifiable, which means that every man will find the same result and experience and the same reaction in a similar situation. Scientific knowledge in the Universe is dependable. The Universe plays no favorites with the children of God. Not long ago I boarded an airplane to fly overseas. On the 'plane were men, women and children of different nationalities, different faiths, different races. We all boarded that 'plane with the same confidence that the law of aerodynamics would operate impartially for all of us. We could trust the knowledge that man had wrested from the Universe. The physician whose patient needs a blood transfusion, knows that blood plasma will do the same for his patient regardless of the source of the blood, or the particular human affiliations of the recipient. Scientific knowledge undergirds a great religious truth that all men are made of one blood. This truth the ancient Rabbis taught through the simple story of Adam and Eve. The ancient teachers said there might have been two or ten or one hundred couples, rather than one, but had religion

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RABBI JONAH B. WISE

said so, I would claim to be descended from couple number one, while you are descended from couple number two. The more we realize that every scientific truth is a truth for all men, the closer we come to the great religious convictions, and scientific knowledge undergirds, underscores, and verifies the religious insight of a prophetic and universal faith.

Some of our greatest religious inspiration has come through a knowledge and appreciation of the wonder of life which science has unfolded for us. Walt Whitman once said that a cow munching grass, and the tinest hinge on our finger, puts to shame the Atheist!

The ancient Rabbis taught that God is a creator, not a minter of coins. The full force of this religious teaching became more meaningful to me when I visited, for the first time, our government's Mint in Philadelphia. Here, the scientists melt the metals, pour them into moulds,press them, stamp them out, and produce coins which, if they deviate one from the other by the most infinitesimal measure, are cast again into the furnace to become molten metal, to start the process all over again - never resting until sameness has been achieved. Each coin must be exactly like every other one. But God, the Creator, has made no two of us alike! When the gangsters mutilated their fingers to disguise their prints and so their identity,a brillant physician discovered that no two human beings have the same pattern of blood vessels in their eyes. Great is God the Creator, and the more we study the science of our world and our Universe, the more wonderful do we learn our Creator to be. In man's arrogance he feels that he creates, but we are not the creators of life. We are only the instruments by which God creates. The more we learn from science about the wonder of life, and the uniqueness of life, the sooner will we bow our heads in reverence to the purpose of life, to safeguard the preciousness of life in every human being, and to see in his uniqueness the seal of God's wonder. Religious faith aids us in our attempt to know God, to understand His ways, which are truth, to seek His truth, and to implement it in our own lives and in our adjustment to our fellowmen, and to the Universe in which we live. Science, too, seeks truth. It uses other methods and other means. How then could truth or the search after truth, make religious faith difficult? "Teach us Thy ways, O Lord, give us truth in our innermost parts!" cried out the Psalmist. The Biblical prophet saw men build the wall of a house along a plumb line, fixing the absolute perpendicular to guarantee that the walls would not fall. He reasoned that human society must also be built upon the true measure of spiritual justice and righteousness or it would not long endure. A scientific fact in the physical world became the basis of new religious faith in one true and just God who applied the same plumb line of measurement upon every human being and every human institution.

"When I behold the heavens, the work of Thy hands, the moon and stars which Thou hast created, what is man that Thou art mindful of him, and the son of man, that Thou thinkest of him? Yet Thou hast made him but little lower than the angels ... O Lord, our God, how glorious is Thy Name in all the earth?" How glorious every new truth that dispels ignorance and superstition. Give us a faith that is balanced with reason. Let us not abuse faith in an attempt to bend God to our will, but rather bend us to Thy will, O God! Thy will be done, and let us be humble co-workers with Thee, utilizing scientific knowledge to bring health and healing, strength and fulfillment to the noblest dreams of mankind.

Amen.

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DAVID J. WISE, *Program Director*

HAS RELIGION BEEN WORTH THE EFFORT?

BY: Rabbi David H. Wice
Congregation Rodeph Shalom
615 N. Broad St., Philadelphia, Pa.

December 2, 1956

Thank you.

Every religious teacher finds himself constantly approached for answers to the questions which well up in the heart and mind of man beset with problems in his daily living, striving, and struggling, and achieving. This morning I shall endeavor to answer one of these questions, and on each of the next three Sunday mornings, another of these questions.

There is not a Priest, Minister or Rabbi who has not been taunted at some time or other with the challenge: "What good your preachment and your efforts? With all the evil of our world, has religion been worth the effort? Has religion really accomplished anything?" At the outset we must confess that the great religions of the world have been struggling for centuries against the forces of evil in the world. Since the days of the Prophets, men have preached and taught against the terrible scourge of war, against corruption, murder, theft, immorality, - against hatred and intolerance. The religious dream was always hopeful that a better tomorrow would dawn, that man could do more than envisage a golden era of peace and brotherhood, of justice and righteousness. He could labor for it - he could achieve it. But look at the condition of human society in our world! Many a newspaper screams from its headlines the imperfections of our society, and some seem to go out of their way to ferret out the sordid events of the day, to serve them up to the impressionable.

We admit the imperfections, but we see all this not as a defeat for religion, but a challenge to continue to confront the unfinished business of life, a challenge to continue to labor and ultimately to achieve a more peaceful world, and a more just society.

Yes, true religions would be the first to admit that their labors have not been as successful as they would have wished. The world is imperfect, but we can make it better! Scripture, in commenting upon the story of Creation, says: "And God saw that it was good." It says "good", it does not say "perfect". Man is to be God's partner in the unfinished business of an unending creation. Let man say at the beginning of each new day: "This day will I seek out the good to cherish and foster it - to ferret out the evil, to eradicate it from God's earth."

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RABBI JONAH B. WISE

Perhaps, above all else, we need a bit of perspective as to time. The Judeo-Christian tradition goes back about thirty-four centuries, but man has lived on this earth for a million years or more. The scientists keep pushing back the date of the earliest records of human life, and where the historian finds no records, the archeologist does, - and what he finds is evidence of man's feeble beginnings, of the early periods of savagery and barbarism, and the long, hard upward struggle towards what we call civilization and culture. The great moral concepts came late. It has been said that if all time could be represented on the face of a clock, the period of man's moral development would be only the last five seconds. Against a million years when man lived as a savage or a barbarian, religion has for but a comparatively few centuries brought the moral weight of its teaching and its vision. With this perspective, it is perhaps amazing that we have accomplished as much as we have, in so brief a period. Like a floating iceberg which exposes above water a third or less of its mass, while two-thirds lies hidden beneath the surface, contemporary man sometimes gives the appearance of culture and civilization and religious conviction, while underneath lurk the fears, superstitions, and the ignorance, the bigotries and the idolatries of the earlier period. But the very conditions today which we label evil, - the unfinished business of our maturing religiously, morally and ethically, were once accepted as normal and a natural part of the social order! To reject these conditions is the first step toward betterment! We are horrified, for example, to learn from the United Nations that in some parts of the world, slavery still persists (as it did within our own country less than a hundred years ago). To recognize a state of human society as evil is already an advance over the acceptance of that same condition as normal, and natural, and acceptable. Let man take heart that slavery, if not obsolete, is obsolescent, and we can bring the full weight of morality and law to bear upon the problem, and ultimately eradicate the last vestiges of this evil, in the name of the God of Freedom!

As universally accepted a concept as the Sabbath, the day of rest, which we take for granted in our civilization, was until relatively recent times, unknown. The Sabbath teaches us that we are children of the living God and free men only if we can set aside a day each week for the re-creation of our physical and spiritual selves. The earliest persections in the old Roman Empire were linked with the introduction of the Judeo-Christian concept of the Sabbath, which taught men that they were as good as their masters and could rest on the Sabbath day, thus depriving the slave owners of one-seventh of the labor of their slaves. Thus, what we take for granted today, was, but yesterday, a great victory for religion and its teaching.

The Prophet's vision that the time would come when men would beat their swords into plowshares and their spears into pruning hooks, and learn the cruel arts of war no more, has not yet been realized, but few are the men on the face of the earth today who, in their hearts and minds, do not know that to turn a deaf ear to this preachment much longer, is to hazard suicide for all mankind.

We are standing now ready for a great forward thrust in human progress, when we can remove much of the drudgery, the causes of fear and hunger, and insecurity which breed hatred, intolerance and war. Religion still stands as a great beacon light, teaching men, challenging their hearts and minds and consciences, to know that we have One Father, that One God created us all, and to live together as brothers.

The unfinished problems of today are but challenges. In his religious literature man has a wonderful blueprint. Let him build the world which the great religious teachers have held out before us not only as possible of achievement, but requisite, if we are to fulfill man's potential. Child of dust, he can lift his head to the heavens. Earthbound-creature, he is but little lower than the angels! Just let us not become discouraged.

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Religion does not justify evil, nor dare it make us satisfied with slow progress. A teacher once said that human progress is much like riding a bicycle. We must have sufficient momentum or we fall off. If we move too slowly, too cautiously, too conservatively, with too little momentum towards the eradication of evil, towards the betterment of the lot of mankind, we may topple completely. Religion must goad us on to face the unfinished, it must challenge men to curb and control and, ultimately, eliminate the evil, by cultivating the good, and removing the conditions which debase, enslave, destroy. In answer to the original question as to whether Religion has been worth the effort, I would say that it has seen a vision and guided man towards its attainment. It has been worth the effort! It is worthy of more effort to finish the task and make God's will to be done on earth.

Amen.

* *

MEMORANDUM

FROM: David J. Wise, 838 5th Avenue, New York 21, N.Y.
TO: MESSAGE OF ISRAEL listeners everywhere

If you have enjoyed the above sermon, you will be willing, I know, to take a few moments off today to make sure that the MESSAGE OF ISRAEL continues to be heard over your local station. Why not drop a line to your local station's manager and let him know that you appreciate the fine spirit which prompts him to bring the MESSAGE OF ISRAEL to your community as a free public service. Just a postcard will do....but do it today.

If you want a handy pocket-piece listing all MESSAGE OF ISRAEL stations coast-to-coast, write me today also. We have just printed such a brochure, vest-pocket size, for you to keep in your desk, slip into your pocket-book or wallet or purse, and take with you on trips. No matter where you are or where you may be thinking of going within the Western Hemisphere, you should be able to find a station carrying our program. SO WRITE FOR YOUR STATION GUIDE TODAY, while the supply is still ample.

Thank you for your continuing interest in the MESSAGE OF ISRAEL.

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DAVID J. WISE, *Program Director*

RELIGION AND HEALTHY MINDEDNESS
(PART I--"Are You Fit to Live With?")

By: Dr. Louis L. Mann, Rabbi
Chicago Sinai Congregation
5350 South Shore Drive
Chicago 15, Ill.

February 8, 1957

Sometimes when the going gets rough and we think that everybody else is out of step, and that we personally are unappreciated and misunderstood, it might be well as a counter-irritant to ask ourselves the very pertinent and poignant question: "Are we fit to live with?"

How often have we heard that life is a mirror and that the countenance the mirror presents to us is the countenance that we present to the mirror! It is quite possible, therefore, and it may be quite probable, that the faults that we find in others are the very faults that we possess or, worse still, that possess us.

When we speak of democracy, which is a way of being "fit to live with," we posit, as basic and fundamental, respect for the sacredness of a personality. What is true of large groups, strangely enough, is more true of an individual. We become difficult to live with when we have a tendency to dwarf, to domineer, and to dominate the life of another. We are equally as difficult when we intrude on, interfere with, and invade the privacy of other lives.

While we may not intend to do so, when we use another person as a means to an end rather than to an end in itself, or when we belittle, discourage or undermine another person's faith in himself, we harm ourselves as well as that person. When we rob a person of his faith in his fellowman, deprive him of faith in friendship, make it impossible for him to sustain his faith in love, evaluate human nature at its lowest, and expect little of those with whom we come into contact, we become negative and harmful influences in society and above all to ourselves.

What is more, we may be well on our way to psychological illness, which may become chronic on the one hand, or lead to physical illness on the other. Our Bible covers all of this when it says: "As a man thinketh in his heart, that also he is." We can think creatively and endow people with (to them) unexpected virtue, or we can think destructively and undermine a person's confidence and self-esteem. How glibly and easily we speak words of this kind and how seldom do we realize how important and far-reaching are the things that we are talking about.

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RABBI JONAH B. WISE

We hear a lot these days about neurotics. Frequently we call a person by that name as a term of reproach or ridicule, but we should never use it except in terms of sympathy and understanding for one who may be ill. It is an unhealthy tendency that prompts people to live by uncontrolled emotions unleavened by calm reasoning. Man does not live by thought alone, nor can he afford to live by emotions alone. Otherwise he loses his sense of proportion, his perspective, his theory of values, and his balance. He is out of kilter. He becomes a non-conformist without rhyme or reason and frequently is a victim of fears. He becomes unduly apprehensive and jittery, filled with anxieties, crossing bridges not yet built, or - often - even on an architect's blueprint. He not only worries needlessly but he borrows trouble and pays excessive interest, to the point of physical and psychological usury. It might be well to repeat the old maxim: "O Lord give me the strength to change conditions that can and should be changed; O Lord give me the fortitude to endure the things that cannot be changed. O Lord give me the wisdom to distinguish between the two."

One of the qualities that make us fit to live with is self-mastery. You will note how the neurotic lacks this very quality. Self-mastery is one of the characteristics of a mature person. In the Bible, for example, we read of King Ahab to whom people catered because he had wealth, fame, power and glory. One day he pouted like a little child and refused to eat. Something bothered him. After persistent coaxing, his wife was able to get the story. Ahab wanted to enlarge his vineyard. To do so, he needed to buy the vineyard next to his own, one that belonged to one Naboth. He offered him what he considered a fair price, but Naboth reverently declined the offer because the land had been in the family for generations and he looked upon the acreage with deep family sentiment. Then Jezebel, Ahab's wife, heard the story and, consistent with her moral obtuseness, said, "Leave it to me." She had two people swear falsely that Naboth had been guilty of blasphemy, and so he was put to death and his vineyard was confiscated and annexed by the throne. The Prophet Elijah heard of this and confronted Ahab who, ready with a defense mechanism for his guilt, addressed the Prophet in the words: "Art thou he who troubleth Israel?" The Prophet, without a moment's hesitation, said, "Not I, but thou art the troubler of Israel."

If people would only realize that to want what we have is much more important than having what we want. Ahab's tantrum was evidence of his insecurity -- a "hang-over" from childhood.

A fourth criterion of whether or not we are fit to live with can be found in our social-mindedness. Mature people can be distinguished from immature people by this quality of social-mindedness. If there is one word that would really distinguish a religious person from an irreligious person it is the word "care". When we cease to care about the better things of life, and especially about our fellow men and their welfare, little else will register on our hearts and souls. "Care" - What a little word -- what a big concept!

The late Alfred Adler, who created the term "inferiority complex", has written a number of books in which my foregoing thesis occurs again and again. In his book, "Understanding Human Nature", he tells of an experiment with school children of Vienna in which he discovered that we do not and cannot understand human beings unless we observe them in their social relationships, in which "the give and take of life" must be equal and reciprocal. He furthermore points out that personal achievements, however significant, become important only when they have social implications and social ramifications. He underscored the idea that normal people are so and become mature only if, when, and as, they fulfill their function as a part of a group. "A lone hand" may be possible in a game of cards. It becomes destructive to character when attempted in the game of life.

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Alfred Adler never ceased to insist that, when an individual has difficulty in adjusting himself to a group, he reveals his immaturity and his abnormality. People who insist on "having their own way" regardless and irrespective, are sick people. How greatly the Talmud taught this so many centuries ago. Do you by chance recall the story accredited to Shimeon Ben Yochai? Three men were in a boat; none of them could swim. When they got out to midstream one man took an auger and started to bore a hole in the bottom of the craft. The others shouted frantically, "What are you doing?" He answered quite calmly, "Mind your own business, I'm only boring a hole beneath my seat." "But", said they, "we are all in the same boat." Some day we shall realize as Edwin Markham puts it:-

"There is a destiny that makes us brothers,
None goes his way alone;
All that we send into the lives of others
Comes back into our own."
(Edwin Markham)

There is a book called, "How To Live Alone And Like It." It should have a sub-title, "How To Become Abnormal And Have No One Like You."

Dr. Mann will be with us next week to continue elucidating this theme.

NOTE TO ALL: Due to unexpected mechanical difficulties, Dr. Mann did not deliver this sermon in person. It was read for him, however, over the air by a member of the MESSAGE OF ISRAEL staff. However, all the rest in his sermon series are to be delivered in person.

MESSAGE OF ISRAEL

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838 *Fifth Ave., New York 21, N. Y., Regent 7-8200*

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DAVID J. WISE, *Program Director*

RELIGION AND HEALTHY MINDEDNESS

(Part II--"Are You Religiously Mature?)

By: Dr. Louis L. Mann, Rabbi
Chicago Sinai Congregation
5350 South Shore Drive
Chicago 15, Ill.

February 10, 1957

Last week I introduced my theme, Religion and Healthy-Mindedness by showing how the basic idea of democracy, the sacredness of personality, the avoidance of neuroticism, the quality of self-mastery and social-mindedness are essential to healthy-mindedness. These basic qualities lead to another, open-mindedness. An open-minded person is rarely, if ever dogmatic. He does not know all the answers and never pretends to do so. He does not speak the last word. He knows the truth is not static but dynamic -- ever-growing, expanding and enlarging and, above all, changing. He has the humility to say, "I don't know". He uses such words as "perhaps", "maybe", and "possibly" very frequently. The last word has not been spoken - no not by the Bible, the Koran, or even by Karl Marx. One of the most beautiful prayers in the Union Prayer Book reads: "Open Thou our eyes that we may see and welcome all truth whether shining from ancient scholars or reaching us through the seers of our own time".

Within two years we shall be celebrating the 100th year since the publication of Darwin's "Origin Of Species". Darwin, you may recall, sailed around the world in a little boat called the Beagle, looking for bugs, skeletons and animals of every kind and description. As a scientist, he utilized three techniques - observation, classification and deduction. As a result he came upon the theory of evolution - the development from mineral to plant life, to animal life, to man. He was so humble that he hesitated to publish his work, and did so upon the insistence of friends, and then only by asking in the preface of the original edition for criticisms and evidence that the readers of his book might have that would challenge the validity of his theory. That was an example of an open mind.

What an equally great example we have of an open mind that the world ought never forget in the case of Darwin's teacher, George Lyel, world-famous geologist. At the time that Darwin's book on the "Origin Of Species" was published, his teacher had just finished what was to have been his own magnus opus on the "Fixity Of The Species". Darwin's book had rendered innocuous the life work of his teacher. Professor Lyel read Darwin's work and was the first to admit that Darwin was right and that he was wrong and magnanimously upheld his young pupil.

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RABBI JONAH B. WISE

When Charles W. Elliot was elected president of Harvard at the age of thirty-six, there were two theories that were taboo at Harvard. The one was the philosophy of Transcendentalism, and the other was the theory of Evolution in Science. Two months after the inauguration of President Elliot, to the utter consternation and the amazement of the faculty of Harvard and the intellectuals throughout the country, Ralph Waldo Emerson was called upon to give a series on Transcendentalism and Henry Drummond was called upon to give a series on Evolution.

Two rather well-known psychologists, as a result of their studies and laboratory experience, have come to the rather dismal conclusion that 62% of the population grow old without growing up -- that they attain physical maturity without attaining mental and emotional maturity. How much has been written during the last decade on the subject of maturity! And yet -- how little has been written on that aspect of maturity which overarches and undergirds the very sources of maturity, namely <u>spiritual maturity</u>. The Overstreets' book on the subject of maturity strangely enough did not include spiritual maturity.

Two great figures in recent literary history lay stress on this subject. Strangely enough, both of them utilized the Joseph stories in the Bible. One of them was Thomas Mann, whose three volumes are difficult, yet greatly worth the effort. The other was William Lyons Phelps, the popular Professor of Literature at Yale, who wrote a book on "The Bible and Human Nature". Among many other passages, he selects that dramatic incident in the life of Joseph, when his brothers who had sold him into slavery into Egypt because of their jealousy of him -- and jealousy is a sign of spiritual immaturity -- faced him when they came to buy grain in Egypt. When they recognized him and recalled that they meant to do him harm, but that their brother had converted a liability into an asset and risen to great prominence in Egypt, their faces fell and, falling upon their knees, they said: "We are thy slaves, do with us as you see fit." What a supreme moment! They judged Joseph by what they would have done under similar circumstances -- revenge. What an emotional interlude that might have been for anyone less spiritually mature than Joseph. He could have, to use the slang expression, "rubbed it in" and said, "You ridiculed my dreams, didn't you, but they came true". No, he couldn't stoop to that. He said, "Rise, am I a God, that you should prostrate yourselves before me? Is my father yet alive?" He had no desire to dominate; no inclination for revenge; there was no harboring of grudges. There was forgiveness and magnanimity. All of this leads us to one of the fundamentals of spiritual maturity -- <u>a man is what he is in an emergency</u>.

Recently I was deeply moved by the story of a negro girl, whose parents lived in the South and who was away at college. She received a telegram to come home because her brother had died. When she arrived she saw her father and four brothers sitting together weeping. The brother was an innocent victim of a lynching mob. The girl was quiet just for a moment and then with her jaw set said, "Father, are we men or are we worms?" "Shall we take such humiliation?" "Arise! We have arms. The man who killed Tom must not go scot-free." "My daughter," said the grieving father, "would you have any other father and brothers grieve as deeply as we grieve?" There was the golden rule practiced under difficult circumstances. A man is, what he is, in an emergency.

It is spiritual immaturity that makes troubles so hard to bear. They are hard to bear because they are troubles, but especially because of religious immaturity. We look upon a bright sunny day as "normal" undisturbed by the intrusion of clouds. We look upon a dark and rainy day as abnormal. We forget that, without the dark and rainy day, all of us would starve. What I am saying is as normal for the <u>soul</u> as it is for the soil.

We look upon health, success, and prosperity as normal. We look upon sickness, adversity, and failure as abnormal. We are unaware that, epistemologically speaking, either both good and bad must exist or neither can exist. We can translate

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this philosophical paradox into the realm of art. What would happen to Rembrandt's paintings if there were no deep shadows? As a matter of fact, is there any other painter who uses his shadows more effectively than Rembrandt?

We read in our daily papers of sudden death, of automobile accidents, of cancer and heart disease, and we lightly pass them by, and sometimes say, "It's too bad." But when one of these tragedies knocks at our door, because of our spiritual immaturity we ask, "Why has this happened to me -- what bad have I done; is there a God?" One cannot insure one's house against fire when it is already in flames. In like manner, one cannot acquire a philosophy of religious maturity after tragedy and sorrow has come to our door.

How gloriously Whittier faced the problem when he said:

"Alas, for he who never sees
The stars shine through his cyprus trees,
Who hopeless lays his dead away
Nor looks to see the breaking day
Across the mournful marbles play."

"Who has not learned in hours of faith,
The truth to flesh and sons unknown,
That love is ever Lord of death
And love can never lose its own."

We do not know the purpose of sorrow. No one knows. We do, however, know that religiously immature people often become bitter, cynical, defeatist, hard and callous in response to human tragedy. The religiously mature person, the man who rises to his emergency -- remember we are what we are in an emergency -- becomes mellow and broadens and deepens and becomes more sympathetic, and finds that his sorrow can be transformed, transfused and transfigured into a dynamic power for sympathetic understanding. Do you remember the words of the immortal Goethe:

"Who never ate his bread in sorrow,
Who never lay upon his couch,
Wailing and weeping for tomorrow,
He knows ye not ye spiritual powers."

* *

------SPECIAL MEMORANDUM TO ALL LISTENERS------

1. This fine sermon was made possible only through the cooperation of your local MESSAGE OF ISRAEL station which has donated free time each week so that Dr. Mann and our other speakers might be heard. If you have not already done so recently, why not drop the manager a line of appreciation. It is your letters alone which ensure our continuing broadcasts.
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....David J. Wise, Radio, 838 5th Ave.,
New York 21, N. Y.

MESSAGE OF ISRAEL

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DAVID J. WISE, *Program Director*

RELIGION AND HEALTHY MINDEDNESS

(Part III---"Are You Satisfied To Be Dissatisfied?")

By: Dr. Louis L. Mann, Rabbi
Chicago Sinai Congregation
5350 South Shore Drive
Chicago 15, Ill.

February 17, 1957

Last week, in continuing the series on "Religion and Mental Health," I stressed the need of Open-Mindedness, the supreme value of Spiritual Maturity, and the need of a religious philosophy of life before sorrow and sadness come to us.

I should like to continue by emphasizing that our spiritual immaturity is based upon such erroneous childish ideas as -- "it pays to be good." If people were righteous solely because it "paid off" -- if righteousness had its price and could be bought and sold -- it would no longer be righteousness. It would simply be an "anti-calamity insurance policy." For those who believe in hell, it would be a fire insurance policy. The Book of Job in the Bible, one of the greatest classics of all the ages, dealing with this subject, insists that there is no connection between being good and being spared from premature death, calamity, catastrophe or accident.

This strong statement needs one modification. Of course the roue, the adulterer, the immoral man may bring disease and premature death to himself and even to his innocent family. The "sins of the father" are passed on to the children not because they are sins, but because they are contagious.

The Talmud says that if a pious man were to cross a bridge that looked frail, and said, "Because I have always tried to do right, it will not break down when I pass over it", he would be revealing not his faith, but his credulity. Credulity is the opposite of maturity. It is faith that not only borders upon but coincides with superstition.

That brings us to a very difficult subject. Why do the righteous suffer? Why do the wicked prosper? This question is similar to the one that begs the question in asking, "When did you stop beating your wife?" The righteous do not suffer, nor do the wicked prosper beyond the law of averages. What that question really means is: Why should any righteous person suffer and why should any wicked person prosper? The answer is simple. God's laws are immutable. Fire will burn a Rabbi or a rabbit. Water will drown a prostitute or a nun. Conflagration will destroy a Church or a brothel. Lightning will strike a saint or a sinner. Nature is no respecter of persons.

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RABBI JONAH B. WISE

A religious person who is spiritually mature does not attempt to answer the questions that I have posed, because they are questions that mature people would not ask. The fact that society is organic and that there are social inevitabilities is what the spiritually immature person does not understand. Our Bible teaches that man is his brother's keeper. There is a blood stream sociological even as there is a blood stream biological.

If one man on a baseball team fumbles, the whole team may lose. If sewerage in a city is neglected, typhoid will come to the innocent and to the guilty. Innocent people suffer; righteous people suffer, because suffering is a part of the world. A drunken driver may cause the death of a righteous person as well as an unrighteous person. Life is not a game of solitaire. "Rain falleth alike on the evil and the good," according to our Bible. Otherwise God would be a God of vengeance. You cannot give a right answer to a wrong question.

Anyone who does not know that anything can happen to anyone at any time does not know what kind of world we are living in.

The answer that the Book of Job gives to this question is simple and direct. We cannot stoop to cynicism and say with Satan -- why shouldn't he be good? -- it pays him. Even death would be good if he got paid for it. But when in drama -- and it is only a drama -- Job suffered as no one before had ever suffered, he revealed his spiritual maturity in his compelling, awe-inspiring calmness: "Though He slay me, yea will I trust in Him."

Another insight into whether or not we are fit to live with depends upon healthy-mindedness.

If we should bruise our finger or cut it, and it refuses to heal, we ought to see a doctor. In all likelihood, our blood is not healthy or there are other physical symptoms that prevent its healing. In like manner, if we are ill mentally and we harbor a grudge, it is completely comparable to a wound that ceases to heal. Only this one happens to be mental rather than physical. Healthy minded people do not harbor grudges.

In ancient times people had an easy answer to an unhealthy mind. They simply called it "queer" or "possessed of the devil". At the end of the middle ages the devil turned into a witch. Then came eugenics and blamed all our problems on our heritage, and a little later more specifically on our glands. The simple unvarnished truth is that frequently unfortunate experiences in our childhood and early youth have given our mental attitudes a twist from which they did not recover. When we see people using an escape mechanism, trying to run away from some unfavorable situation or sad predicament, rather than coming to grips with the reality, we have just one of many symptoms of an unhealthy mind.

Wishful thinking, which is not thinking but an alibi for not thinking, is one of these escape mechanisms. It is an subconscious escape from realities; it is living in a dream world where all things are beautiful and pleasant. On the other extreme we have fear-thinking, in which the individual is consumed by fears and worries, many of which are not real. Wishful thinking leads a person to a fool's paradise and fear thinking takes him to a coward's hell.

Religion, on the other hand, believes and teaches a brave man's earth. In the Bible we read about Moses sending spies to the land of Canaan; there were twelve of them, one from each tribe. Ten of them brought back a "majority report! The land was fruitful and fertile, but it was inhibited by giants. Said they, "We felt like grasshoppers in their eyes and in our own". "We cannot take it." Then two of the twelve, Joshua and Caleb, brought in their "minority report! "We can conquer it." Moses followed the minority report.

An unhealthy mind always creates giants of people, and unsurmountable obstacles of things that it has not the courage to encounter. A healthy mind is characterized by espousal rather than escape, challenge rather than collapse, solution rather than surrender, and fight rather than flight.

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If you are in doubt as to whether you are healthy-minded or not, simply ask yourself this question, "Have you ever felt sorry for yourself?" It is one of the symptoms of an unhealthy mind. The person usually feels himself the victim of ingratitude. Always kind to others, but no one to return the kindness! The tragedy is that such a person pities himself so much that he has no pity left for others. He believes that those who forsake the golden rule for the iron rule, "to do others first before they have a chance to do you," are completely justified. By seeking ulterior motives in others, they create them in themselves. Expecting so little of others they vindicate their cynicism that leads to degradation.

People who feel sorry for themselves usually feel that there is a conspiracy against them, not realizing the absurdity of people having the time to make them unhappy. They enjoy (?) ill health, real or imaginary. They want sympathy and usually get sick in order to acquire it. Self-pity is a disease. There is but one cure for it. Do something for another. Find someone less fortunate than you and help him bear his burden.

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DAVID J. WISE, *Program Director*

RELIGION AND HEALTHY MINDEDNESS

(Part IV----"Are You Healthy-Minded?")

By: Dr. Louis L. Mann, Rabbi
Chicago Sinai Congregation
5350 South Shore Drive
Chicago 15, Ill.

February 24, 1957

Last week I dealt with Spiritual Immaturity as a hang-over from childhood, as a form of mental inadequacy. I emphasized the fact that good is its own reward and that it may not pay to be good in the commonly accepted interpretation of that phrase. I followed through by examining wishful-thinking and fear-ful thinking as escape mechanisms of an unhealthy mind and concluded with the tragedy of self-pity. Today I want to say that self pity is a form of self-rejection. Self-pity leads to self-rejection, which is a form of defeatism. These simple lines contain a great truth.

If you think you are beaten, you are
If you think that you dare not, you don't,
If you'd like to win, but you think you can't,
It's almost certain you won't.

If you think you'll lose, you've lost,
For out in the world you'll find
Success begins with a fellow's will--
It's all in the state of mind.

If you think you are out-classed, you are;
You've got to think high to rise;
You've got to be sure of yourself before
You can ever win a prize.

Life's battles don't always go
To the stronger or faster man;
But soon or late the man who wins
Is the man who thinks he can.

....Anon.

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RABBI JONAH B. WISE

Among the phases of unhealthy-mindedness there is misdirected concentration. Here too we may turn to a magnificent illustration in the Bible in the book of Esther.

Haman had wealth, fame, power, and glory, and was the object of envy among the masses. He was a friend of the King. One day his wife found him dejected and sullen. With great difficulty she was able to ascertain the reason. All the men in the Kingdom bowed down to him save one whose religion forbade it. So in a fit of temper he blurted out, "All this availeth me nothing, so long as I see Mordecai, the Jew, at the King's gate."

Misdirected concentration is really a fixation. A recent play called it "pixilated". Misdirected concentration reveals a spiritual "blind spot". It gives evidence of a moral "dim out". It makes clear that there is an ethical "black out".

What a contrast to such unhealthy-mindedness is found in the Bible in the story of Eldad and Medad: Men came running to Moses and said, "Eldad and Medad are prophesying in the Camp; stop them, stop them." With a calmness and equanimity which characterizes the truly great man, Moses said, "Art thou jealous for my sake?" "Would that all the people were prophets." The answer to misdirected concentration is magnanimity. Was not such the attitude of our own Abraham Lincoln, when in days of great distress he healed the wounds by arising to spiritual heights in the words:

"With malice toward none, with charity for all, with firmness in the right, as God gives us to see the right. Let us strive on to finish the work that we are in. To build up the nation's wounds, to care for him who shall have borne the battle, and for his widow and orphan; to do all which may achieve and cherish a just and lasting peace among ourselves and with all nations."

Among the many symptoms of unhealthy-mindedness there are those of people who are unduly sensitive. Sensitivity is a good thing. We often feel that an ox is insensate. But sensitivity like all else, when carried beyond a certain point, ceases to be a virtue. As a matter of fact, undue sensitivity is a "hang-over" from childhood. An imaginary slight seems to darken the whole world. A chance word makes the bottom drop out of one's world. A fancied oversight brings desperation and desolation. An unintentional hurt makes a world seem to come to an end. When people sometimes say to me, "I am so touchy and oversensitive", I usually respond by saying, "That is an illness; you may need the help of a psychiatrist." Like a little child in its crib wants attention, a weakling can dominate a situation by ever-ready crocodile tears and an imaginary slight. Some people grow old without growing up.

If a person sees a blow aimed at him, he will naturally raise up his arm to receive it there, rather than have it strike him squarely in the face. In like manner, many people become victims of self-deception, in order to keep their ego from going under. Shakespeare's words, "To thine own self be true, and it must follow as the night the day, thou canst not then be false to any man". In like manner the Bible praises human beings in the words, "He that speaketh the truth from his heart" -- the worst deception is self-deception.

Bojer, a Norwegian writer, wrote a remarkable book called, "The Power Of A Lie". A rich man repudiates his signature on a note when the borrower becomes bankrupt. This makes the latter not only a bankrupt, but a forger as well. The incident is published in the newspaper; the townspeople invite the rich man to a banquet in his honor at which he is given a vote of confidence. He hears so many speeches about his integrity that before the evening was over, he believed it himself. Then with the skill that only a great literary man possesses, very subtly we are shown that the rich man who repudiated his signature dishonestly not only believed himself innocent of this one crime but believed that all of his other faults were not real either. A lie undermines the character of a liar even more than the ones lied to and the ones lied about, even though the latter also are victims that are in need of sympathy.

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Unhealthy-mindedness frequently leads to self-obliteration. We find it in what is called "mob psychology". The Bible touches upon it in the familiar words, "Thou shall not follow a multitude to do evil". From the Biblical point of view, following the multitude usually leads to evil. There are two great books on this subject; one by Everett Dean Martin called "The Crowd" and the other one by a Frenchman, Gustav Le Bon, called "The Mob". What these books reveal is that human beings as part of a mob do not act according to the best intelligence and motivation of the mob, not according to the average intelligence and motivation of the mob, not even according to the lowest intelligence and motivation of the mob, but usually far below the lowest. The reason for which is simple -- the intoxication of power. A mob does not think, but is bent on action. A mob has power without responsibilities. Frequently, otherwise good people in a community are found as members of a disguised mob. As such, they do as part of a mob what none of them would do as individuals - the intoxication of power!

If Galsworthy's drama, "The Mob", had been a sermon, he might have used as his text, "Thou shall not follow a multitude to do evil". As the curtain rises, we see a member of Parliament in England debating the justice of a large and powerful country attacking a small and weak people. He says in no uncertain terms that his country is wrong. He is hissed and hooted. No one should ever say his country is wrong. They did not know the words of Karl Schurz, "My country when right to be kept right and when wrong to be set right." Finding that he could make no headway, he resigned from Parliament to take the stump to keep his people from great wrong. As he rose to speak on a street corner, a mob gathered and forced him to speak. He responded by saying, There are two kinds of patriotism -- that of a soldier and mine -- you have neither; mine is a patriotism that shall never take advantage of a people simply because they are weak." He was interrupted, they called him a "black leg," "a traitor." They began throwing rocks at him. He fell a victim to their fury. The curtain falls. It rises for just a moment showing a public square in England where a monument had been "Erected to the Memory of Stephen More, faithful to an ideal". "One on the side of God is a majority".

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DAVID J. WISE, *Program Director*

IF YOU WANT TO BELIEVE

By: Rabbi Robert I. Kahn
Congregation Emanu El
1500 Sunset Boulevard
Houston 5, Texas

May 12, 1957

My dear Friends,

A few days ago, a patient in the hospital pleaded with me: "Rabbi, I want to believe but I can't. I have had unbearable tragedy at home, now I am to have major surgery. I need religion. I want to believe, but I cannot." This was not the first time. Again and again, if not with the same agony, certainly with the same urgency, these words have been spoken: "I want to believe, but I cannot."

Those who speak these words are a special category. They are not agnostics who are satisfied with their disbelief. Nor are they people whose faith has been shaken by some great tragedy, but who need only time and reassurance to restore their religious equilibrium. No, this is a special category of people who want, want desperately, to believe.

Some of them face a great crisis. In the valley of the shadow they DO fear evil and want to believe that God is with them. Others particularly the youthful, having come out of that cocksure time of self-sufficient leaning upon their own reason, suddenly feel a vacuum, an emptiness in their hearts. They want to believe that life is worthwhile, that there are goals worth the striving, that man is not alone. They want to believe. They want to believe.

But they cannot. Sometimes they cannot believe because in childhood God was an old man in the sky; they cannot believe that any more and have not developed a mature faith to replace it. Sometimes, they cannot believe because their faith crumbled in the face of their first course in science. If the first chapter of Genesis is not accurate in every detail, perhaps all the Bible is a fraud. Sometimes they cannot believe because of the variety of religions. If everyone claims to have the true faith, how shall a man choose his own? And sometimes they cannot believe because of the problem that has troubled every believer as well as every unbeliever since the beginning of time: How can God allow His children to suffer as they do?

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RABBI JONAH B. WISE

These are the reasons they cannot believe, but they are not content. For they see around them people who also once had childish ideas of God, who also took courses in college science, who also have seen great evils, but whose religion buoys them up and sustains them, and so they too want to have a faith to strengthen them; they too want to believe but they cannot.

This sermon today is for just such agonized souls.

You can believe. In all intellectual honesty, without closing your eyes for any leap in the dark, you can believe in God.

You can believe, without flying in the face of any evidence, that behind all the variety of nature there is God. There was a time, many of you may recall when, if you were religious, the scientists laughed at you. For them, the world was a machine, operating by laws of physics and chemistry, operating by the principle of cause and effect. Man had no soul; life had no goal, and only the obscurantist and the superstitious would believe they did. But those days are gone. Science no longer rejects the spiritual, and scientists are no longer atheists.

The astronomer of today sounds like a Psalmist saying: "When I behold the Heavens, the work of Thy fingers . . . "(Psalm 8:4)

The physicist, who once believed that everything was determined and fixed in an inexorable chain of causes and effects and therefore that there is no freedom in nature, has discovered within the atom particles whose behavior cannot be predicted, which seem to be virtually free agents.

The biologist who once thought evolution was the blind and random development of protoplasm based on the interaction of environment and heredity has today come to see in life unifying and organizing activities which CANNOT be explained in mechanical terms. I have a book on my desk, The Biology of the Spirit by Edmund W. Sinnott, professor of biology at Yale University, in which, by many examples from the world of nature, he shows that there is in life itself a principle which brings "order out of chaos, spirit out of matter, and personality out of impersonal stuff". You can believe!

And even as you can find God in nature, you can find Him in human nature. You say you want to believe. Why, in that very fact is the proof that there is something in which to believe! Why do you have eyes? Because there are things to be seen. And if there were nothing to see, you would have no organs of sight. Certain kinds of fish which have lived for generations in pitch black underwater caves have lost their ability to see because there was nothing to be seen. Man is born with a spiritual eye. Why should he have been so endowed, unless there are spiritual values to be seen? You can believe just because you so desperately want to.

And really what alternative is there? The atheist's way is a dead-end street. For if there is no God then how shall a man choose the path of his life? If there is no God, what makes pleasure better than pain; what makes peace better than war; what makes life better than death? In such a case, what difference does it make whether man suffers or not? Man cannot live without meaning, you see. Atheists may not believe in God, but they too seek a principle by which to live. Rejecting God, they build them false gods to follow.

You can believe. You can believe in God who created the heavens and who speaks within the human heart.

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Do you still feel that you cannot believe? Then let me offer some practical advice:

In the first place, you do not have to believe everything, and you do not have to agree with everybody. There has always been room in Judaism for a wide variety of faith and belief. Judaism does not require dogmatic conformity. A man can say, to take one example: "I believe that the spirit of God moves through the pages of the Bible, but I do not believe that He wrote its every word." And so with all our beliefs. You do not have to believe everything nor agree with everybody.

In the second place, you do not have to know everything before you have faith. You do not have to understand ALL about God before you believe in Him. After all, you turn on the lights each evening without understanding all there is to know about electricity. We dam up rivers to produce electric power; we run great factories; we light our streets, refrigerate our food, cool our homes by something nobody knows all about. And Thomas Alva Edison did not hold back from invention, saying: "I am not going to use this power until I know all there is to know about it." We may not understand electricity, but we have enough light to read by. We may not understand all about God, but we have enough of His light to live by.

And, above all, if you want to believe, you have to keep on trying, keep on trying. Let me tell you of a personal experience which I think will illustrate what I mean.

For many years, Shakespeare was a closed book to me. Not that I had not read him, studied him, seen his plays on the stage. I first met Shakespeare in high school. The teacher introduced him as one of the greatest playwrights, but somehow I could not see why she thought so.

I went to college and majored in English, and again I was exposed to Shakespeare. This time a college professor told us that this was one of the noblest of all dramatists. I still could not see why.

Since then, I have seen Shakespeare's plays on the stage and screen many times. I recall one evening most vividly. I had gone to see Hamlet at the movies and came home muttering to myself. What was so great about this poet? Why had his works lived, and why was I missing what everyone else apparently could see? That very night, after arriving home, I took down my volume of Shakespeare's plays and read Hamlet through again. And still I could not comprehend why he was so highly regarded, or what was so great about his plays.

And then, just a few months ago, I saw in the newspapers that Hamlet was to be presented in a local theatre in the round. You would think that I had had enough wouldn't you, but I went. And that night Shakespeare came alive for me. Suddenly I recognized the greatness of the man. Now Shakespeare had been great all along, but it took me all those years to realize it and recognize it.

So, too, for you who want to believe in God, keep trying. Keep trying. Seek Him in the starry skies above; seek Him in your lonely heart within. For as Jeremiah said many centuries ago: "If with all your hearts you truly seek Him, you shall find Him." (Jer. 29:3) You shall find Him.

MESSAGE OF ISRAEL

UNION OF AMERICAN HEBREW CONGREGATIONS
UNITED JEWISH LAYMAN'S COMMITTEE INC.

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DAVID J. WISE, *Program Director*

SEEKING A SPIRITUAL OASIS

May 26, 1957

By: Rabbi Leon Kronish
Temple Beth Sholom
4144 Chase Avenue
Miami Beach 40, Fla.

The traditional text set aside as the coming Sabbath Scriptural lesson of the synagogue tells of a census that was taken of the wanderers in the wilderness. We are very census-conscious these days of supposed religious renaissance. There are many recruits in the "Army of the Lord". The upward swing on the graph of church and synagogue affiliation reveals millions of new belongers; but how many are believers? How many are still wondering and wandering in the wilderness -- still seeking a spiritual oasis from which to drink deep draughts of a life-sustaining, life-explaining, life-motivating religion?

A few weeks ago, a young mother whom I did not know, summoned me to the hospital. It wasn't really me that she wanted; she wanted any rabbi -- a spokesman who would answer for God. She was bitter about God. I found her on the third floor in pediatrics standing at the bedside of her thirteen-year-old daughter, a victim of cerebral palsy, so encompassing and so crushing that the little girl had been retrogressing for years and was doomed. This mother summoned me because she wanted to pour out her bitterness: "What kind of a God is this who allows such suffering? How does God allow such babies to be born?"

I was there for hours, and I listened, and I tried to reach this poor mother. It wasn't easy. This is why I want to say to you today that it's mighty important to understand what we believe about God because we are humans and we have confronted war two or three times in our lifetime and we come face-to-face with death, and face-to-face with cancer, and face-to-face with coronary thrombosis. What do we believe? Do we believe that God strikes certain people with cancer? Do we believe that God creates coronaries?

Before I attempt to answer these questions let me state four parenthetical or prefatory premises:

(1) There has never been one definition of God in Judaism. Our tradition clearly states: "These -- and these, are the words of the Living God!"

(2) We don't have all the answers; but we are not absolved from trying to find them. This is the only way to search out a faith that will stand up in an hour of crisis. Life-sustaining religion can't be picked up in a pinch and made to function like an anti-biotic!

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(3) There has never been a generation which relinquished faith in God without substituting some other faith -- usually faith in something less than God! It is important, therefore, to remember that man is never without belief. What shall he then believe? For just belonging to a religious institution is not enough. As a matter of fact, even believing is not enough; because after you have searched out and determined what you believe about God, to what degree does your life and your living reflect your believing?

And now to our question: Why does God allow deformity and disease?

I remember not too many years ago, when someone was stricken with polio, we had a cold, comfortless consolation: "This is God's will!" You may recall a provocative symposium just a few years ago in our national periodical "American Judaism": "Mummy, why does God allow polio?" How can we answer the child? One of the answers given by a liberal theologian was: "Do you remember last week when mummy started to make decorations for your party? You cried because you wanted to make them yourself. And you were right. It makes us grow into better people when we learn to do things for ourselves. God doesn't like polio any more than we do; but He wants us to learn to cure it. He helps us, but he won't do all our work for us. He gave us a world in which we can find the cure for polio -- if we try hard enough. He gave us brains to discover many wonderful medicines, including one that will cure polio. But, as yet, we haven't tried hard enough." Those words were written in 1953. Whose fault was it that we had polio epidemics? God's fault or man's fault? Well, we know the answer now, thanks to scientist Salk! And I think we understand something about the nature of God! Something pushed Dr. Salk to search out a polio vaccine. That something, that inner drive -- that was God; and Salk was His partner.

Whose fault is it that we have cerebral palsy or cancer, or coronaries -- God's fault or the failure of men to marshall all research and resources to find the cures for these dread diseases with the same allocation of billions and the same concentration of scientists that made it possible to learn how to split the atom in no time at all?

No, we can't blame God for deformity or death due to dread disease! Even if we don't have an answer or an explanation for every evil or every ill that confronts us, we have that faith in God as the dynamic driving creative spark in the hearts and minds of men which says: "Some day we'll find an answer!"

I have shared with you my god-faith as it affects our physical lives. What about our moral lives? What about the quality of living?

What does my God-faith have to do with my moral behavior?

Let me answer it this way:

Recently, a psychology professor offered the following definition of morality: "Morality is the quality of behaving in the way that society approves; ... when a person obeys the rules of his society, we say that he is moral or good!"

In Nazi Germany, for instance, the torture and murder of Jews constituted "moral conduct" because it fitted the rules and the laws of that particular society. As a matter of fact, the German who refused to take part in Jew-baiting or pogroms during the Hitler era was immoral. The anthropoligists and the sociologists and the psychologists who teach this kind of morality refer to themselves as "cultural relativists". Isn't this "moral anarchy"? My morality is not relative. It doesn't depend upon any time or place or what society approves. I seek goodness because there

(PLEASE TURN OVER)

is a divine spark inside of me -- a God-force that impels me to seek goodness. I seek justice not because I can always make out a logical case for justice. This isn't always possible. During the days of Hitler, (and now in the struggle against communism) it was and remains hard to prove that democratic justice is superior to Fascist or Communist justice. But I know it; I know it because the divine spark within me impels me to believe in Democracy and to work for Democratic justice. I am not for peace because war between nations is no longer logical or because it can never settle anything, or because there can be no victors. I am for peace because the divine spark within me makes the bloodshed and the brutality of war inhuman, abhorrent, immoral and ungodly. I am against stealing candy from babies not because I may get caught, but because the God-force within me makes honesty a moral absolute. Well, that's the point. My morality -- my sense of ethics is classic, eternal, absolute! The fact that a little bit of cheating in business, or a little bit of dishonesty in politics, or a little bit of immorality in family life is winked at by society, or even sanctioned -- doesn't make any of these morally valid.

My sense of fair play or decency or morality is not determined by what society accepts tacitly or otherwise! And it isn't determined by what I can get away with; and it isn't determined by whether God will punish me or reward me! Because I have seen the wicked get away with it! It's determined by my God-conditioned conscience! By the still small voice inside of me! A voice that will not blame God for letting the wicked get away with it but will chastise me for not changing the rules of the game!

I've told you what I believe; the point is:-- What do you believe?

I can't make you believe what I believe. As one of my Christian colleagues recently said: "I can't get off the pulpit and twist your arm." Can I at least provoke you into <u>thinking</u> about these basic questions of life while there is <u>time</u>?

There is a significant tale told about the legendary so-called "Wise Men of Chelm". It seems that the road approaching the City of Chelm had a dangerous precipice. On dark nights, the people would misjudge their steps and soon there was no bottom under them. They had fallen off the cliff. Even during the day vehicles were constantly slipping off the steep side of the hill. Well, this began to bother the Wise Men of Chelm, so they spent seven days and seven nights considering the problem. Finally, they came up with a solution. The thing to do was to build a hospital at the bottom of the hill.

Well, obviously it would have made more sense to build a large fence barrier along the highway. That's not the way the citizens of Chelm were accustomed to thinking. And, unfortunately, so many people don't build the protective fence of faith until the bottom has fallen out from under and they find themselves spiritually sick.

Don't wait until the bottom has fallen out!

* *

TO: Yearly MESSAGE OF ISRAEL mailing list
FM: DJWis e DATE: 5/31/57

May will constitute the final bulk mailing for the season. These will resume again with the sermons for September. The sermons for June, July, and August <u>will</u> be mimeographed, however. Therefore, if you wish us to send you any particular sermon given during those months, just drop us a line. May we of the MESSAGE OF ISRAEL staff take this opportunity to wish you and yours a most pleasant summer.

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DAVID J. WISE, *Program Director*

VERY TRULY YOURS

BY: Rabbi Jacob Philip Rudin
Temple Beth-El
Old Mill Road
Great Neck, Long Island, N.Y.

September 29, 1957

I speak to you, dear Friends, during these solemn days of penitence that are the bridge between Rosh Hashonah, the New Year, and Yom Kippur, the Day of Atonement. This Holy Day is the mountain peak which towers above the landscape of the Jewish religious year. It is a time when every caring Jew makes search for his own true self. And, by that token, it is a time, essentially, not for theology and not for philosophy.

The Holy Days are for simple themes, for the hearts of ordinary Jews and Jewesses like ourselves. They are for worried people ..Worried about children. Worried about health: the years drain away energy and consume bodily resources. Worried about meanings: What am I here for? What is it all about? Worried about a job; or a partner one doesn't get along with; or a business which isn't doing well; or which, doing well, is giving no sense of satisfaction, of accomplishment, of fulfillment. These are the strands out of which is woven the fabric of our lives, for all of us. These are some of the things, the simple things, about which the Holy Days seek to speak to us.

And now I am going to ask a favor of you. Will you try to forget that this is a sermon, and imagine rather, that it is friendly talk from my heart to yours, about simple but desperately important matters? It will help me if you do.

A year has rolled by -- so swiftly!.-- since the last Holy Days. It has meant another birthday, another wedding anniversary; maybe a child began school or there was a Confirmation or a marriage. Little joys, little gladnesses. Or maybe a dear one died; and there was sorrow and the cold fingers of death clawing our hearts. This has been the year; and we are a bit older, a bit more tired.

What then, have the Holy Days to say to us; simple people with simple joys and simple sorrows? The simplest thing they say is: You are here. Whatever the year brought -- illness, worry, trouble -- you have survived them. You are alive. You are here. Perhaps not with as much health as you would like to have, but with enough to get you here for a new Holy Day period anyway.

You are here; and you are not alone. If you stretch out your hand, you will touch love -- love in the hand of wife or husband, of child or parent, of brother

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or sister. And when your own little chain of love is complete, reach out your hand again and touch the friendship in the hand of a neighbor. The Holy Days say this to you. Everything that is important -- really important -- is in your heart and in your hand. Your personal integrity, friendship, love, a place in a fellowship and a community. The Holy Days say to you: recognize that. Nothing else really counts.

But hearts are grudging. How about things, material possessions? How about them? We work so hard all year!

I remember the story of a man who was told that he would have all the land he could encompass in a day's journey. At sunrise he set forth, walking briskly from his starting point. The sun moved higher in the heavens, and the man began to run. He could get around more land if he ran. Hurry, hurry, hurry! The afternoon waned. Run, run! Faster, faster! More land! More, more, more!

And at sundown, the man staggered toward the starting point, exhausted, his last bit of strength drained. And, as he came to where he began, he fell over dead.

So they buried him, and all he needed was some six feet of land.

I said that the obvious fact is that you are here. It is also clear that God is here, the God of our fathers, of Abraham, Isaac and Jacob; the God Who preserved us and kept us alive and brought us in safety to this day. The God Who gives us strength when we need it. The God Who lifts us up as one eagle's Wings; Who brings us out of the valley of the shadow unto the mountain tops where the vision reaches across the centuries, and we see not one Holy Day, but all the Holy Days of all the ages; and all the prayers crowding the firmament, and all the voices rolling like a great tide in massive strength and majesty.

This is another of the simple things that Holy Days say to us: We are here. God is here. The Jewish centuries are here. We might easily forget these simple, central facts. The Holy Days can become only a kind of interruption in the pattern of our lives. One sometimes hears people say, "After the Holy Days we will do so and so," or, "We can't do that because the Holy Days come in between."

These great hours of the year are shrunken into a narrow corridor through which we must pass before the regular jobs of life and living can be attended.

Not infrequently a rabbi is invited to a meeting to deliver an invocation or to speak a word that is religious in character. So he delivers his prayer or his talk, and then the chairman will arise and say, "And now let us get down to business."

Some people do the same with the Holy Days. They are something to finish -- and then to get down to business.

But the Holy Days are really the true business of life. To get the worries and the joys and the sorrows into perspective. To stand back and have a look at ourselves. To link with what is bigger. To tie our little today to the magnificent present of our people. To project our little tomorrow into the endless future of our faith.

The Holy Days are not a time to get through. They are days to live by. This -- this here and this now -- this is the regular business of the Jew. If anything is true, it is that the year interrupts the Holy Days, and not that the Holy Days interrupt the year.

In this season, Jews wish each other a good New Year, and I wish one for all of you and for all your loved ones. I pray that God will be with you. I pray for you simple things.

For your children and your young ones, I pray for them a New Year in which each day shall be a shining coin to give a new measure of joy and delight. I hope that on each day happiness will be their own, unmeasured; and renewed each night, renewed so abundantly that there will be no room in their hearts for sorrow to enter. So, if in the days ahead your child cries, let it never be for an important reason; and may you be there to dry the tears, and with the magic of love transform those tears into laughter and delight. May the year not stand still for them; and each day be a growing day, with strength for the body and spaciousness for the spirit. May they learn to love knowledge and come to understand the friendliness of books and the joy of music. Let them not be afraid, neither of their own weaknesses nor of the world's evil. With their dreams ever bigger than they are, let them hear God and trust Him.

And to you, fathers and mothers, husbands and wives, may God give your homes light, the light of love and companionship. I pray it will be a New Year, replenishing the wells of affection, letting the waters of joy flow clear and full. May you recognize the difference between what you will need and what you will want. And may what you want not spoil the delight of what you have. Let no one be richer than you in generosity, nor poorer in envy and jealousy. I hope that your devotion to your children will serve their needs and their abilities, and not your ambitions. Help them to grow into what they have the capacity to become, and not into what you think they ought to be. Mould them in the image of God, and not in your own image, nor in an image acceptable to and approved by your friends.

You who are husbands: do not run so fast to business that you forget to walk through life's joys. No grindstone can sharpen affection nor give an edge to living. No one has ever manufactured love nor packaged friendship, except in his heart and by the work of his spirit.

You who are wives: may you be no less concerned over a wrinkled spirit than over a wrinkled forehead. Seek an inner beauty, of which the outer will be a reflection. To your husband, may you be queen; to your children, may you be guardian princess; and to your faith, may you be royal servant, daughter of the King of kings, the Holy One, blessed be He.

And you who are in the autumn years of life; God grant that this New Year, now begining, be for you a year of golden days, each beautiful with the bright and lovely colors of the fall. May a seed of kindness, planted by you long ago and long forgotten, have taken root somewhere and have flowered in some lasting goodness. Let the boughs of your tree of life be heavy with the fruit of love from dear ones and of affection from friends, so that this autumn year rest lightly on your shoulders and gently on your spirit, with no regrets for the past, no dissatisfaction with the present, no concern for the future. May you always be wanted, always needed, because you are always loved.

These are the hopes of my heart for the New Year, for all of you who are listening.

I think of the East European rabbi who received a gift for his school from a friend in America. The rabbi went all around his little village, showing not the gift, which was large, but instead showing everybody the letter, and pointing to the closing words.

(Please turn over)

"Look!", he kept saying. "See how my friend in America signs himself. 'Very truly yours.'"

I am very truly yours, indeed!

If anybody asks what a rabbi talked about in this Holy Day season, just say, "He talked about simple things which are as big as the world."

May God fill your world with brightness in this New Year.

Amen.

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DAVID J. WISE, *Program Director*

EVERY DAY A HOLY DAY

October 6, 1957

BY: Rabbi Albert G. Minda
Temple Israel
2324 Emerson Avenue, South
Minneapolis 25, Minn.

It is with some temerity that I speak to you, particular, to the Jewish members of my radio audience. Only recently the Household of Israel in all parts of the world concluded the rites and prayers of Yom Kippur, the solemn Day of Atonement. The heights of the spirit which this day's liturgy and message attain make anything I might say at this time seem anticlimactic.

Yet it is this challenge that constitute the message that I am privileged to present to you this morning - namely, "Every day can be made a holy day."

In the first chapter of the Biblical book of Genesis, we read that the Creator, after each day's creation, designated it as "good". Each day was a good day as it came from the hand of the Lord of the Universe. The Hebrew word for "holiday" is "Yom Tov" which means a "good day". God Himself pointed the way for us humans by asking us to make each day a holy day, a day which we live thru not only in the physical sense, but one in which we achieve those values of the spirit by which we become conscious of our status as human beings stamped in the image of the Divine.

Each day can become for us a holy day if we look upon it as a gift of grace granted to us by the Lord of life, as a sacred trust to be used wisely, as an adventure of the spirit into the realm of the unknown.

We moderns have made this matter of living day by day a complex proposition. We have become so involved in the mechanics of living that we fail to see the goals for which we live, and the true values which give to our existence meaning and significanse. In our confusion we substitute life's means for its ends.

Viewed from the larger perspective, the elements of life are comparatively simple if we strive to make each day a holy day.

Some years back Dr. Richard C. Cabot, a physician of Boston, wrote a book which he called "What Men Live By" (Houghton Mifflin Co., Boston and New York, 1914). Dr. Cabot raised the pertinent question, "What do men live by?" and he answered it in simple terms - "work and play, love and worship."

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These truly are the elements which if properly understood and fulfilled can make each day a holy day.

How many of us come to our daily work with a sense of expectancy and anticipation? With many of us, I fear, our work is a form of drudgery to be endured. The difficulty is that we fail to see in our daily labor something that has to do with the great cosmic scheme of things. We see in it only that which gives us a living but fail to see in it that which builds a life for ourselves and our fellowmen.

"He who works, prays", reads an old Latin statement. In this sense, it is thru labor that man can achieve his freedom rather than become its slave.

By the same token, play in the program of daily living can make every day a holy day. One can judge a person's real character by the type of play he chooses and the manner in which he uses his hours of leisure. What is the change of pace we select for ourselves? Does it build the body, stimulate the mind, refresh the soul, renew the spirit? These are the criteria by which each individual must judge the play factors in his program of daily living. Play can thus become a means of fulfilling and consecrating life rather than an avenue of escape from its realities.

Love is a word much bandied about these days. The connotations given to it frequently make it a tawdry term. We must, however, despite all this, see in love one of life's imperatives, as imperative as the food, air, and water are for our physical system. Love is indeed the moral imperative for daily living, the expression of which must be manifest in all human relationships as we experience them day by day.

In our homes and family circles, in our daily labor, business and professional pursuits, in our social and community life, it is the transforming power of love which, the more we give, the greater we become, that makes of each day something more than a day, but a holy day.

Finally, there is worship which is prayer but also something more. Worship is an attitude of awe and reverence that inspires us to see in life a divine drama in which we are the actors. The manner in which we perform our roles spells out our faith as well as our fate.

All this we experience best thru prayer - prayer not only on special days but every day in a manner of what the mystic termed "The Practice of the Presence of God."

Work and play, love and worship - simple elements, it is true, but how basic they are.

The Jewish Prayer Book has a phrase in its morning service that is most relevant to our theme. It reads, "God in His goodness renews each day the work of creation."

This too is our human task as His partners; to make each day, a day of renewal - a day of dedication and consecration - a holy day.

Dr. Alfred W. Martin (A Philosophy of Life and Its Spiritual Values - D. Appleton and Co., New York 1923) summarized our daily program of life's renewal in these words:

"Don't live a merely sensual life, for you are not an animal. Don't live a supernatural life because you are not an angel. Don't live a wicked life, because you are not a demon. Don't live an aimless life, because you are not an insect. Don't live yesterday's life lest you become a murmerer. Don't live tomorrow's life lest you become a visionary. But live the life of happy yesterdays and confident tomorrows in the life of today - a divinely human life, because you are "a God though in the germ."

MESSAGE OF ISRAEL

UNION OF AMERICAN HEBREW CONGREGATIONS
UNITED JEWISH LAYMAN'S COMMITTEE INC.

838 Fifth Ave., New York 21, N. Y., Regent 7-8200

AMERICAN BROADCASTING COMPANY • Every Sunday, 10:05-10:30 A.M., New York Time

DAVID J. WISE, *Program Director*

DAYS OF THANKSGIVING

BY: Rabbi W. Gunther Plaut
Mt. Zion Hebrew Congregation
1300 Summit Avenue
St. Paul 5, Minn.

October 13, 1957

Thank you!

Yesterday Americans observed the 465th anniversary of the day when Columbus set foot on the soil of the Western Hemisphere. Columbus Day fell in the middle of a week during which we Jews are observing Holy Days known by their Biblical name as Succos, or Tabernacles. In commemoration of the ancient wanderings of Israel in the Sinai Peninsula, of the years of the desert, we build flimsy huts and thus remember the shaky habitations in which our forefathers lived for 40 years and the firm faith which supported them in their troubled voyage.

This confluence of two festivals - Columbus Day and Succos - is significant, for each in its way celebrates the vindication of faith, the faith of wayfarers to an unknown land. Both the American and the Jewish festivals are days of thanksgiving, and the fact that they fall together this week is a symbol of the confluence of ideas which characterizes the American and the Jewish traditions. The best in the American traditions approaches closely the best which Judaism has taught and is teaching. The Jew who observes Succos in America has special reason to give gratitude to God, gratitude for the many gifts which are his, and especially for the opportunities which this country offers.

Succos, like Columbus Day, brings to mind our material blessings with which we have been so richly and abundantly showered, which make it possible for us to give rather than to take. Many - if, alas, not all - have much in material goods, or, at least to some degree, in material opportunities.

But at the same time neither Succos nor Columbus Day must be an opportunity for merely this kind of thanksgiving. Material goods must never become the be-all and end-all of our existence, even though so very often we persuade ourselves that they are. The frail Succoh reminds us that the things we prize so much have only fleeting values, that the house which we believe is built so securely may fall tomorrow. There is only one kind of rampart which will stand against the onslaught of fate, and that is faith, a spiritual dependence on and confidence in God. Our material environment is changeable, our spiritual environment can be lasting.

This message of Succos applies indeed with double force the message which Columbus Day should have. Many of us have been sorely troubled over our increasing

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RABBI JONAH B. WISE

preoccupation with material welfare. It is natural for people to be concerned about their security. It is natural for people to want the best that life has to offer. It is even natural for people to want more than they have, and it is equally natural for them to want more and better things for their children. But the borderline of the desirable is breached when the things we crave become ends in themselves. Many of us believe that this borderline, if it has not been breached already, is today being dangerously approached by our American civilization. All of us are part and parcel of this civilization, and therefore all of us are affected by this danger. We revel in the things we have. Yet underneath we sense that we have little, that the security we crave has feet of clay. It is not merely the threat of the nuclear bomb or of another world war which worries us, it is not even the threat of another depression. I believe that every thoughtful American somehow feels that this chasing after newer and better things is like a merry-go-round - somehow he fears that he may end up precisely at the place at which he started. And so it seems to me that Columbus Day, if it is to be truly meaningful to Americans, must emphasize, even as Succos does, the fleetingness of America's material wealth, but at the same time underscore the vast potential of its spiritual resources.

For what is it really that America can be to us and the world? America is more than its valleys and its mountains. Other countries have deeper valleys and higher mountains. It is more than its plains and its mineral resources. Other countries are richer than we in such potentials. It is more than the number of our people. Other countries are more densely populated. It is more than the expanse of our borders. Other lands have more land than we. But it is the way in which America has become a symbol to free men, a symbol of man's ability to live with his fellow man, to build <u>with</u> him rather than <u>against</u> him; to labor <u>with</u> him rather than <u>against</u> him; to share rather than to exploit; to help rather than to hinder.

Columbus Day to me means the Statue of Liberty. "Give me your tired, your poor, your huddled masses yearning to breathe free . . . I lift my lamp beside the golden door." America to me means an opportunity for the oppressed of all lands, not exclusive enjoyment by those who are already here. In practical terms, therefore, Columbus must mean a real, not a hesitating, welcome to those who are in need of coming. It must mean a revision of that irreligious attitude which wants to reserve that which we now have exclusively for ourselves. If our forefathers had taken this attitude, most Americans would never have seen these shores. I for one would not. I am aware of this moral obligation because I, like my parents, was granted the opportunities of this land.

Columbus Day must also mean a re-emphasis of America's great dream which accords to all men a basic dignity. It must mean the recognition that racial and religious strife are signs of immaturity. If America is to have any significance at all it must have it in the deepest religious sense: that each man is a child of God, that each man is endowed with those inalienable rights which, drawn from our Bible, are imbedded in our constitutional framework. The Talmud records that long ago in a Rabbinical academy the question was asked, "Which is the most important verse in the Bible?" Some said, "Hear, O Israel, the Lord our God, the Lord is One." Others said, "Love thy neighbor as thyself." Finally, so we are told, the rabbis agreed on a small and seemingly insignificant verse in Genesis, in the fifth chapter. "These are the generations of man." The Bible and its ethical and religious law applies to man himself as a human being. God's law stretches over humanity as a whole. Before God we have no privileged races, before God there is only man. This is the teaching of Judaism and this is the teaching applied in the history of our country.

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I would like to close with the story of a Hasidic Rabbi by the name of Zusya who taught that any man who labored in accordance with his best ideals had nothing to fear when death overtook him. The day came when Zusya himself lay on his deathbed. His disciples stood around him silently, expectantly waiting for a last word from the dying master. But, lo, the master was crying. And they said to him: "Master, why are you crying?" Said he, "My children, I am afraid." "But you, master, why should you be afraid, you of all people? Have you not taught us that a man who attempts to live a good life need fear nothing in death?" "Ah, my children," he said, "I have a fear, but it is not the fear of which you think. I am not afraid that God will say to me: "Zusya, why were you not like Moses?" for I would say to Him, "Master of the Universe, Thou didst not make me like Moses." And I am not afraid that He will say to me, "Zusya, why weren't you like Isaiah? for I would say to Him, "M "Master of the Universe, Thou didst not make me like Isaiah." But I am sore afraid that he will say to me, "Zusya, why weren't you like Zusya?"

This is the message, it seems to me, that America has for us on this Columbus Day. America need fear only one question which God will ask of her. "Did you give each of your children an opportunity as an American to live in freedom and in dignity, to use that human potential with which God has endowed him? And did you share your blessings with those who lack them?"

The tabernacle for Succos must be built so that through its latticed roof the heavens may be seen. I pray that on this confluence of a Jewish and American holy day we may build America in such a way that heaven can always be glimpsed.

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DAVID J. WISE, *Program Director*

"FATE VS. WILL"

By Rabbi J. D. Folkman, Ph. D., D.D.
Temple Israel
Columbus, Ohio

Sunday, October 20, 1957

Text: "But every one shall die for his own iniquity; every man that eateth the sour grapes, his teeth shall be set on edge."
- Jeremiah 31:30

"Whatever will be will be." This offers a relaxing philosophy which may be followed occasionally in the course of an active, dynamic, and strenuous life. As a total philosophy for a people or a person, it is frought with peril to individual initiative and enterprise.

Such fatalism sees man as a pawn in the hands of forces greater than himself. It matters very little how the control mechaninsm is described or what it is called; fatalism deters ambition and aspiration. Few "lost" causes have ever been won by heroes who believed that the die of fate was irrevocably cast against them.

The ancient Greeks and Romans regarded the Fates as the directors of human destiny. In more recent times, heredity has been interpreted as a deterministic force in human life. The best scientific opinion today would describe it as a limiting factor. Heredity places limits upon the individual's capacity to realize the potentialities of his environment, just as his environment places limits upon the extent to which he may realize the full potentialities of his heredity. Karl Marx taught a philosophy of economic determinism, arguing that history is determined by economic forces. Their importance in history cannot be denied; they should not be ignored. But man's destiny is not in the hands of blind economic forces. Barriers are put in the path of human progress by any doctrines that utterly entrust human destiny to supernatural agents, or natural or social forces.

The ancient Hebrews tried to build up a metaphysical system in which justice would rule. They conceived of moral credit and debit balances being transmitted from one generation to the next. The righteousness of one generation was believed to benefit the next, even as one generation might suffer because of the wickedness of their ancestors. This idea was expressed in a popular saying: "The fathers have eaten sour grapes, and the children's teeth are set on edge."

This notion was utterly rejected by the Prophet Jeremiah in his picture of the ideal society which will be read in many of our Temples Saturday morning. He

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RABBI JONAH B. WISE

advocated freedom of will and personal responsibility: "In those days they shall say no more: 'The fathers have eaten sour grapes, and the children's teeth are set on edge.' But everyone shall die for his own iniquity; every man that eateth the sour grapes, his teeth shall be set on edge." Thus Jeremiah advanced a principle which has become part of the foundation of Western civilization; he advocated a strong sense of personal responsibility and an expectation of reward for success and penalties for failure.

No fatalist would try and try again if he did not succeed at first. He would not dedicate his life to the discovery of a cure for a disease believed to be hereditary. He would not labor for social reform if he believed that all social ills were part of an unalterable economic process. But the so-called "impossible" has been achieved by men who believed in freedom of the will and accepted personal responsibility for their undertakings. However, it sometimes occurs in the more dynamic societies that those who succeed become un-sympathetic with those who fail, and lives may be wrecked when the distress of the defeated is so severe that they refuse to try again.

My own studies in the stress and strain of modern life have convinced me that its tensions are less related to the number of one's activities or the speed with which they are performed than to the individual's life-goals and the order in which he arranges them in his mind. In other words, the stress and strain of modern life are related to value-orientations. The goalless person is robbed of the joys of success; since he did not know what he wanted to achieve in the first place, he could not know when he achieved it. When he fails to perform as other expect him to, their expressions of disappointment distress him. He knows the pain of failure, but not the joy of successs.

The person who copies his goals from others about him will want to do what others do, have what they have, and be what they have become; he dooms himself to constant striving without success or satisfaction. There are so many others with so many goals for him to copy. He can never achieve them all. He strives, but enjoys no success. The goal achieved is supplanted by another in the moment of his achievement.

Is there no escape from the tension, the stress and the strain of modern life except flight to fatalism? Must we accept stomach ulcers and hypertension as the price of our way of life? I believe that our religion teaches us the way to the rich, full life. "It hath been told thee, O man, what is good, and what the Lord doth require of thee: only to do justly, and love mercy, and to walk humbly with thy God." (Micah 6:8) When the greatsage, Rabbi Hillel, was asked to summarize Judaism in a single sentence, he said: "What is hateful to thee do not do unto another. That is the whole Torah. All the rest is commentary. Go thou, and study." (Shabbas 31a) Hillel taught love as the essence of religion, and its principal commandment as: "Thou shalt love thy neighbour as thyself." (Leviticus 19:18) When one makes love the law of his life, all of his other goals and aspirations fit into a life pattern in which tension, stress and strain are minimal. Whatever material wealth he has he values primarily for the opportunities it gives him to do good. He regards his social position, his standing in his community, not as a source of personal pride but as a divinely imposed obligation to give leadership to activities for the benefit of his fellowmen. If he has any special talents or abilities, he does not regard them as signs of his own worth, but rather as gifts to be used in God's service. On the Sabbath, he joins in the prayer: "Make us conscious of our obligation to Thee and of the opportunities for service which Thou hast put within our reach. Help us to use our powers for the benefit of our fellowmen, so that the hearts of Thy children may be gladdened by the work of our hands." (Union Prayerbook, Newly Revised, Volume 1, page 38.)

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DAVID J. WISE, *Program Director*

"I'M REALLY NOT RELIGIOUS, BUT....."

BY: Dr. Abraham J. Klausner, Rabbi
Temple Emanu-El
63 Hamilton Avenue
Yonkers, New York

October 27, 1957

Quite often, friends, when people make inquiry of me or submit a question for my consideration, they introduce the matter with the words, "Rabbi, I am not really religious but..." These words, though I have heard them many times, never fail to stir within me the feeling that we lack so much in our understanding of ourselves and the universe in which it is given to us to work out our destinies. For me, friends, the words, "I am not religious" are descriptive of an impossible situation because every human being by the very nature of his humanness is a religious being.

Observe the child, if you will, and you will find that as soon as he becomes aware of his own reality he begins to question the nature of his being and his relationship with things about him. He wants to know what he is and who he is. His mind craves the knowledge of the creative process not only as it pertains to his existence, to the existence of the universe and all things therein. The child is disturbed by the paradox of his own limited existence, his eventual death, early or late, in an endless, undying universe. And even before he can properly formulate and articulate his thoughts he asks concerning the righteousness of all that must befall him. Is there child or man in this universe who has not thought upon these things? Who in all of human history has not climbed above the stars in search of the Master of the universe or traveled to the ends of the earth to observe the mechanisms that measure time, rotate the seasons, and stalk man with an endless series of difficulties? There is no one. For all men regardless who they are and what they are have been compelled by an innate religiosity to think upon these things.

Perhaps the universal quality of the religious experience can best be understood if we compare it to man's need to love and be loved. The child, without any prior instruction from us, seeks the love of his mother. His need for love manifests itself in many ways as he grows towards maturity. Somewhere in the growth process he realizes that there are two sides to the point of love - receiving and giving. His involvement in the love experience comes not by way of choice, but by way of his humanness. A human being is endowed with the desire to love and be loved.

Similarly, every human being is religious, endowed with the compelling desire to know who he is, what he is and the logic or righteousness of his destiny.

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In the light of what I have said, friends, two questions might occur to you. The first is, if all men are religious, not by choice but by nature, why are there so many differences among men as regards their religious behavior both personally and communally? And second, what need is there, if the religious experience is an aspect of human nature, for the institutions of religion, such as the church and the synagogue in our society?

To answer these two questions, I would like to refer back to the love experience. The word love, though it may carry with it some romantic overtones, is merely descriptive of a human experience. That experience is capable of being good or bad, creative or destructive, depending upon what the individual does with his desire and the potential for love. We speak of the relationship of a man with a prostitute as a love relationship. We also speak of good family life as one reared in love. Here we have two types of behavior one good and one bad, motivated by the human desire for love.

The religious experience is of a like nature. All of us share the same desires, fears and perplexities. We want to understand these phenomenon in order that we might cope with them. In our attempt to understand them, we do not all reach the same conclusions. These conclusions, or the answers we do find, in turn, determine the nature of our personal and communal behavior. Let me offer an example or two of how men reach different conclusions concerning their common problems and as a result develop different behavior patterns, some good and some bad. At one time or another, we are all concerned with the reality of death. We wonder why we must die. Some of us come to terms with death. We say to ourselves, we are given an untold number of years, let us see how productive can we make them? How much joy can we find in them? And perhaps by our lives we can make the world a better place for our children. Others approaching the same problem, live in fear of their impending death. They can think of nothing else. They are unable to find satisfaction and certainly no joy in the years allotted to them. This fear is reflected in their personalities and in their relationships with others. Then there is the matter of illness which comes to us regardless of our ethical behavior or moral commitments. Some feel that this is a grave injustice and cry out against the Master of the universe saying, "Is this how you repay me for my goodness? And then there are those who like our saintly rabbis look upon the burdens of illness borne by men as afflictions of love. A loving God, the say, tests us to see what we can do with our lives when burdened with illness. These are not merely different conclusions to a common problem. They are attitudes towards life which are manifest in two different types of personalities, one that can be productive and one that cannot. One that certainly will find joy in living, and the other only resentment and bitterness.

The differences that we find among men are not due to the fact that some people are religious and some are not. They are a result of what people do with their religious experiences.

Now, what part does the church and synagogue play in this basic human experience? Why the same part that the home plays or should play in regard to the love experience. By precept and example, it seems to me, the home should seek to help and teach the child to use his love capacities, to discipline his desires in such a way so as to reach the highest possible expression of love, namely the ability to love one's neighbor. The Synagogue for us is the collection or embodiment of the answers men have found to their problems and perplexities from the beginning of time. Some answers that men have found have been self-destructive. These have not been good for him nor good for the society in which he lived. They have divided and separated men one from

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the other. The synagogue through its history, its prayer, its ritual, warns us away from these destructive answers and helps us towards those answers to our problems which are good for us and for society as a whole. The synagogue is akin to the laboratory in which the young scientist enters to do his work. He does not start from scratch in the project before him. The laboratory offers him the sum total of men's knowledge and experimentation up to that time. He takes what is good, and based upon that he continues his work. So the synagogue provides us with the sum total of man's human experiences, offers us what is good and tells us to move ahead, questioning and searching in the hope that we can find happiness in our lives and bring some good to the world. as a result of the years allotted to us.

When someone says to me, "I am not religious," I feel that here is an individual who could be of tremendous help to us and to himself if he would only work together not only with us who are here, but those who have been, and have bequeathed their experiences to the synagogue, adding to what they have stored up for us in order that we might understand more fully our individual and collective destiny, for I am certain that the greater our understanding of what we are and who we are, the more inclined we would be to express that understanding in our relationships with all mankind.

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DAVID J. WISE, *Program Director*

WHAT IS RELIGION SUPPOSED TO DO FOR US?

By: Rabbi Abraham J Feldman, D.D.
Temple Beth Israel
Hartford, Conn.

January 27, 1957

Ladies and gentlemen I am attempting this morning to answer the question, What is religion supposed to do for us? I do so because I have discovered in the course of my ministry that different people have different concepts of the function of religion in their lives and some of these reflect a profound misunderstanding of what religion is.

For instance - there are those who consider religion as a kind of prop, as a crutch to uphold them when life becomes difficult and the going is strenuous. When life is pleasant and the going is easy some of those think that they can manage to get along without religion. They do not think that they have any need for it; neither do they think about it or practice its precepts. Religion to such people is an exceedingly vague "something" which they think it is good to have available for the rainy and stormy days of life. When these come then they turn to religion with the expectation that in some indefinable mysterious way something will happen, and thus religion might sustain them and tide them over until the sun would shine upon them again, when they would put it aside until such a time as they might feel the need again in time of recurrent difficulty, heartache or fear.

So often I have found in visiting the sick or the bereaved that people who have not practiced religion or lived by its precepts or discipline will suddenly volunteer a promise or a commitment to change their attitude or their ways of living. "Rabbi" some will say, "if only I get well this time, you watch and see I will pray I will practice my religion." But, too often, these promises recede into forgetfulness as the patient is restored to health and vigor.

There are those who consider religion to be something like a cloak, a kind of an outer raiment, which gives one an air of respectability and substantiality. They think of it as a kind of protective garb against being judged by others on the basis of the deficiencies and inadequacies such as all of us have, some in greater measure, some in lesser degree.

There are those who even use the cloak of religiosity deliberately for the purpose of diverting attention from their sins of ommission or commission. In other words, religion to some of these is a kind of disguise in their desire to appear to others in a light which is not theirs, to appear what they are not and to have

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RABBI JONAH B. WISE

others judge them and receive them not as they know themselves to be inwardly, but by the outward appearance which their religious disguise might give them.

Then, of course, there are those others who are truly, genuinely religious. To them religion is primarily their awareness of God, a continuing and enduring sense of God's presence and of their presence before Him. The several types of inscription which we find in our synagogues on the Arks where the Sacred Scrolls are kept, usually read, "Know before whom thou standest" (which is a thought taken from the Talmud), and another taken from the 16th Psalm, "I have set the Lord always before me." Now there are such sincere people who have this kind of awareness, and because of it they try to be dutiful, reverent, obedient children of God. They pray not because it is conventionally proper and expected, but because of an inner urge to commune with their God. In their social behavior they strive to be just and righteous and compassionate because that is what God requires of them. They are genuinely humble of spirit because they cannot be arrogant in the presence of God.

Now note this fact - because of this religious experience and their religious genuineness, such people do find, through their religion, solace in the hours of their sorrow, since they are never alone. They find through their religion that their hearts and souls are soothed because in their difficulties God is their aid, their comfort, their help. But above all, to such genuine religious folk, their religion offers a perpetual challenge and a constant stimulant to live acceptably in the sight of the Lord.

You see, religion does give comfort to one who is constantly religious. You cannot just turn it on as one turns on a faucet when he chances to be thirsty. Religion does give courage and strength to face and master adversity, but only as one has the habit of religion and lives by it. Religion is not something like a box of pills in the medicine chest to resort to only when we are upset. The blessings of religion come naturally when one is truly religious.

But let me stress this thought. These, the comfort, the soothing, the courage, the strength, the confidence, the help, these are by-products of religion. They are not the primary values of religion because religion is not a soothing-syrup. It is rather a challenging, stirring call to disciplined living which comes from our awareness of God, our realization that this is what the Lord requires of us and our dutiful walking in His ways. Merely to turn to religion when we desperately need one is not sufficient. Of course, religion can be helpful and gives us spiritual aid and support but only when we constantly, truly live by its rules. Religion does much for us, but not when we use it only in desperation and not when we turn to it only for conventional reasons when others are looking. When religion is an on-going experience as we read in our Scripture and quote it in our prayers, "When thou sittest in thy house, when thou walkest by the way, when thou liest down and when thou risest up", then is it as a guide, a fortress on a rock, a shelter and protection. Then does it impart to us solace and comfort, courage and strength, confidence and hope . Then is religion both the guide and the way.

Only such is authentic religion. This is what religion can do for us, not as a part-time affair but when it is a full-time experience, honestly sought and earnestly and diligently lived, every day and everywhere.

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DAVID J. WISE, *Program Director*

A HOUSE WITH 365 WINDOWS

By: Dr. Abraham J. Feldman, Rabbi
Temple Beth Israel
701 Farmington Avenue
Hartford, Conn.

January 6, 1957

On a recent trip through Italy,while traveling between Padua and Ferrara, a Villa was pointed out to us which had two unusual characteristics. One, it was built in Chinese style. Two, it had 365 windows. The Villa is still lived in. However, it was built many years ago. It is thought that the original builder had in mind the 365 days of the year when he installed as many windows in that house, and that it was his intention to suggest that one ought to look upon the world each day out of a different window. As I was traveling on, this suggestion kept recurring to me.

Interestingly enough, there is a passage in the Jerusalem Talmud which says: "When God created the world He created in the heavens 365 windows by which the world may benefit." It continues: "There are 182 windows in the East, 182 windows in the West and one in the center, and through this one window the sun appeared at the time of creation."

As I was thinking of both, the Italian Villa and the Talmudic passage which I just quoted, it occurred to me that both have a similar purport.

In the Talmudic passage the suggestion is that there is a central factor in life, a central theme, as it were; but there are also peripheral elements and all are intended to be made use of.

What is the central theme of our living? It seems to me that the answer would be simply - life itself. Primarily men want to remain alive. Then, they want this life to be bright and warm and cozy. In one of the prayers of the Synagogue in which each new month is announced and prayed for, the petition is offered that during the new month we might be granted a life of peace, a life that would be good, a life of blessing, a life of abundant sustenance, a life of bodily vigor, a life of prosperity and honor.

The prayer then continues with the plea that the life granted to us during the month might be one in which there would be the fear of heaven and the dread of sin; that it might be free from shame and reproach; that it might be characterized by a love of God's law. And it concludes with a summary petition asking God that the new month might be one in which the desires of our heart be fulfilled.

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In other words, we want to be alive and we want our life to be a happy, decent, comfortable one. That is what all men crave, and in this craving and desire we constrain all our efforts and energies and skill to achieve it.

But life is not only - these. Life, to be full and rounded and complete, must not miss the opportunities which are constantly provided us by the other heavenly openings. Peripheral though they be, these other openings are real and essential.

There are men who concentrate only on one aspect of life - their business, their profession, to the neglect of all else. There are women who concentrate only on their family, or on what is called social life, to the exclusion of all else.

Such motivations and concentration are basically selfish, because in these preoccupations other human beings are thought of only in terms of their usefulness. But they, these others, also have hearts, minds, souls, ambitions and in an interdependent world they have claims on us and we owe them part of ourselves. There is more to life and happiness than merely the achievement of our own desires.

Somebody sent me a clipping from the house organ of a hotel in Las Vegas, Nevada. The clipping is interesting and offers food for thought. It tells that:

> "In 1923, a very important meeting was held at the Edgewater Beach Hotel in Chicago. Attending were ten of the world's most successful financiers. Those present were:
>
> The President of the largest Independent Steel Company
> The President of the National City Bank
> The President of the largest Utility Company
> The President of the largest Gas Company
> The President of the New York Stock Exchange
> The greatest Wheat Speculator
> A Member of the President's Cabinet
> The greatest "Bear" in Wall Street
> Head of the World's Greatest Monopoly
> President of the Bank for International Settlement
>
> "Certainly, we must admit that here were gathered a group of the world's most successful men. At least, men who had found the secret of making money. Twenty-five years later, let's see where these men are:
>
> "The President of the Largest Independent Steel Company, Charles Schwab, died a bankrupt and lived on borrowed money for five years before his death.
> "The President of the greatest Utility Company, Samuel Insull, died a fugitive from justice and penniless in a foreign land.
> "The President of the New York Stock Exchange, Richard Whitney, was recently released from Sing Sing Prison.
> "The President of the Largest Gas Company, Howard Hopson, is now insane.
> "The greatest Wheat Speculator, Arthur Cutten, died abroad, insolvent.
> "The Member of the President's Cabinet, Albert Fall, was pardoned from prison so he could die at home.

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"The greatest "Bear" in Wall Street, Jesse Livermore, died a suicide.

"The head of the Greatest Monopoly, Ivan Krueger, died a suicide.

"The President of the Bank for International Settlement, Leon Fraser, died a suicide.

"All of these men learned well the art of making money, but not one of them learned how to live...." *

You see these people used only one window through which they could look out upon life. They could and should have used many more windows.

That is why I was so intrigued by the Italian Villa with its 365 windows and its suggestion of having an utterly different window through which to look out upon life, each day of the year. Because, you see, each position that we stand in offers a different perspective. The angle is different; our focus is different; the play of light may be different; and, as we move from place to place, from position to position, we necessarily have a different view.

We see things in a different way.

Now I know that there are people who dislike different perspectives. You may recall that in Marquand's "The Late Mr. Apley", that Back Bay Boston Brahmin looked out upon the world always through the same window through which his father and grandfather looked out upon life. You will recall that he protested vehemently an electric sign that was put in over one of the buildings near the Boston Commons because it changed his view. It represented a change, and change is what he resented. Mr. Apley was not an interesting person, neither was he comfortable nor attractive. He remained static. He occupied but one position of outlook.

The fact is that a truly happier life is possible only when we remain unstatic, as we attempt to look out upon life and our world each day through a different window and thus are enabled to see life in ever-differing perspective and focus. We are then enabled to see what is outside of our own lives and see ever more and more of it. It is likely thus we will become sufficiently interested in what we see and, because of such interest, be moved to improve it as we constantly want our own lives bettered and enriched. We then are moved to feel the urge to participate in the surging life outside our own and perhaps to contribute eagerly to the happiness of others. Then our own life becomes better, richer, more colorful, more contentful, more significant.

Does not such an achievement make worthwhile the effort we might put forth to use new windows daily because such windows are opportunities and invitations to happier living and our own lives can be rounded in beauty, in dignity, in significance for ourselves and for others? Our own lives become more complete through the changing perspectives of selfless living.

"The Holy One blessed be He created in the heavens 365 windows to the end that the world of men might make use of them."

* This quotation is to be found in "Modern Parables" by Fulton Oursler.

MESSAGE OF ISRAEL

UNION OF AMERICAN HEBREW CONGREGATIONS
UNITED JEWISH LAYMAN'S COMMITTEE INC.

838 Fifth Ave., New York 21, N. Y., Regent 7-8200

AMERICAN BROADCASTING COMPANY • Every Sunday, 10:05-10:30 A.M., New York Time

DAVID J. WISE, *Program Director*

HOW CAN I FACE TOMORROW WITHOUT MY LOVED ONE?

By: Rabbi David H. Wice
Congregation Rodeph Shalom
615 N. Broad Street
Philadelphia, Pa.

December 23, 1956

Thank you.

Whenever I hear the words: "Underneath are the everlasting arms", there comes to mind the picture of a tight-rope walker.

Almost every human being goes through life with some degree of apprehension for the uncertainties, the pitfalls, and the dangers of human existence. Consciously or subconsciously we live out the role of the acrobat. The longer we live, the more lives we touch and are touched by; the more we love and are loved, the higher we climb life's ladder -- the dizzier seems the height and the more fearful the potential drop. But what the net is to the tight-rope walker, faith is to one who builds his life upon the religious philosophy which reassures us that "Underneath are the everlasting arms!"

So we live out the days and years of our life without fear and without the hopelessness of the faithless. We live a courageous faith, knowing that when our day is done we sleep again "with our fathers" and trust that those who shared our days with us shall feel blessed and enriched by our having lived and having shared our life and love with them. Only a warped, or childishly immature person would find any delight in the thought that grief and despair would mar the lives of those we love after our departure. If it be our wish that we be remembered in joy, do we not have a clue to the manner in which we should think of our beloved who have gone before us?

In the hours of joy we can store up the joyous memories against a darker day, and in the hours of strength we can store up strength against the day of weakness, when the soul fainteth and is cast down.

What is it that our religion has stored up for us by way of wise counsel from the past? Judaism teaches us not to speak words of consolation while the dead is yet before us. Who can or would wish to reason with the sorely stricken in the hour of greatest sorrow? But we can take counsel together in a good hour, and build faith's fortress of strength against the time which comes to us all. And if we ask, in the hour of sorrow: "How can I face tomorrow without my loved one?", we can remind ourselves of some of the stored-up wisdom of our people which here and now may become part of our thinking, part of our philosophy of life.

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RABBI JONAH B. WISE

Let us examine a few of these insights.

Scripture tells us that when his child was ill, David besought God for him, and fasted -- but when the child died he arose from the earth, and washed, and anointed himself, and changed his apparel, and came into the house of the Lord and worshipped; then he came to his own house and did eat. His servants said: "What thing is this that thou hast done? Thou didst fast and weep for the child while it was alive; but when the child was dead, thou didst rise and eat bread." David answered: "While the child was yet alive, I fasted and wept: perhaps God will be gracious unto me that the child may live - but now he is dead, wherefore shall I fast? Can I bring him back again? I shall go to him, but he shall not return to me." (II Samuel, Chapter 12).

And as yet another example, there is that amazing story from the Talmud about Beruriah, the wife of Rabbi Meier, who lived in the troubled second century of this era. Two sons died on the Sabbath while their father was in the house of study. Upon his return home Beruriah broke to him the news of the death of their sons by asking this question: "Precious jewels were left in our keeping. The owner asked that they be returned. Should we relinquish them?" "How can you ask such a question?" responded her husband. Then Beruriah quoted those immortal words of Job, used to this day by the faithful: "The Lord gave, the Lord hath taken away. Blessed be the Name of God."

The rituals and mourning customs of our people as they developed over the centuries, reveal profound wisdom and their boundless faith in the God of life.

Thomas Mann in his psychological novel about the Biblical Joseph, taught that what the channel is to the river, ritual is to human emotions. Channelled, the river flows within its bounds, - unchannelled, it becomes a flood. So ritual sets bounds to our joys and to our griefs. Without the ritual we would not know how much or how little to sorrow and to rejoice. Grief is understandable. It can harm us only if we supress our natural feelings, or give vent to that which is not sincerely felt.

In Judaism we recognize the psychological fact that there will be varying degrees of feeling and emotion -- intense from death to burial, followed by a period of prescribed and perhaps less intense mourning in the family group for the first week. There then follows measured abstentions for thirty days. Memorial prayers are recited for the duration of the first year, then we stir the sad memory by the annual recitation of the memorial prayer.

Here in this program is outlined a measured, planned <u>weaning from</u> grief, leading the individual gradually back to normalcy towards full participation in life -- for life and not death is the theme song of our faith -- life here to be lived, life-everlasting with God. We stand to recite the Kaddish prayer, the praise of God in joy and in sorrow alike -- sanctifying His name and attesting to the fact that we can take it - all of it, good and evil, life and death, for all comes from the One loving Father.

It is no tribute to the memory of our departed that we become so helplessly dependent upon them that we have no sure basis within ourselves for continued strength for living. It is a far greater tribute to their memory that we <u>can</u> live

(OVER)

and do live better and stronger and with more self-reliance because we knew and experienced their love and companionship -- that we were made stronger through association with them.

We can face each day with the faith of our fathers, with the strength given us by our forebears, with the love and memory of dear ones.

Our faith teaches us to remember, not with grief, nor with bitterness, -- but with love and gratitude! We thank God for the gift of loving memory.

Amen.

---- MEMORANDUM-----

FROM: David J. Wise
TO: All MESSAGE OF ISRAEL mailing list subscribers

I am sure you will be wondering what happened to the 30th. The answer is that the MESSAGE OF ISRAEL for December 30 did not feature a sermon but--instead---a brief New Years Greeting by the noted star of stage and screen, Mr. Edward G. Robinson, currently appearing on Broadway in "Middle of The Night". However, if you wish a copy of Mr. Robinson's remarks, please let me know, and we will send them to you. Also, if we do decide to feature a sermon it will be included in this mailing, but as of now the above is what we have decided to do.

Thank you for your continuing interest in the MESSAGE OF ISRAEL, and I hope that you are letting your local station know of your appreciation. It is your letters which are the lifeblood of our program.

MESSAGE OF ISRAEL

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DAVID J. WISE, *Program Director*

IS ORGANIZED RELIGION NECESSARY?

By: Rabbi David H. Wice
Congregation Rodeph Shalom
615 N. Broad Street
Philadelphia, Pa.

December 16, 1956

Thank you.

Some of us never seem to be satisfied. A generation ago it was very popular among some intellectuals to say that they believed in religion, but did not care for "organized religion". Needless to say, religious leaders were not happy about this. Today, it is very, very popular to believe in organized religion, to support the institutions, even to place one's name upon the roster of congregations. Once again the religious leaders are not entirely satisfied. They feel that this is a salute and a token of goodwill, but they would prefer participation, involvement, commitment, and the fulfillment of the teachings of religion in daily life. It would seem, then, that religious leaders want not only affiliation, but participation. But if they had to make their choice between the two, they would prefer involvement and practice, rather than support. Religious institutions would manage, somehow, with less support, if necessary - but the world cannot long endure without the implementation of religious teachings.

Let us now analyze the question as to whether "organized religion" is necessary. What is implied in this question? Is it the objection to helping maintain the institutions, to sharing the cost of buildings and keeping up religious schools, seminaries, and all of the apparatus of "organized religion"? Or is there implied that as soon as we organize and build institutions and have professionals in the religious field, that somehow we diminish the purity of the concepts of religion? Perhaps it would help our thinking if we could draw some parallels to other fields of human endeavor.

First let us consider education. We might paraphrase the statement about religion by saying that we believe in education, but we do not like "organized education". Those who had been privileged to go through the institutions of education, through schools and colleges, universities and professional schools, and had access to libraries and the interplay of disciplined minds at conferences, would presumably be considered educated. But what of the younger generation? Shall we let parents say to their children: "Education is a wonderful possession. Every person should be educated", and let it go at that, disregarding the institutions dedicated to education? If we repeated this a number of times a day, year after year, it must be obvious to any of us that the child would not necessarily be one step nearer the goal. But enroll that child in the school, subject him to a teacher, textbooks, curriculum,

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RABBI JONAH B. WISE

(and behind all that would be the normal school, or the university for the training of the teacher) , school boards, voluntary funds or taxation, or both, for the support of the institutions, and paper and pencils, and a host of other mechanical details, in what could be summarized as "organized education." Then, step by step, day by day, year by year, the child would be led along the road to knowledge, and understanding, and, we hope, wisdom, and proficiency, in trade or profession, or into one of the 32,000 walks of life our government has tabulated as potential ways to make an honest living.

As an aside, there is an insight which educational psychologists have given us. The parent who innocently asks the child: "What did you learn in school today?" will frequently receive the answer: "Nothing." But the parent, in his heart, knows better, persists in sending the child for "organized education," knowing full-well that the number of the learning experiences grows and that the purposes of education will ultimately be fulfilled. But strangely enough, many a parent, asking the same question about Religious School, believes the child, and sometimes calls the Rabbi or Minister to complain, and might even withdraw the child from religious instruction!

Now, let us similarly apply parallel thinking to health and medicine in the analogy with Religion. How unfortunate for mankind it would be if we were to say: "I believe in health, but I do not like 'organized medicine.'" Let us just give lip service to the physical welfare of the human being. But why bother with doctors, medical schools, hospitals, pharmacists, and pharmaceutical manufacturers, prescription blanks, sanitation laws, pure food and drug acts, and a host of other details in the apparatus of "organized medicine?"

In the legal field could one speak about justice and human equality before the law, and neglect the law courts, the legislatures, the legislators, the law enforcement officers? What "organized medicine" is to health, and "organized law" to justice, "organized religion" is to the moral and spiritual welfare of human society. It is the only way man has yet devised to transmit his values to yet another and another generation. The great religious literature symbolized in our Bible and post-biblical writings, the art in religious symbolism, the architecture of our houses of worship, the dedication of teacher and pastor, the participation of layman, religiously motivated in all the philanthropic and charitable institutions which have been the outgrowth of religious teaching -- all these have helped man in his upward march from savagery and barbarism to culture and civilization.

Our Prayerbook meditates in these words on the meaning of the Synagogue as a prime institution in our organized religious life:

> "The synagogue is the sanctuary of Israel. It was born out of Israel's longing for the living God. It has been to Israel throughout his endless wanderings a visible token of the presence of God in the midst of the people. It has shed a beauty that is the beauty of holiness and has ever stood on the high places as the champion of justice and brotherhood and peace. It is Israel's sublime gift to the world. Its truths are true for all men, its love is a love for all men, its God is the God of all men, even as was prophesied of old. 'My house shall be called a house of prayer for all peoples'"..(Union Prayerbook, Newly Revised, Vol. I, page 327).

(OVER)

The physical structure came alive through the prayers of the devoted, through study on the part of young and old, and through fellowship within its walls. Here and in the home were deposited the little acts of faith and piety, of hope and aspiration, of loving sacrifice and human understanding, upon which man draws in the hour of adversity. Here was a fountain of living waters for the thirsty, a store house with a treasure of wisdom and knowledge and inspiration and faith. In the truest sense what was learned in the House of God was taken into the home and into the market place ... and became a guiding light. This was and is the function of "organized religion" and all its institutions, and to these ends its teachers and ministers have dedicated their lives and their energies.

For the thoughtful person there can be no separation of religion from its organized aspects, - from those who serve, and from the institutions in and through which service and teaching and the accumulated wisdom and insight are handed on. Hillel taught us: "Separate not thyself from the congregation," -- an admonition we heed to this day.

What Religion teaches is indispensable to a free society, morally rooted and cognizant of the dignity and worth of the individual. What organization men have built for the preservation and transmission of that Religion becomes equally precious and indispensable.

I believe in Religion <u>and</u> in its institutions!

Amen.

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DAVID J. WISE, *Program Director*

THE SIGNIFICANCE OF LABOR IN TODAY'S WORLD

BY: Rabbi Judah Cahn
Temple Israel
Lawrence, Long Island, N.Y.

September 1, 1957

Thank you.

Dear Friends:

Tomorrow the people of the United States will celebrate Labor Day. This holiday was designated by an act of Congress in 1884 and is designed to honor the men and women of our country, through whose labor our nation has grown to its present position of strength and influence in the world. It is worth noting that the American Labor Day does not commemorate a revolution, a civil war or any other act of violence. It is a day which was legally established by the representatives of all of the people of the United States, whether they be laborers or the employers of labor. Labor Day is not utilized to intensify the bitterness of the so-called "class struggle". Quite to the contrary. It has become, by tradition, the date on which our summer vacations end unofficially and all of us get ready for the year of work which lies ahead.

It is within the framework of these thoughts that I should like to discuss two words which I used a moment ago; namely, "class struggle." This is a concept which claims there must exist an eternal and uncompromising fight between those who labor and those who employ labor. This idea has been drilled into the minds of capital and labor alike for so many years that it has become a truism in the thinking of many people. The feeling that conflict is inevitable has proved to be one of the most potent and destructive weapons in the hands of those who gain much through the use of violence and the engendering of hatred between men and women. For wherever there is warfare, there is fear; the fear of being attacked, the fear that defenses will be breeched. And wherever there is fear and insecurity men become the prey of vicious people who claim that they have come to protect the weak, the needy and the insecure, but, who in reality, have come only to exploit and to destroy.

For many years, especially in the early days of American industrial development, those who employed labor feared the possible growth of labor's strength. Men of capital distrusted the people through whose skill and efforts they had become men of great wealth and privilege. The history of our country is marked by many instances when bloodshed and terror were the results of capital's use of private police and thugs to discourage and destroy the attempts of labor to organize into unions and thus secure greater bargaining power in the sale of their productive capacity.

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RABBI JONAH B. WISE

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DAVID J. WISE, *Program Director*

----"Religious Revival------Boom or Bust?"----

Sunday, November 25, 1956

By Rabbi Maurice N. Eisendrath, President
Union of American Hebrew Congregations
838 5th Avenue, New York 21, N. Y.

That there has been a widespread revival of religion in our time is evident on every hand. Memberships in church and synagogue are zooming; new congregations are mushrooming, new ecclesiastical structures are looming skyward in what has been designated as the greatest "edifice complex" known to man.

The whole temper of our time, instead of being hostile to synagogue and church, as was the situation not so very long ago in the first fresh aufklarung or awakening to the world of science, is now sympathetic to the word and work of religion. We now find Fulton Oursler's books, not hidden away in some back page, but with bold headlines on page one and Fulton Sheen in the upper TV ratings. Hardly a single week passes but what four or five of the best sellers bear religious themes; chapels are being built in industrial plants and airports; religious periodicals are placed in hotel rooms; the name of God is etched onto our stamps and included in our oath of allegiance -- even "praying dolls join walking dolls and dolls who drink their bottles and have to be changed." As "Time" Magazine reported a year or so ago, a certain toy company has put on sale a knee-jointed doll that can be made to kneel in a praying position. And who can go anywhere without being reminded of the "Man Upstairs" -- streaming -- or rather, screaming -- from the juke box!

Why even the preacher may once again attain the preeminent position he enjoyed in an earlier age of faith -- before the scientist, the business man, the sports hero -- tumbled him from his pedestal. According to a 1942 survey conducted by Mr. Elmo Roper, Americans, in answering the question: "Which one of these groups do you feel is doing the most good for the country at the present time?" -- placed clergymen far behind government and business leaders. But a similar survey conducted in 1953, found 40% of the American people choosing the ministry as a group "doing the most good" and most to be trusted.

Q.E.D. There is an undisputed revival of religion in America today. Perhaps it seems captious then to inquire: "What kind of religion is being revived?" and no doubt even more carping to suggest that we may be becoming too religious, in the sense that religion may become too popular, replacing other fashions and fads as merely the "thing to do" without having adequate consequences in our moral conduct.

As Mr. Duncan Norton-Taylor, in his challenging article in Fortune Magazine, entitled, "Business Men on Their Knees," frankly confesses, "the evangelization in which some business men are now conspicuous has been described as being, at its best,

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superficial and, at worst, arrogant and materialistic. "Are business men," he candidly challenges, "merely 'promoting' religion as a useful tool and God as a convenient partner to have in the firm?"

We have engraved the name of God on our postage stamps and have added the words, "under God" to our pledge of allegiance -- but have we really acted upon the recognition that "this nation, under God," if it be a genuine spiritual commitment rather than a superficial and sentimental success formula, means this nation under God's judgment and command; to do His will and to walk in His way. Not God, but man, as Will Herberg, in his comprehensive and constructive, "Catholic, Protestant and Jew," puts it, "is the beginning and end of much of present-day American religiosity." Thus, man is not serving God -- but God is made to serve, or rather, to subserve, man; to subserve his every purpose and enterprise whether it be economic prosperity, free enterprise, security or peace of mind. God thus becomes an omnipotent servant, a universal bellhop, to cater to man's every caprice; faith becomes a sure-fire device to get, not necessarily what we need or what our brothers require, but what we petulantly and peevishly crave.

This reduction of God from master to slave has reached its height, or rather its depth of blasphemy, in the cult of the Man Upstairs -- the friendly neighbor-god who dwells in the apartment just above. Call on him anytime -- especially if you are feeling blue. He does not get the least bit upset with your faults and failings and, as for your sins, not only does he not remember them -- but who ever heard of such a concept in so sophisticated an age! The very word and concept of sin have been abolished and "adjustment" or "non-adjustment" have taken their places. Thus, as Roy Echardt pointed out, "the citizenry is guided to a new kind of divine-human chumminess. Fellowship with the Lord is, so to say, an extra-emotional jag, a gospel that makes us 'feel real good.'"

What a far cry from Amos' God, insisting: "I hate, I loathe your feasts and solemn assemblies. Only let justice flow forth as waters and righteousness as a never-failing stream" -- and Isaiah's, "Wash you, make yourselves clean. Put away the evil from before Mine eyes. Cease to do wrong. Learn to do right." How true it is that the measure of how far contemporary American religiosity falls short of a true religious revival of our historic Judeo-Christian faith is to be found in the chasm that separates this contemporary creed of the "God Upstairs" and the "Livin' Doll" from the living Lord of Amos and Jeremiah and Micah and Jesus.

That this latter day cult has little relationship with that religion which would challenge us to build God's kingdom of righteousness on earth is disconcertingly driven home in still another question that was asked in the survey to which I have already made reference . When asked, "Would you say your religious beliefs have any effect on your practices in business or politics?" a majority of the same Americans who had testified that they regarded religion as something "very important" answered that their religious beliefs had no real effect on their ideas or conduct in the decisive areas of everyday life. Which reminds me of a certain congregation which decided that the question of integration had no relevance whatsoever to the work of religion. Thus did they, by a single, parliamentary motion -- unanimously carried, mind you -- veto all the teachings of Moses and Isaiah and Hosea and the rabbis and the sages and the psalmists and the authors of our prayer book wherein we pray each Sabbath eve and morning: "May the time not be distant when all men" -- all men, I seem to read in that holy ritual -- and not just those men of our own color or creed or condition of life -- "when all men, created in Thine image shall be brethren, one in spirit and one in fellowship." I wonder whether in the depths of their conscience those congregational trustees did not hear at least the minority opinion of Amos, insisting: "Are ye not as the Ethiopian unto Me?" Were they

(PLEASE TURN OVER)

completely deaf to the voice of God's dissenting vote? If this be the extent of our revival of religion in America today, that it regards the treatment of man by his fellowman as irrelevant, then such an alleged revival is a fraud and a fake, hypocrisy and humbug.

But, my friends, while I have provided much evidence to which neither you nor I dare to be blind, to indicate that there are many, too many in fact, who are religious in name only, whose so-called religion is naught but a convenient tool in our sometimes too self-righteous war against the godless, nevertheless, this is a caricature of vast numbers of spiritually motivated men and women who are today streaming back to the synagogue and church. They have come to the realization that the scientific gods whom they once blindly worshipped, have led them to the slippery abyss of threatening world annihilation; that statesmen, unless guided by God and conscience, will speed the universal destruction of all humanity. They have come to the realization that, though in the first sophomoric flush of their acquaintance with Darwin and Hegel and Marx and Freud, they scoffed and scorned the moral preachments of their past; now these ideals and ideas, these aspirations and values, are their sole hope of redemption for themselves and their children. Without such guideposts and directional signals they are lost.

But even though some may still remain skeptical concerning this all-too-sudden return to religion and may not share my at least qualified optimism concerning the genuine-ness of vast numbers of our young people, especially, who are finding their way back, their way back to their respective faiths, this much must be admitted by all: The flow of these multitudes into our churches and synagogues, the placing of the preacher once again upon his erstwhile pedestal of public esteem, the publication, in never-failing streams, of religious literature, the increased attendance at worship and study classes -- all this provides us who are concerned with the fate and future of religion with the greatest opportunity and challenge religion has ever known. What a challenge to confront these multitudes thronging back into our fold with what the Lord doth require of them. Let us not falter nor fail in meeting this chance and challenge.

A few nights from now, hundreds, thousands,millions of tiny tapers will be kindled in Jewish households throughout the world, to usher in the Jewish feast of Chanukah, commemorating the victory of the valorous Maccabees who, in a time when vast multitudes did slavishly follow the accepted pattern of religiosity of that period, dared instead to resist and to summon their few followers to do battle for the true faith which demanded of its adherents that they worship and follow God, rather than men. "Who is like Thee? -- like Thee, alone, Oh God, among the mighty?" was their clarion battle call, and with faith in their hearts they brought low the once all-powerful Antiochus. The military victory was marked, not by proud parades or military monuments, but by the re-dedication of the Temple and the reconsecration of the people unto God.

So, at this Chanukah season -- and at Christmastide, soon to follow -- may all of us repair, in sincerity and truth, to our temples and our churches, cleanse them of any taint or vestige of mere religiosity and re-consecrate them and ourselves to the Living God and to His living word unto all mankind. And in this tangled, troubled time let us indeed seek that triumph of the spirit which will bring to all the children of men that peace in society and that peace of soul which passeth all understanding.

Mornings: Business sessions

TORONTO BIENNIAL - APRIL 28th THRU MAY 2nd
1957

IDEA CLINICS

(Sunday and Monday Afternoon)

Sunday

1. Balancing the Temple Budget
2. Gaining and Sustaining Membership
3. Nursery and Vacation Schools
4. Leadership Retreats
5. Congregational Boards and Committees
6. The Cemetery and Its Problems

Sunday eve — Discussion "State of Union"

Monday

1. An Efficient Temple Office
2. Bar, Bas Mitzvah and Confirmation
3. A Public Relations Program
4. New Building Program
5. Music in the Synagogue
6. Fund-raising for Capital Expenditures

Monday eve — Disc. of Ry. - Col. Plat with view to Implement.

WORKSHOPS

(Tuesday Afternoon)

Tuesday

1. God Concept for the 20th Century Jew
2. Torah and Revelation for the Modern Jew
3. The Prophetic Ideals
4. Understanding the Chosen People Idea
5. Death and Immortality
6. Purpose of Man's Life
7. Israel: State and People

Tuesday eve: Ry. Disciples in Action - Film/mic

TORONTO BIENNIAL - APRIL 28th THRU MAY 2ND

WORKSHOPS

(Wednesday Afternoon)

Wednesday

1. Making the Home More Jewish
2. Vital Functions of the Synagogue
3. Broadening the Scope of the School
   (Weekday classes, P.T.A. etc.)
4. The Temple Social Action Program and the Community
5. Programming for Adult Education
6. Year Round Programming for Youth
7. More Effective Sabbath Worship
8. Observing the Festivals in the Synagogue and Home
9. The Problem Years in the Religious Schools
10. What Shall We Teach Our Children
11. The Temple and Desegregation
12. The Synagogue and the Summertime

Continued -

The 44th Biennial to be held in Toronto on April 28th through May 2, 1957 using as a springboard the discussion of the three "E's"has chosen as its theme "Reform Judiasm: Principles in Action", and will pervade much of the Biennial program. On Sunday evening, the President of the Union will deliver his State of the Union message and give account of our progress and his stewardship.

Monday evening there will be a presentation of "Reform Judaism: Its Great Principles". Since this year marks the twentieth anniversary of the Columbus Platform, which clarified the basic theological position of Reform Judaism (a copy is enclosed), it was felt that a careful review should be brought before our congregational leadership. On Tuesday afternoon there will be roundtables dealing with the themes articulated in the Monday evening session.

Tuesday evening will be devoted to "Reform Judaism: Principles in Action," in which we will seek to determine how these principles shall be activated. Shall there be a Guide to Reform Jewish Practice, not just ritual practice or should there be none? Would a Guide petrify Reform and make it a form of Orthodoxy? Would a Guide which settled on minimal standards serve as a deterrent to elevating standards and increasing the commitment of our people? Will the absence of a Guide contribute to chaos, with people not aware of their responsibilities and confuse them as to what Reform stands for? The Wednesday afternoon sessions will concern themselves with the particulars of activating our principles and running through each workshop will be the irrepresible question of a Guide for that particular aspect of Reform Jewish Life.

Sunday and Monday afternoons will be devoted to idea clinics (enclosed entitled "Toronto Biennial April 28th through May 2, 1957"), dealing with aspects of synagogue administration for which guidance is most frequently requested of the Union. All idea clinics and roundtables will be divided into two parts, so that they will not be unduly large, and will probably be divided into groups representing the larger and smaller congregations, though such a division may not be important on the more theoretical subjects. The mornings will be devoted to business sessions.

As you can see from the above information our Executive Board Meeting promises to be filled with interesting discussions.

a hungry Esau cries out, "I'm dying" (v. 32); and 3) How some people downgrade their heritage (Esau despised the birthright, v. 34), so typical of many Jews who deprecate Jewish values and of Americans who don't even bother to vote.

On Vayetze: Is there anything new to be said about the ladder? Well, one colleague says he sees an entire sermon in the, statement of Jacob when he arose: "God was here and I didn't know it?" In searching for God we look for the spectacular, the miraculous, the unusual. That's what most of us do and that's what DeMille did in the "Ten Commandments." DeMille felt that if it was godly it had to be big and colossal. He doesn't understand religion at its best. If DeMille could have been swayed from underscoring the dreadful last plague against Egypt and pictorializing the lamb's blood sequence (with all the misunderstanding that it generates), if he could have been sucessfully urged to modify some of his scenes because of the possibility that they would add to the burden of the Jew, that capacity to curb an impulse would have exhibited godliness more than most of the scenes in his extravaganza. To the extent that DeMille did squelch the urge Christologize the story, he was giving evidence of godliness within him. In the little, quiet acts we perform or scotch, in the noiseless operation of nature in its regular course rather than in its putative deviations can divinity be detected. Yes, indeed His presence can be discerned in many episodes and places where one would not think He is on hand. It wasn't until afterwards that Jacob retroactively sensed that God had been patient. Very often we are not alive to the sacredness of a situation until it is past. Worshipping is a way of attuning us to His ways and making us more receptive to His presence.

On Vayishlach: Jacob's transformation into Israel is the capsulization of what Judaism can do for an individual and for society. Starting literally as a "heel," Jacob, former liar and cheat, becomes one of the heroes of Jewish lore. Why? Because he is the supreme example of the greatest miracle of all: the possibility of growth and improvement. And note that the improvement did not occur in a flash, through a sacrement, a confession or an automatic rite or glimpse of the light. It came slowly, painfully, as he was plunged into the crucible of anguish, experience, and trial. But he managed to escalate ethically, not automatically but through effort and through the acquisition of sensitivity, concern for the feelings of others. When as a youth he dreamed of the ladder up to God he apparently dreamed that he rose upwards too, for we read that the Lord was at the top of the ladder and spoke to Jacob. But in the vision he has when, chastened and purified by his experiences, he Esau, he speaks in complete humility: I am to little for all your favors. This maturation wins for him the new title, Israel, meaning, with all its nuances, one who has wrestled with the concept of divinity and has finally pre vailed or come away with a new understanding Jacob then, is the prototype of man's ability to improve, his saga proclaims to society that it, too, can rise above its weaknesses and come to grips with godliness.

On Toldos (Nov. 1): Story demonstrates: 1) Difficulties arising when parents choose "favorites" among their children; 2) The manner in which some people "manufacture" troubles by exagerating their plight, e. g.,

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MESSAGE OF ISRAEL

UNION OF AMERICAN HEBREW CONGREGATIONS
UNITED JEWISH LAYMAN'S COMMITTEE INC.

838 Fifth Ave., New York 21, N. Y., Regent 7-8200

AMERICAN BROADCASTING COMPANY • Every Sunday, 10:05-10:30 A.M., New York Time

DAVID J. WISE, *Program Director*

"A REPLY TO A RADIO FAN"

BY: Rabbi Ferdinand M. Isserman
Temple Israel
Kingshighway and Washington
St. Louis 8, Mo.

September 2, 1956

A devout woman who listened to one of my regular weekly broadcast in St. Louis thought she was impelled by the holy spirit to implore me to change my religion in order to insure my admission to heaven. She was impressed with the Jewish conception of God and moral values which I had voiced in a sermon based on a portion of Deuteronomy. She was anxious that I share her belief because, according to her letter, I could not be saved otherwise, but would be doomed to eternal suffering. Seeking to avert this terrible fate for me, she hopes that I will augment the religion of my fathers by accepting her conception of God, to me a modified monotheism, which is the truth, and which would assure me eternal salvation.

Here is put concisely and effectively the motivation for great missionary efforts that have been put forth in the desire to win salvation for the unsaved, who do not know the truth, and whom it is a religious obligation to enlighten, as well as an act of mercy to rescue from eternal damnation.

What a contrast between her attitude and that of the brilliant Hindu Swami whom I met in New Delhi last winter. He had a monotheistic conception of God, and was as convinced of God's unity as any devout Jew. He shared in the belief that all men are brethren. He subscribed to the idea that man must live a moral life, that religion must go beyond eloquent affirmations and must be translated into the realities of life. His love of God compels him to love all humanity. After hearing his religious exposition which I have stated as I recall it, I told him what I had witnessed at Banaras, India, where the Ganges turns north, and therefore is more sacred to Hindu belivers; where I had seen thousands of pilgrims early in the morning marching to the sacred river to bathe in its waters, to drink of them, to perform all sorts of religious ceremonies by the bank of that mighty stream. Adjacent to these worshippers were some who had come to burn their dead, and to fling their ashes in the holy waters. I saw these old men and women, these youths and these maidens and children, reverent and devout, as they approached the holy river, and were greatly and deeply moved by the religious exaltation which came to them from bathing in or drinking from its sacred waters. I turned to the Swami and said, "I did not see much enlightenment in that religious exposition, nor much ethical content. It seemed to be magic and supersition, rather than rational faith." He did not differ with me as I tried to evaluate the religion of these pious Hindus by the Ganges River. I asked him whether he felt the urge to help these people acquire a nobler philosophy and a more majestic conception of God. To this he replied, "These are children. Theirs is a child's religion,

and that is the only religion they can comprehend." To which I answered, "Do you not feel that you have to share your more enlightened religious position with them and win them over to it?" Unlike my radio fan who felt a keen sense of obligation of sharing with me her faith, the Swami replied in the negative. He felt no moral compulsion to wean simple adults from their child-like faith to a more rational religious outlook. I asked him whether the backwardness of India in some respects may not be due to the superstitious elements which have been retained in the religion of so many of its people. To this, he made no reply. Perhaps he thought India was backward only from the standpoint of American industrial civilization. He spoke of India's great tolerance, of its never having been victimized by religious persecution. Jews have lived in India for the past two thousand years, and have never been subjected to any intolerance, but have enjoyed equal treatment, and their religious practices have never been interfered with. This unconcern about the other man's faith may account for India's tolerance. My letter-writer, concerned about my eternal well-being, because of her goodness, is intolerant of my faith, and might encourage even ungodly methods of inducing me to see the light. Religious persecutors have defended the cruelties they have afflicted on heretics by stating it is better to make them suffer here briefly to see the light and suffer eternally than allow them to retain their heresies.

My letter-writer has the conviction that she possesses the only religious truth, and that those who do not share it cannot attain heaven. She felt compelled by the holy spirit to bring enlightenment to my mind and soul not only because enlightenment of the soul is good, but because of her deep love for me and her desire to save me from a dreadful doom, inevitable if I persist in my own religious philosophy which she recognizes to be lofty but not lofty enough.

If I had a chance to confer with my correspondent, I am sure that I would find that she believes that God is love, and that forgiveness and mercy, as well as justice, are among his main attributes. She, however, would fail to understand that a god who would sentence me to perpetual agony and torment because of the inadequacy of my faith would not be a god of love, but vengeful and cruel. Why do I subscribe to the faith that I hold? I learned it in childhood, from my father and my mother, from my grandparents. I learned it from beloved teachers, from reading the Torah and the other literature produced by my religious tradition. I learned it from its beautiful pageantry, from its dramatic symbolism, from its heroic history, from the inspiration and courage it gave to martyrs. As I grew up, I modified it in accordance with the modern age and modern thought, but its basic principles remain with me. It permits no compromise on monotheism. It requires a life of good deeds, and commands me to love all human beings. It insists on justice for all, that God's house shall be a house of prayer for all peoples, and obligates me to champion the monotheistic idea of God. Its concept of a spiritual God, the majestic pronouncements of its prophets, the noble wisdom of its sages, the magnificent outlook on life in the Torah, have become part of me. They permeate my whole being, influence my every act, helped to make me a citizen of the world, sympathetic with all human beings, an enthusiastic patriot, ready to risk his life for his country, a citizen of conscience with a sense of obligation, a pleader for equal rights, a champion of clean government, sensitive to family responsibilities, conscious of community obligations, taking my stand on the side of unpopular causes if they seem to be right. Such a faith, which men need so much, in her sight is inadequate. With gentle kindness she threatens me with suffering for all time, unless I accept her theology. God will not judge me guilty of sin, even if my faith is in error, for I have clung to it with integrity of heart and purity of spirit. I cannot conceive of any god who would punish any human being for a belief sincerely held which did not conflict with his laws of moral values.

I believe that my letter-writer's outlook does conflict with God's moral law, with His justice and love. I cannot conceive of a god of love chaining eternally an

individual who cherished a high philosophy of life. Perhaps my letter-writer is not intellectually-minded. Now I understand the meaning of the rabbinic maxim, "An ingnorant man cannot be pious." I had always reacted against it. I believe that ignorant people can be pious. They cannot help being ignorant. But it is ignorant people like this letter-writer who have been responsible for much cruelty, much suffering, much injustice, and much oppression. They attribute immorality and cruelty to a god of love.

God is a mystery. The hereafter is equally mysterious. Who has come from hell and described it? Who has come from heaven and reported about it? Even Moses could not see God face to face. Because God is a mystery, it is inevitable that frail human beings questing for him, speculating about him, will call him by many names, define him in the accents of many theologies, praise him with many hymns, write many Bibles about him, and worship him in a university of sanctuaries and by a variety of rites. When we recognize this, we have neither the attitude of the Hindu philosopher, indifference to another's faith, nor that of this devout woman, seeking converts by threats, but instead we have a deep sympathy for humanity, as it gropes its way towards the ultimate truth and seeks to find God, that through faith in Him it may live, and through the knowledge of His will it may find the good way of life.

In the modern world, it is a duty and obligation to know other religions - to appreciate their beauty and ethical inspiration. Then we shall be appreciative of our neighbor's faith, and always know that many roads can lead us to the summit of the hill of the Lord.

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DAVID J. WISE, *Program Director*

"WHAT'S THE WORLD LIKE?"

BY: Rabbi Ferdinand M. Isserman
Temple Israel
Kingshighway and Washington
St. Louis 8, Mo.

September 9, 1956

What's the world like? is a question that I asked myself, and that others asked me when my wife and I returned from a ninety-day trip around the world, the gift of my congregation in appreciation of twenty-five years of service. Our journey took us to New Zealand, Australia, the Philippines, Japan, Hong Kong, India, Nairobi, South Africa, Israel, and Europe. In all, I covered fifty-eight thousand miles entirely by airplane, and may I add, with less than ten minutes of stormy flying. The world is as large as I thought it to be. When I think of the distance from Auckland to Tokyo, from Bombay to South Africa, from Johannesburg to Rome, I know how vast is the space of our earth, whose birthday is celebrated on Rosh Hashonah, for our tradition holds that Rosh Hashonah marks the first day of creation. Needless to say, I found nature, God's creation, overwhelming. I recall Fujiyami covered with snow in the winter, and flying over Vesuvius, likewise blanketed in white, the blue of the Arabian Ocean at Bombay, the roaring waters and gentle mist at Victoria Falls, the mountains rising in the harbor of Hong Kong, the historic hills of Judea, the Dead Sea near Jericho, the snow-covered Alps, the Ganges in India, the canals in Bangkok, the luscious green of Ireland, the harbors of New York, and San Francisco, the flowers of Honolulu, and the junction of the Missouri and Mississippi near St. Louis. I want to say with the Psalmist, "The heavens and the earth declare the glory of God."

Matching the beauty of nature have been man's creations. I can never forget that aesthetic indescribable joy when for the first time I saw the beautiful temple in Nikko, Japan, when I glimpsed the rhythmic symmetry of the Taj Mahal, or the powerful Michelangelo murals in the Sistine Chapel, or the majestic dignity of the Acropolis with its temples to Minerva and Venus in Athens, the masterpieces in the Vatican and Louvre, the nave of St. Peter's in Rome, and the dome of that loveliest of Jewish temples in Florence. I realized that, when inspired by religion, man was most creative and artistic. The thought of God brought forth from the depth of his spirit his most talented powers.

The country and people which made the greatest impact on me was India and its incomparable leader Nehru. We were received in his home. From the lips of his daughter, Indira Gandhi, who works side by side with her distinguished father, the George Washington of India, we heard of the remarkable series of five-year plans

whose goal is the conquest of hunger and illiteracy, the abolition of poverty, the raising of the standards of living, of the four hundred million people in India which make it the second-largest nation in the world. Nehru is a western intellectual, educated in English schools, who frequently was imprisoned as he struggled for his nation's liberty. Unlike Gandhi, he welcomed industrial civilization, as a tool in the struggle to improve the lot of his people. He is buying steel mills for industries and transportation. He is building schools and teaching modern agriculture so that India today can raise the minimum food needs of her people. Nehru is a champion of freedom and democracy. Like America when it gained its independence, he wants no entangling alliances. That is so of all the sixteen liberated nations of eastern Asia. They want complete independence from any form of foreign domination. India seems to be on its way to taking its great place again in the family of nations. Centuries ago, America was discovered by men trying to find a short-cut to the culture, the spices and the graceful living of the Indian people. Under Nehru's guidance, his country is experiencing a rebirth. It is the leader of millions of people in Southeastern Asia, an important factor on the continent of Asia, where live two-thirds of the people of the world. Under its present government, its loyalty to the democratic ideal is unquestionable, and its influence on the Orient for good. The caste system has been abolished by law, but even as law did not end segregation in our country, so it has not eliminated the untouchables of India.

In India for the first time I met Asiatic Jews. They are natives of India who racially resemble the rest of the Indian people, for climate, social customs and other environmental factors determine the racial appearance of peoples. They left Palestine about two thousand years ago. They have never experienced any form of religious persecution, unknown in Indian history. In freedom have these Indian Jews lived, and they have retained their Judaism or their faith, refuting the thesis that Jews cling to Judaism only when persecuted. Among these Indian Jews there was a reform Jewish congregation in Bombay, sponsored by World Union for Progressive Judaism, now twenty-five years old, to which an American rabbi has gone to conduct services for the High Holy Days.

The experience with apartheid on the continent of Africa was depressing. Its goal is not only the complete separation of races, but the maintenance of the dark-skinned people on a primitive level without giving them a chance to develop under civilized influences their God-given potentialities. At the most, there are in Africa five million white men and one hundred and fifty million black men. Apartheid cannot succeed because the races are dependent upon each other, and their complete separation is a physical impossibility. Where, as in other periods of history, the white man in Africa set as his goal the civilization of the native, now the white man fears that civilization. A civilized native inspired by American propaganda for equality which we are disseminating throughout the world means the end of the exploitation of one race by another, and the eventual acquisition by all peoples of the world of the rights of man, affirmed in our Constitution. Apartheid has been caused, therefore, by the world-wide tidal wave of democracy, and the inevitable sweep of civilization. Those who sponsor it are trying in vain to arrest that tide, and to retard the triumph of civilized values.

Alongside of the darkness of Apartheid, is the brightness of Israel. It is a beachhead of American democracy in the Middle East. Its people are young, vigorous, sturdy, self-reliant, intelligent, informed, alert, practicing a democracy in the colonies, in the labor unions, as well as in the ballot box, enjoying all the freedoms with the exception of the attempt by the orthodox rabbinate, destined to fail, to limit freedom of the religion of the reform Jews. Under the dynamics of Israeli nationalism, cities have been built on waste lands, fertile fields flourish, and

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citrus groves bear their luscious fruits in former deserts. Trees are growing up out of rocks. Education is universal and compulsory. Art and music are treasured. Children receive preferential treatment, and young people look forward to defending their land and transforming its desert wastes into habitable productive areas. The Ambassador of a foreign power told me that he wishes that the youth of his country possessed the dynamic unselfishness of the youth of Israel. A Buddhist himself, he says, "These Israeli youth, in their readiness to serve their community and country, reflect that selflessness which is the highest moral quality of Buddhism.

If friendship could be established with the Arab peoples, and that is most essential, the inspiration of Israeli democracy would bring about a renaissance in the Middle East, and make that now backward area of the world again the seat of great civilizations as it was once in the past.

I helped to organize a Reform Jewish congregation in New Zealand. I observed that Reform Judaism has saved Jews for Judaism in all parts of the world. The same tendencies which led to the establishment of more than five hundred Reform congregations in our country exist throughout the world. Some Jews had begun to drift from Judaism. Reform arrested that drift.

On arriving in Europe after having been in Asia and Africa, I felt that I was coming home. For the first time, I realized how much a part of European civilization we are. We are its extension in the Western Hemisphere. When you travel from the United States to Europe, Europe seems different. When you come from Asia and Africa to Europe, Europe is home. Of course, it was good to come home, and traveling does, after a while, become wearisome.

I found people different throughout the world, with different languages, religions, dress, food, and philosophies, and yet I found them the same. Young people falling in love, parents trying to gain security and a more dignified life for their children. I saw in India a variety of vestments, of ritual, of architecture, of hymns, of dogmas, but men worshipping the same God. These people are our brethren, and we are our brother's keepers.

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"YOM KIPPUR BIBLE READING"

BY: Rabbi Ferdinand M. Isserman
Temple Israel
Kingshighway and Washington
St. Louis 8, Mo.

September 16, 1956

In the Union Prayer Book there are four readings from the Bible for the services on the Day of Atonement, observed yesterday. Two are from the Torah and two from the Prophets. The morning reading from the Torah is taken from the closing chapters of the Book of Deuteronomy, and begins with the words, "Ye are standing this day, all of you, before the Lord, your God, your heads, your tribes, your elders, and your officers, even all the men of Israel, your little ones, your wives, and thy stranger that is in the midst of thy camp, from the hewer of thy wood unto the drawer of thy water, that thou shouldest enter into the covenant of the Lord, thy God, which the Lord, thy God, maketh with thee this day, that He may establish thee this day himself unto a people that he should be unto thee a God." The lesson concludes, "I have set before thee life and death, therefore choose life that thou mayest live." From this scriptural passage, we gather something of the basic emphasis of Judaism.

The Torah here describes those who were to participate in the initial convenant, and by such participation became the people of God. The following shared in it, "your heads, your tribes, your elders, your officers, the men of Israel, your little ones, your wives, thy stranger, from the hewer of wood unto the drawer of thy water." From these verses we learn that from its very beginnings, Judaism was a universal religion, not limited to one race. The stranger was welcome. In the birth of our faith no racial lines were drawn, nor were caste lines considered, for the hewer of wood shared in the covenant, even as did the foreigner. Women too were included in an age when they generally played subordinate roles, also children. From its birth, Judaism was a universal religion, democratic in its scope, admitting people of all sexes, of all races, of all nations. On its natal day, those who accepted Judaism were like a league of nations. Narrow may have been the outlook of some Jews, but not the outlook of the Torah. That men have freedom of the will and can make moral choices is asserted by the words "choose life."

The scheduled reading from the Prophets on the morning of the Day of Atonement is taken from the 47th and 48th chapters of the Book of Isaiah, in which the prophet describes the inward meaning of fasting on the Day of Atonement. Here are some of

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RABBI JONAH B. WISE

Intentional Second Exposure

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RABBI JONAH B. WISE

his words, "Is not this the fast that I have chosen? To loose the fetters of wickedness, to undo the bands of the yoke, and to let the oppressed go free? That ye break every yoke? Is it not to break thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked that thou cover him, and that thou hide not thyself from thine own flesh?" The prophet is defining the essence of Judaism. What is it, not ritual practices, not the other externals of religion, however helpful they may be, but this is the purpose of the fast and of ritual, and this is the supreme emphasis of Judaism, to break the yoke of evil, to secure liberty for all, to oppose tyranny wherever it raises its head, to emancipate the entire human race. The prophet does not plead for Jews alone, nor people of the white race, nor for Americans. He pleads that every yoke be broken in the name of religion, that men who worship God at whatever sacrifice shall lend themselves to this task of universal freedom. This to be accompanied by universal social justice. Feeding the hungry, housing the poor, clothing the naked, and acknowledging one's kinship with the humblest people on the face of the earth and not hiding ourselves from our brethren. "Then shall thy righteousness go before thee, and the glory of God shall be with thee". Freedom and social justice for all, the end of tyranny, of poverty, of insecurity, for all the children of men. This is the goal of prophetic teachings to which every Jew is asked to dedicate himself afresh on this solemn day when men stand before God and seek for forgiveness.

Thus the morning Biblical readings teach that Judaism was never the religion of one race or of one nation, but all were included on this very birthday in the covenant, that men now have free will, and that the supreme religious task is the emancipation of the human race, and the establishment of universal social justice. That these Biblical readings were selected for the Day of Atonement meant that the rabbis who edited the prayer book and the tradition which maintained it believed that these were the all-important values in Judaism, and that of these all Jews should be made cognizant on Yom Kippur, that these teachings might be indelibly impressed on their hearts and minds, and prove effective in their lives.

For the afternoon service, there are two more assigned Biblical readings in the Union Prayer Book, edited and sponsored by the Central Conference of American Rabbis. The Torah reading is taken from the 19th chapter of the Book of Leviticus, called the holiness chapter. Sometimes I think the work "Kodosh" might be translated as perfection, and this Biblical chapter might very well be called the perfection chapter. It commences, "Holy shall ye be, for I the Lord your God am holy," or as I would translate it, "Perfect shall ye be, for I the Lord your God am perfect." Judaism recognizes no original sin, but teaches the perfectability of man. What did the Torah mean by perfection? Honoring father and mother, observing the Sabbath, leaving the corner of the field for the poor and for the stranger, refraining from stealing, from dealing falsely, from lying, not persecuting one's neighbor, nor robbing him, and "Thou shalt not curse the deaf, nor put a stumbling block before the blind. Ye shall do no unrighteousness in judgment. Thou shalt not respect the person of the poor, nor favor the person of the mighty, but in righteousness shalt thou judge thy neighbor. Do not be a gossip, do not hate, do not take vengeance, do not bear grudges, love thy neighbor as thyself, love the stranger as thyself, "for ye were strangers in the land of Egypt," and honesty in business affairs, "Ye shall observe all mystatutes, and do them, saith the Lord." What a magnificent concept of the ethical obligations of an individual to his family, to his fellow-man, to himself. Observance of the Sabbath, that man's spiritual hunger might be satisfied, and man's awareness of God might be strengthened. The nourishing of the inner life by discipline of the spirit, not to hate, not to seek vengeance, not to bear grudges, but to love thy neighbor as thyself. Keeping our souls free from these spiritual

(Please turn over)

cancers of the soul like hatred and vengeance. Judaism is a religion which outlaws the cherishing of grudges, the bearing of malice, the yearning for revenge. Individuals who yield to these sully their purity, destroy their finest sensibilities, embitter their lives, cripple their inner being and ignore Jewish principles.

Finally, there is this verse, "Love thy neighbor as thyself," regarded by the Talmud as the most important commandment, and likewise affirmed in the New Testament as the pinnacle of the moral law. Lest there be any misunderstanding about the love of man for his neighbor, the Torah teaches that the stranger, the foreigner, the man with a broken accent, with a different faith, is to be the object of our love, as well as those of our own flesh, and blood, and faith. This is moral perfection, according to Judaism. Here there is no clannishness, no parochialism, no pettiness, but a magnificent conception of moral worth and an ideal of ethical perfection which reveals the best in Judaism. No wonder that sensitive rabbis require that these magnificent commandments be on our hearts and our minds on our most sacred day when we stand before God in judgment and we contemplate the weak regeneration of our lives.

The prophetic lesson of the afternoon is the reading of the book of the Prophet Jonah, whose story about being swallowed by the whale has swallowed its loftiest of teachings. Jonah is commissioned by God to save the enemy of his people. He resents this mission, a petty nationalist. He is not inclined to go and aid the foes of his country, but he must obey God. He cannot flee on the high seas. God compells him to go to Nineveh, to the capital of his nation's conquerers, to save it from destruction. Jonah tries to rebel against God, but fails. He goes to Nineveh, saves its people from tragedy, despises himself, but knows that he has obeyed God's will.

A Christian teacher of mine told me that the spiritual ideal and the ethical content of the book of the Prophet Jonah is unsurpassed anywhere, and has only been equaled by the choicest portions of the New Testament.

It is this prophetical lesson that we are asked to read on the Day of Atonement, that it is the will of God that we serve even our foes. There is nothing more difficult in the realm of human ethics than for a man to serve his enemies, that for the Jews to go to Berlin to save and serve the people responsible for the gas chambers in eastern Europe. Yet this is the meaning of the Book of Jonah, and this our religious tradition asks us to contemplate and study on the day when we are most attuned to God, and most sensitive to submit to His will.

Here then are the four Biblical readings for Yom Kippur, announcing the universality of Judaism, its goals of universal freedom, and moral responsibility, because of freedom of the will, its demands for moral perfection, and its proclamation that God commands men to serve even their foes. These are the central teachings of our faith, stressed through Torah readings and prophetical sections on the Sabbath of Sabbaths, the most sacred day in our religious calendar. When we make these teachings central in our lives, we hasten the dawn of the kingdom of God.

MESSAGE OF ISRAEL

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DAVID J. WISE, *Program Director*

"NO SECTARIAN OR HYPHENATED VOTE"

BY: Rabbi Ferdinand M. Isserman
Temple Israel
Kingshighway and Washington
St. Louis 8, Mo.

September 23, 1956

This is open season for political fishermen who, as our national election approaches, are beginning to dangle their hyphenated lures before so-called minority voters, hoping thus to win support for their candidates. Even when platforms are being written, platform-makers believe that certain planks must make special appeals to sectarian or national groups. Sometimes they speak of a Jewish or a Catholic vote, suggesting that the denominational loyalties of the voter will determine what he does in the ballot booth. Or they will appeal to the German, or the Polish, or Italian vote, or Irish vote, believing that there are hyphenated Americans who make their Americanism secondary to the appreciation of the land from which their ancestors came. So the political atmosphere is filled with special appeals to voters because of their religious views and parentage. To most Americans, these appeals are repugnant. We live in a country, one of whose basic principles is the separation of church and state. This is one of the foundations on which our freedom rests. We believe in the separation of church and state. To make appeals to voters on the basis of their religious affiliations is to jeopardize this hallowed principle. To yield to such an appeal is unworthy of good patriots, and is un-American. The upright voter will resent it. He is above such appeals. It would be a tragic and confused America if our political destinies would be determined by religious blocs.

Our country would be equally disturbed if our political course would be determinded by a variety of national interests. It would be putting the welfare of other nations above the welfare of our country. Now America should be interested in the welfare of other countries. We are living in a small world, and we have obligations to our neighbors - all other peoples. It is to the highest interest of our country that we understand the woes of people in other lands. We should help them, not only for our own national interest, but also because we are moral beings. But our motivation for the help of other nations must not be ancestral decent, but the universalism of the God we worship, by our sense of kinship with peoples of other lands, regardless of whether our ancestors originated in them or not. To make an appeal for votes on the basis of nationalism or sectarianism is to ignore moral traditions and to offend the integrity and to impugn the patriotism of the voters to whom such appeals are directed.

The late Rabbi Stephen S. Wise, in a very close election in the state of New York, revealed his loyalties to the principle of the separation of church and state. One of the political parties had nominated for the first time in history a member of the Jewish faith as a candidate for Governor of the State of New York. Some politicians were trying to appeal to the denominational loyalties of Jews in New York, urging them to cast their vote for the candidate of their faith. On the Sunday before election, Rabbi Stephen Wise, from his pulpit, pointed out the political iniquity in casting a ballot for a man because of his religious affiliation. He himself stated that he was not going to vote for the Jewish candidate, but for his opponent, because he believed his opponent was the better man. Here is a good example of moral principles making themselves effective in the political life of our country, a religious leader who urged people to ignore the sectarian appeal and to consider primary the welfare of the community.

I think in the United States of America we ought to stop talking about minorities. In some European countries, such talk is in order. Nations were formed out of two and three, and sometimes more, different national groups, neither of which intended to amalgamate, but to remain loyal to the country and culture of their fathers. In such lands, national minorities competed for position and advantage. Each nationality had its own schools, frequently its own language. These countries were loosely federated, and midst tensions each ethnic group placed its well-being above the well-being of the whole. Such a system of minorities is foreign to the American tradition. Our population is made up of individuals coming from many national, racial, and religious ancestries. Here we are in agreement that there shall be one national language, that peoples of different lands may become full-fledged Americans, and their children think of themselves as being of American nationality. To us, therefore, the concept of a minority group is alien. Most of us in the American scene are at times members of minority, and at times members of majority groups. I find myself frequently in that position. Sometimes my political views have been shared by the majority, as indicated by election results, and sometimes by a minority. I never was certain until after the ballots were counted whether I was with a minority or a majority group. In my liking for barbequed steaks, I am a member of a majority. In my appreciation of symphonic music, I probably am a member of a minority. In my liking for outdoor sports both as participant and spectator, I am a member of a majority. In my selection of the periodicals I read, judging by their circulation, I know myself to be a member of a minority.

Now, these periodicals suggest to me the candidates whom they think I should support for public office, but they do so not on the basis of my religious affiliation, nor on the basis of the ancestry of my parents, but on the basis of principles and policy. I may accept their recommendations, or I may reject them, but I am not offended by them as I am offended by the politician who stirs up minority loyalties.

Our faith has given us a basic principle which should guide us as we select the officials of our country. As the Torah in Deuteronomy, chapter 16, discusses the selection of rulers, it suggests the qualities candidates for public office should have. Although the word "judges" is used in the ancient Israelitish community, the judges not only had judicial, but also administrative functions. The book of Judges tells about men and women who ruled over ancient Israel, "Judges and officers shalt thou make thee in all thy gates, which the Lord, thy God, giveth thee, and they shall judge the people with righteous judgment. Thou shalt not wrest judgment; thou shalt not respect persons; neither shalt thou take a gift; for a gift doth blind the eyes of the wise, and pervert the words of the righteous. Justice, justice shalt thou follow, that thou mayest live, and inherit the land which the Lord thy God giveth thee," or as the Psalmist puts it, "He that hath clean hands and a pure heart, and has not inclined his soul to falsehood, nor sworn deceitfully," or as another phrased it, "He that walketh uprightly and worketh righteousness, and speaketh truth in his

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heart, that hath no slander upon his tongue, nor doeth evil to his fellow, nor taketh up a reproach against his neighbor, in whose eyes a vile person is despised. He that sweareth to his own hurt and changeth not, nor taketh a bribe against the innocent." Here are excellent qualifications for candidates for public office.

But some may say that too frequently men of independence, of wide experience, of forthright character, will not stand for public office. Good men volunteer their services for an infinite number of public institutions, hospitals, community centers, universities, churches, synagogues, temples, and other agencies, who are glad to promote public welfare. Such men should be glad equally to offer themselves for public office, and help make laws and administer them. To hold public office may involve personal sacrifice, but if it is good to die for one's country in times of war, why is it not equally good to make a sacrifice for one's community in times of peace? Voters would welcome a chance to go to the polls and cast their ballots for such men. Their appeal should not be to sectarian loyalties nor to the national allegiance of one's ancestors, but to their integrity, capacity and readiness to serve disinteredtedly and well. We hope to see more and more such men ready to five their service in offices of public trust through the making of laws and in the administration and promoting of the public welfare. Then the word "politician" will regain its original significance - a student of government. The appeal to the electorate will be based on the best values of government, and the well-being of our community, state, nation, and the world will be effectively promoted. There is no room for hyphenated American voters, for narrow sectarian or national appeals. The hour calls for voters of strength who will hearken to the appeals of justice and universality, who will reject attempts to inject sectarian or foreign issues in election compaigns. It also calls for candidates for public office whose claims for support will be based on character, wisdom, love for the public weal, and past record. Such rulers shall ye select, O people of America!

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M E M O R A N D U M

FROM: David J. Wise, Program Director, MESSAGE OF ISRAEL, 838 5th Ave., New York 21, N.Y.

May I first take this opportunity to wish you and all our friends of Jewish faith a very Happy New Year. May it bring all the best to you and yours.

Secondly, just a suggestion as to how you can help make it a happier New Year for your friends and neighbors, who might also like to listen to or read these sermons. That way is to have them write your local MESSAGE OF ISRAEL station and let them know of your interest in the program. Your letters are the lifeblood of our 22-year old broadcast.

Thirdly, if the MESSAGE OF ISRAEL--for any reason--is not heard in your community regularly each week and at a good time, please write directly to me so that I may take appropriate action. There is no reason the MESSAGE OF ISRAEL should not be heard in every town, village, and hamlet the length and breadth of this nation. With your cooperation, it will be.

REMEMBER!!!! LISTEN IN!!! WRITE!!!

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DAVID J. WISE, *Program Director*

THE WORLD RESTS UPON THREE THINGS

BY: Dr. Julius Mark
Senior Rabbi of Congregation Emanu-El
of the City of New York

May 6, 1956

In the vast treasure-house of Jewish ethical and moral teachings, none has been more highly regarded nor more assiduously studied than that section of the Talmud, known as the Pirke-Avos - the Sayings of the Fathers. It consists of a remarkable selection of wise sayings and pithy aphorisms spoken by Rabbis over a period of some 400 years - from 200 B.C. to 200 A.D. So precious were these teachings that they came to be included in the prayer book and were read, expounded and elaborated upon on the six Sabbaths between Pesach and Sh'vuos. That is why they are arranged in six chapters, though in many an Orthodox Synagogue their reading and study continue on each Sabbath until Rosh Hashonah.

Consider with me one of these maxims, pronounced by Simeon, son of Gamaliel, in the Second Century of the common era: "The world is founded - or rests - upon three things: upon truth, upon justice and upon peace."

Simple! Direct! To the point! If you wish to have a decent world, many things are required: food, education, law, organization - at times, force or the threat of force - but none of these will avail us if we do not have truth, justice and peace as the only sure foundations upon which it may be constructed.

Who was this man - Rabban Simeon, son of Gamaliel - who gave expression to this remarkable bit of wisdom which, if consciously made the basis of our modern world, would result in the almost immediate solution of our most vexing difficulties?

Possessor of the title "Rabban" - "our teacher" or "our master", which was conferred only on presidents of the Sanhedrin, Simeon, son of Gammaliel II, lived in the Second Century of the common era - one of the most turbulent and destructive periods in Jewish history. A mere youth when Bar Kochba led his courageous, but hopeless, revolt against the Roman legions, he managed to escape the massacre which followed his people's defeat. He was a brilliant teacher and scholar, who refused to become embittered by the unspeakable cruelty and insane savagery of his times. Like his ancestor, the gentle Hillel, he inclined toward the lenient and more liberal interpretation of the law.

In marital disputes, Simeon always sought to protect the rights and dignity of the wife. He was an ardent advocate of the rights of slaves and always strove to maintain the authority of the magistrates, because of his conviction that the decisions of a court of law must be upheld, even if justice occasionally miscarried.

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RABBI JONAH B. WISE

Though he and his people suffered grievously at the hands of the Romans, he did not retaliate by hating them all, but declared: "Justice must be accorded to non-Jews as to Jews. Non-Jews should have the option of seeking judgment before either a Jewish court or one of their own."

"It is unnecessary," he once declared, "to erect monuments to the righteous; their lives will preserve their memories and assure their immortality on earth."

It was this remarkable man - Simeon ben Gamaliel - living nearly 2,000 years ago, who shed light upon our own times, when he declared that "the world is founded upon truth, justice and peace."

What is truth? What we call truth today may be despised as superstition tomorrow! There was a time when men believed that the heavens are a fixed firmament and the stars diamonds that shine through windows, that the earth is flat and the sun actually rises and sets, that ghosts and fairies abound everywhere, that, when the leaves of the wood rustle, the sound is caused by a passing fairy emitting a sound. Even in this country people believed in witches. We do not believe these things today! That which our forbears believed to be true, we have discovered to be error.

You may reply that that is because they knew nothing of science, that they were not acquainted with the telescope, the microscope, the spectroscope! True enough, but are the discoveries of science final? With monotonous regularity, scientists are proving their predecessors in error and that the only thing that can be definitely said of scientific truth is that it is not absolute, but relative.

To me there is one basic truth - in which I believe and in which I shall continue to believe, though the heavens fall. It is expressed in the inspired words of the Psalmist (8th):

"When I behold Thy heavens, the work of Thy fingers.
The moon and the stars, which Thou hast established;
What is man, that Thou art mindful of him?
And the son of man, that Thou thinkest of him?
Yet Thou hast made him but little lower than the angels,
And hast crowned him with glory and honour."

Here is a truth which differences of opinion cannot affect nor the sciences touch. Regardless of the views which men may hold concerning the origin and ultimate destiny of life and the world, the belief that man is endowed with distinction and is superior to the animal is a truth which does not shift from generation to generation. Call it intelligence - call it mind, spirit, God, or what you will - man is unique upon the face of the earth. Because he is a human being, his personality deserves the respect of himself and of others. Deny that respect to any man, treat him as a means rather than an end, and the world begins to crumble - as we should all well realize by this time!

The second foundation, as enunciated by the great sage, - justice - flows directly from the first, the truth that every human personality is precious! If we are merely animals - and nothing more - then there is only one right, the right of might! Does the tiger ask what he owes his brother tiger? Suppose tiger and tiger covet the same tigress? What happens? In a burst of passion they begin fighting! Who prevails? The stronger, of course! If food is scarce, physical strength alone determines who shall live and who shall die.

In the jungle, there is only jungle justice - which isn't justice at all!

If, however, we accept the truth that man is fundamentally different and superior to other creatures, and that jungle justice is not to be countenanced as human justice, then we commence to make strong the second foundation upon which any civilized world can be constructed - justice.

"When justice is denied or delayed," declared another teacher, "the sword

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comes into the world." Only today it is something infinitely more destructive than a mere sword! But before justice can be established among nations it must become inherent in our personal relations - between man and man, race and race, religion and religion, management and labor! Otherwise, our society becomes a shambles and the foundations of our world decay.

And the third of the three pillars is peace. Even as justice grows out of the spark of truth that every human personality is precious, so peace follows the practice of justice. "The work of justice shall be peace and the effect of justice quietness and confidence forever."

Peace - not as the absence of conflict nor as a kind of cold war - but peace, positively, securely, and permanently established - is the reward of both truth and justice! Strife and discontent are the fruits of a jungle interpretation of man! Peace will no longer be but the dream of so-called impractical idealists, but the blessed possession of humankind when justice has been made secure everywhere throughout the world!

Here they are, then, the only foundations of a happy and secure world!

The peace for which we yearn will not be brought about - in the last analysis - by law or imposed by force. It will result from the establishment of justice - justice for all, rich and poor, strong and weak, white, black, yellow, red - for every human being is precious - every man is a child of God!

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DAVID J. WISE, *Program Director*

THE GREATEST COMMANDMENT

May 13, 1956

BY: Dr. Julius Mark, Senior Rabbi
Congregation Emanu-El
New York, New York

Wednesday is the Jewish festival of Shavuoth or Weeks, a name derived from the tradition, in accordance with Biblical injunction, that it is observed just seven weeks after Passover. Commemorating the receiving of the Ten Commandments at Mt. Sinai, Shavuoth has long been established as Confirmation Day in Reform Jewish congregations. Most Conservative congregations and some even among the Orthodox follow this practice.

Central in the Jewish Confirmation Service is the symbolic handing down to our youth of this quintessence of our spiritual heritage.

In the classroom, the Ten Commandments are not only memorized by the children, but are the subject of a great deal of discussion. Inevitably, the question arises: Which is the most important, which is the greatest commandment? It is only natural that practical unanimity should prevail in favor of the Fifth Commandment: "Honor thy father and thy mother."

A great many others, to be sure, have, throughout history, asked the question: Which is the basic, the fundamental, the greatest, if you will, of all the teachings of Judaism? The answer was not necessarily limited to one of the Ten Commandments. All of the Scriptures were carefully examined and even our post-Biblical literature minutely scrutinized.

The most famous statement in Jewish literature, describing the fundamental teachings of our faith in a single sentence, was pronounced by the gentle Rabbi Hillel who, when asked to summarize Judaism while the questioner was standing on one foot, declared: "DON'T DO UNTO OTHERS AS YOU WOULD HAVE OTHERS NOT DO UNTO YOU." - the so-called Golden Rule in its negative form.

Many have pointed to the magnificent teaching in the 19th chapter of the book of Leviticus as the greatest commandment: "V'OHAVTO DERAYACHO KOMOCHO - Thou shalt love thy neighbor as thyself".

Others have chosen Micah's inspiring three-fold teaching: "Do justly, love mercy, walk humbly with God!"

In the Christian gospel similar teachings are exemplified as representing the totality of man's duties. Charity is one of them. "Now abideth faith, hope, charity, these three; but the greatest of these is charity." In Judaism there is

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RABBI JONAH B. WISE

the parallel teaching: "ZEDAKAH TATZIL MIMORES - Charity saves one from death."

The love of man for man is emphasized in the Gospel as the greatest commandment. "A new commandment I give unto you, that ye love one another." This, to be sure, was no new commandment, since running through all of Jewish teaching like a golden thread, is the admonition, constantly repeated in many forms, that we cultivate love for our neighbor - and by neighbor is meant not him who lives in our proximity nor him to whom we are bound by ties of blood or race or faith or nationality, but our neighbor is every human being regardless of his status in society, the color of his skin or the place where he lives; yes, even the stranger, the servant, the slave.

Now, this concern with ethical conduct has a familiar ring in every Jewish congregation. For Judaism, more than any other faith, has stressed deed rather than creed as the goal of the religious life. Other religions speak of salvation - in a future world - by faith! Judaism stresses salvation - in this world - by good works!

The Jewish concept also strikes a sympathetic response in the minds and hearts of contemporary men and women in general. Most liberal and intelligent people of our times, whatever their church affiliation may be, are less concerned with theology than were their forbears and more interested in the ethical practices of religion - in those phases which deal with the relations of man and his fellow-man. Many have gone to the extreme of ignoring God completely! "I require no theology," they say, "no church, no synagogue. To do good is my religion."

Now, I should be the last to find fault with any person who goes through life doing good! Would that the number of such individuals might increase in the thousands and millions! The only difficulty is that goodness by itself not only cannot be equated with religion, but constitutes an unsatisfactory philosophy of life. Logically, the individual who declares: "To do good is my religion", stands on no firmer ground than he who maintains that to do evil is his religion!

In other words, the good life - to be meaningful and to have permanent value - must be grounded upon some kind of authority. That authority, according to Judaism, is God - a God of perfect goodness, Whom man should seek to emulate.

Good deeds may be compared to flowers that have been artistically arranged in a vase. Beautiful though these flowers may be, they will not and cannot survive very long because they have been separated from the source of their being, the seeds planted in the soil. Similarly, the seed-root of goodness is God!

This is the Jewish concept of the ethical life. Behind every act of goodness stands the Author of all the great moral imperatives - God! Therefore, the truly good man will seek to know, understand and draw near unto God! The glorious ethical teachings to which we have referred as great or the greatest among the commandments did not spring forth from minds that were merely good; they grew out of hearts that were God-conscious - even God-intoxicated.

Do justly! Love mercy! Cultivate humility! Fine! We all agree! But why! Because God requires it of us!

There is an introduction to the Ten Commandments, an important introduction that is usually overlooked: "And God spake all these words saying:"

Why should we love our neighbors as ourselves? Why not rather hate them? The answer is: "Because we are children of God!"

The chapter in the book of Leviticus in which we find the simple, yet inspiring utterance: "Thou shalt love thy neighbor as thyself", is headed: "And the Lord spoke unto Moses saying: "Thus saith the Lord!"' How often is this phrase repeated in Sacred Writ! "Thus saith the Lord!" God is our authority for living an ethical life!

Which, then, is the greatest commandment, the greatest of the Ten? Look not to the flower, beautiful though it may be to our seeing eyes, but to the seed whence it —

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grew; the seed, though unseen, the presence of which is readily acknowledged since it is indispensible! And so, I would say that the greatest commandment is really no commandment at all, but a lofty, courageous, challenging affirmation. It is the first! "I am the Lord Thy God Who brought thee out of the land of Egypt."

Note carefully the construction of this commandment! "I am the Lord, thy God!" Not merely the God of the ancient patriarchs, prophets, Rabbis, but thy God! - Who is worthy of our worship not for having brought our ancestors out of Egypt, but Who vouchsafes freedom to us - to you and to me - today - for He is the Eternal God of freedom, goodness and love.

So, if we seek the greatest commandment to govern our lives, we must look to the Rock whence all the rest were hewn.

There is a famous passage in the Talmud which relates that various Biblical characters attempted to reduce all the commandments to the fewest possible number. Some arrived at 11, others at 6, still others at 3 and even 2. Finally, we are told, the prophet Habakkuk declared: "The righteous shall live by his faith." The proper observance of all the commandments is, in the last analysis, dependent upon perfect faith in God and His goodness, the very root and foundation of righteous living.

Isn't it true, when all is said and done, that people generally know that it is wrong to steal, to kill, to covet? Then why do they persist in violating the commandments and thus bringing untold misery into the world? The answer is, because they do not know the greatest commandment! They do not know God!

Our world totters on the brink of catastrophe not because ethical teachings are unknown to us, but because we do not know God!

This is the challenge of the hour to our harassed and bewildered generation! "I am the Lord, thy God, Who brought thee out of the land of Egypt!"

It is the greatest commandment, because through its observance man will yet build the world of his dreams, a world that must rest upon the firm foundations of man's awareness of God.

"Let not the wise man glory in his wisdom," warned Jeremiah, "neither let the mighty man glory in his might; let not the rich man glory in his riches; but let him that glorieth, glory in this, that he understandeth and knoweth Me, that I am the Lord, Who exerciseth mercy, justice and righteousness in the earth; for in these things do I delight, saith the Lord."

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DAVID J. WISE, *Program Director*

EVERYTHING BEAUTIFUL IN ITS TIME

May 20, 1956

BY: Dr. Julius Mark, Senior Rabbi
Congregation Emanu-El
New York, New York

The book of Ecclesiastes is, in many ways, one of the most curious and at the same time most fascinating in Biblical literature. While it contains, on the one hand, many teachings of considerable inspirational value, we discover it to be, on the other hand, a veritable encyclopedia of cynicism, pessimism, sarcasm and doubt.

The very beginning of the book proclaims the author's slogan: "Vanity of vanities, all is vanity," a motto that is repeated again and again. The world is a vale of suffering and evil. "All things toil to weariness." Wealth, power, wisdom are but a striving after the wind. Human beings are constantly being oppressed and there is no one to comfort them! Moral law is non existent, for "the race is not to the swift nor the battle to the strong". And the final outcome is the equality of death, which men share with the beasts of the field. "For that which befalleth the sons of men befalleth the beasts;...as the one dieth, so dieth the other; yea, they have all one breath; so that man hath no pre-eminence above the beast; for all is vanity."

But then, strangely enough, intermingled with the author's concept of the worthlessness of our earthly existence, there are to be found some of the brightest gems of the rarest wisdom. While Ecclesiastes scoffs at wisdom, he also declares: "Better is a poor and wise child than an old and foolish king." He ridicules labor and yet assures us that "sweet is the sleep of a laboring man, whether he eat little or much". The wise, like the fool, is soon forgotten, he gloomily announces, yet later he makes the statement that "a good name is better than precious oil".

Prosperity and adversity are equally futile in this meaningless world, yet he admonishes his readers to be joyful in the day of prosperity and in the day of adversity to consider, since "God hath made even the one as well as the other". And the same individual who describes life as vanity also exhorts men to "fear God and keep His commandments" and pronounces what might be described as the very acme of wisdom, our morning's text: "To everything there is a season and a time to every purpose under heaven", concluding with: "God hath made everything beautiful in its time".

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RABBI JONAH B. WISE

The discrepancies between the two outlooks upon life, so palpably contradictory, are strikingly evident. Most authorities maintain that the pessimistic utterances were those of a selfish, embittered, materialistic, elderly man, whose misspent youth and self-centered middle years had resulted in the cynicism of old age while the expressions of faith and hopeful optimism reflect his nostalgic yearning for a life that would have been completely different if he had remembered his Creator in the days of his youth. Therefore he urges his listeners, and particularly the young, to learn from the mistakes that he had made.

"God hath made everything beautiful in its time." Only a man of profound and invincible faith could have given utterance to so sound and so well-balanced a statement of philosophic truth! The word "beautiful", to be sure, is not used in the sense of describing something physical, but connotes an inner conviction of the appropriateness and rightness of things. The finite mind cannot always understand or comprehend, yet the man of faith believes that every experience - happy or unhappy, good or bad - is in its time and place beautiful, because God made it so! God created the world, with all that it contains, Vayhee Tov, "and it was good"! Men and women of true faith will readily understand the teaching of our Rabbis that we should thank God for the sorrows as well as for the joys of life.

Few of us, to be sure, are endowed with sufficient spiritual insight and confident, courageous faith to enable us to cast ourselves whole-souledly before the throne of Grace and proclaim without a reservation of any kind: "Thy will, O God - not ours - but Thy will be done!" There is too much pride, too much arrogance, within our hearts, too much rebellion within our souls! And God's presence within our lives is manifest only when our hearts are humble and our souls contrite.

God hath made everything beautiful in its Time?, you may ask, and there is also a time for evil and suffering? You may say: I can understand that there is a time for love and for peace and for life, but a time for hate, for war and for death?

The answer is: Yes, there is a time for evil as well as for good. Hatred is as much a part of life as is love. Hatred cannot be abolished, but it can and should be directed and controlled. It may sound strange to speak of hatred as beautiful, but there are certainly times when it is highly appropriate. I readily confess that I do not and cannot love evil men. I hate them, because they bring so much misery into the world! I hated Hitler when he was alive and have only contempt for his memory now that he is dead because he was responsible for so much suffering, so much bloodshed, so much destruction! Nor can I love Stalin and his associates whose lust for power and conquest is preventing our generation from living in a stable world. Yes, there is a time to hate!

And there is a time for war, too, though we may detest it with every ounce of our being. When my country is attacked, when the liberties which mean more to me than life itself are endangered, what other recourse is there than that of resisting with every weapon at my command? Pacifism? Non-resistance? No dictator or would-be dictator has ever been stopped except by men who courageously fought back. No one in his right mind wants war or would invite it - any more than he would want or invite hatred. But the world being what it is, there is a time for both!

A time for death? Yes, even death can be beautiful in its time, and even when death may appear senseless and tragic, men of faith will declare with Job: "The Lord hath given; the Lord hath taken away. Blessed be the Name of the Lord.", and derive strength from this confidence in the ways of God.

The late Jacob H. Schiff, perhaps the most distinguished American Jew of his generation, was such a man of complete faith in God. When a brother-in-law of Mr. Schiff passed away at a comparatively young age, he felt the loss most keenly since he had been strongly attached to him. From a friend he received a letter of sympathy in which the former wrote: "Such events create atheists and agnostics, and embitter thinking people against the 'inscrutable ways of Providence'."

(Please turn over)

Mr. Schiff replied: "It is true, sometimes goodness and righteousness appear for a time to go for naught, but the ways of God are always right. The laws of nature cannot be changed for anybody, or chaos would result; and even if we pray to God that He may hear us and do this or that for us, we pray for our own benefit and to strengthen ourselves, and not for the benefit of the Almighty. Pardon me, if I should appear to write you a sermon, but such is far from my intention; I only give expression to my own feelings, which have given me strength and courage in many a difficult situation during life."

This is the conviction of a man who believed that "God hath made everything beautiful in its time."

Do you believe this to be true? Do you believe it down deep in your heart? If you do, then you have successfully taken the measure of your doubts! You have overcome your inner hostilities! You have conquered your arrogance, your aggressiveness, your rebellion! You have taken an heroic leap into the mysterious and the unknown! You have recognized the truth of what William James called the "will to believe", the will to believe that a God of Goodness and love, Whose ways are so often past our finding out, reigns supreme in the Universe. The conviction that "God hath made everything beautiful in its time" is now not something difficult to achieve. It has become so natural a part of your outlook upon life that it is second nature to you.

Ecclesiastes was a miserable, unhappy cynic in his old age because of his wasted youth and dissolute maturer years. Everything appeared "vanity" and a "striving after the wind", because he had spent his entire life pursuing vain things and striving after the wind of self-indulgence. The point of his story is inescapable. Had he remembered his Creator in the days of his youth, had his vision not been blinded by selfishness and had his soul not been corrupted by licentiousness, his old age would have been happy and serene in the faith that "God hath made everything beautiful in its time".

MESSAGE OF ISRAEL

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DAVID J. WISE, *Program Director*

THIS DELINQUENT SOCIETY

May 27, 1956

BY: Dr. Julius Mark, Senior Rabbi
Congregation Emanu-El
New York, New York

In recent months we have been profoundly disturbed by the increase of juvenile delinquency in rural areas, small towns and large cities throughout the country. Between 1948 and 1954, the percentage of juvenile delinquents rose some 50%. According to a report made by the F.B.I. for the year 1955, juveniles under 18 committed 50% of all auto thefts, 39% of all burglaries, 5% of assaults and 4% of homicides.

Instead of considering this serious problem negatively, suppose we discuss it positively. Not what to do after the child is delinquent, but how to prevent such delinquency will be our approach this morning.

First of all in the development of wholesome children is a happy and a secure home life. I do not believe that it is incorrect to say that the chief - though not the only one - but the chief cause of delinquent children is delinquent homes. It cannot be sufficiently emphasized that children are likely to become emotionally disturbed and thus become delinquent if they are denied the love, the affection and the understanding resulting from normal home life. Dr. and Mrs. Sheldon Glueck, the well-known psychiatrists and outstanding authorities, write that 60% of delinquents come from broken homes. Seven out of ten families that raise delinquents fail to do things together that would result in a sense of sharing and belonging. They further declare that eight out of ten delinquents said that their mothers were not interested in their welfare - and seven out of ten had no attachment to their fathers.

Children of privilege homes tend to become delinquent when deprived of the same sense of family cohesiveness that many children from homes in the poorer section of our city are deprived of.

Sometimes mothers and fathers, say these experts, who spend too much time in services of what they consider worthy causes, unwittingly neglect their children - by failing to give them a sufficiency of love and a sense of security.

In all social groupings neglected children may choose bad companions to win a sense of security and belonging.

Yes, my friends, broken homes and homes without love, homes without security, homes without a sense of family solidarity, homes marred by dissension and misunderstanding, make for juvenile delinquency. Good homes prevent juvenile delinquency.

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RABBI JONAH B. WISE

forth - but desire merely to emphasize the need for improving those media which will prevent juvenile delinquency - the home, the school, the Church and Synagogue, the community, the moral climate. To achieve this purpose, we must stop thinking in terms of delinquent youth, but rather in terms of our delinquent society. We know the causes. We also know the cure. Our problem is not that we demand something be done by someone else - but that we express our willingness to make whatever financial sacrifices are necessary in order to achieve this very important end.

During the war there was an expression frequently used - the expression "crash program". It meant that if something of the utmost importance, something involving the very life and death of our country, had to be accomplished, then the question of financial cost was not to be considered at all. Thus, when it was decided to create an atomic bomb - even though no one was certain that it could be achieved - we did not hesitate to spend what was then - and is still - the astronomical amount of two billion dollars, for we said then, and we say now, that whatever the cost, it was worth it.

Something of the same spirit animated the National Foundation for Infantile Paralysis when it embarked upon its dramatic program to stamp out this horrible disease. Untold millions of dollars were spent and will continue to be spent until it is completely eliminated from the world. Who will say that it wasn't worth it? Yes, it was worth it!

Some such crash program, it seems to me, is required if we are to win the war against juvenile delinquency, a disease which is even more horrible and more destructive than polio. Let us have more family counsellors than we think we need. Let us build more and better schools and playgrounds than we think are necessary. Let us hire better teachers, more teachers. Let us engage more youth directors than we believe we are going to need! The cost will go up into the hundreds of millions and billions of dollars, but who will say that it isn't worth it?

At the present time juvenile delinquency is problem No. One in America. It is infinitely more serious than any other problem with which we are confronted. The very existence of our civilization depends upon its solution. It must be solved and it can be solved and it will be solved, when the citizens of our nation become aware of the responsibilities devolving upon them. Yes, punishment is necessary when crimes are committed whether by juveniles or by adults. But that doesn't solve the problem. It is the delinquent society which creates delinquency which must receive our attention, our prayers, our devotion and our determination to create a society which will prove to be beneficial to our people in general, but especially to our youth.

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Intentional Second Exposure

So do good schools. In school the major role is played by the teacher. It is well to have good physical facilities in the school - good buildings, good writing, blackboards, books, etc. - but the most important influence in education and therefore the most important influence in the life of the child in school is the teacher. Now it is wrongly assumed that the work of the High School teacher is more important than than that of the teacher in the Elementary School. The result is that the status and the pay of the High School teacher is always higher than that of the Elementary teacher. The fact is that the Elementary School teachers, when given the proper training and incentive, are in a better position to help the emotionally disturbed child than the High School teacher. For by the time the child reaches the High School his ways are pretty well set. A 1st Grade teacher, on the other hand, a teacher that has had the proper training and is compensated decently for her work, will prevent delinquency by discovering the pre-delinquent. Better-trained teachers teaching smaller classes, with the assistance of a psychologist, psychiatrist and social worker attached to the school system, will do much to save our youth.

Then, thirdly, religion! The Church and the Synagogue - when correctly understood by the parents - can and do play a major role in the prevention of delinquency. The House of God and the religious school must, however, not be regarded by parents as good places to which to send their children but in which they have no personal interest. How naive can worried parents become when they say "I sent them to church, didn't I? What kind of a church are you running? You must have a pretty bad Sunday School if my children are turning out in this manner."

Now, religious institutions cannot perform miracles although they can be exceedingly effective and are effective in the training of character. Such institutions can imbue the child with the highest concepts of morality and unselfishness only when his parents participate with him. Only then will the child consider these institutions important.

Fourthly, the influence of the community upon the child's growth and development. Good housing, it has been shown time and again, prevents delinquency. And recreational facilities with playgrounds and social centers, operated by trained personnel - these are all unquestioned deterrents to delinquency. The work of youth organizations, like the Boy Scouts, Girl Scouts, YMCA's, YMHA's, etc., all should be widely expanded so that more and more of our youth will come under their influence. The policy of the "infiltration" of street gangs by trained youth leaders that is being pursued by our own New York Youth Board is, to my mind, an excellent method of dealing with this problem. Yes, the community influences all have their role to play in the development of the child. If these influences are good, the child has a better chance to be the kind of citizen that his parents and that the community-at-large would want him to be.

And finally, it is well known that the moral climate of a community has its effect upon the youth. Stories of corruption involving important government officials, shady business practices, stories of easy money and of gangsters who are glorified and become heroes - the effect of unwholesome movies, comic books, TV programs are not without their influence upon the young. Dr. Fine, in his valuable book, "1,000,000 Delinquents", tells of a young thief who remarked to him: "Yes, I stole $150 from a gas station. So what! How much did Governor Hoffman steal from the people of New Jersey?" It is this attitude that is very easily developed in the minds of impressionable youth. "If they can do it - if they get away with it, why can't I?"

I shall not go into the improvements that must be made in the various agencies dealing with our youth <u>after</u> they become delinquent - the juvenile police officers, the juvenile courts, improved foster homes, detention homes, training schools and so

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forth - but desire merely to emphasize the need for improving those media which will prevent juvenile delinquency - the home, the school, the Church and Synagogue, the community, the moral climate. To achieve this purpose, we must stop thinking in terms of delinquent youth, but rather in terms of our delinquent society. We know the causes. We also know the cure. Our problem is not that we demand something be done by someone else - but that we express our willingness to make whatever financial sacrifices are necessary in order to achieve this very important end.

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DAVID J. WISE, *Program Director*

WHEN GOD PRAYS

April 29, 1956

BY: Dr. William B. Silverman
Rabbi of The Temple (Congregation Ohabai Sholom)
5015 Harding Road
Nashville 5, Tenn.

Although the theological climate of our age encourages a dogmatic emphasis upon man's guilt and God's justice, upon human depravity and divine retribution,--according to the Jewish faith, man is but little lower than the angels, and in the vocabulary of divinity there is no word more precious to God than "compassion." It is to that God of mercy and compassion that we reverently direct our thoughts.

Recently, a friend told about a hospital chaplain who called upon a patient and, despite the effort to engage him in conversation, the patient stared silently at the wall. The chaplain spoke about the love and mercy of God, but since there was no response, he quietly left the room. The next day he returned and asked the patient to pray with him to a merciful Father who bestows love upon His children - but, when the patient remained silent, the chaplain prepared to leave. As he reached the door, the patient suddenly blurted out: "You talk about a God of love, a God of mercy, compassion and forgiveness? That is not the kind of a God I know!"

What kind of a God did he know? Was it a God who spoke to the patriarchs, prophets and teachers of the Bible, but had never spoken to him? Was it a Creator who assumed the status of God Emeritus and retired from active service in the universe? Was it a symbolic God, a supra-myth, without essence, being, or reality, compelling him to conclude with the poet that "somewhere behind space and time is only wetter water, slimier slime." (Rupert Brooke, "Heaven").

Was it the God of Nietzsche, the 19th Century devotee of Teutonic Paganism who substituted the warring Wotan and the savage Siegfried for the Judaeo-Christian God of mercy, declaring that "God is dead...Be not ashamed of the hatred and envy within your hearts. It is good to hate and glorious to be envied. (Thus Spake Zarathustra)"?

Was his God a philosophic verbalization of a cosmic force, a metaphysical abstraction, a mode of thought, a moral postulate? Was it the God of science that inspires man to make the laboratory an altar of worship, convert the sanctuary lamp into a Bunsen burner, and deify the test-tube as the salvation of the universe? Was it the God of the dynamic psychologists, summoning him to bend the knee to a new psychological trinity: the id, the ego and the super-ego, - beckoning him to lift his eyes not to the mountains, but to the ink-blots of a Rorschach Test?

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Or was it a Vengeful Power who consigns, not His children, but His erring victims to eternal suffering, demanding the full measure of punishment for sins,— a God who inspired the author of a contemporary Missionary Tract to write: "There is no chance to be saved unless you come to realize you are a sinner. Because you are a sinner, you are condemned to die... This means separation from God in Hell, forever." (Berean Gospel Distributors, Inc., Indianapolis, Ind.)?

Is this the kind of a God he knew? —A God inexorably committed to sentence His children to eternal suffering, a God of envy, vengeance, hatred? This isn't the God that is revered in the Judaeo-Christian religious tradition. This isn't the kind of a God the Rabbi of Nazareth knew. This isn't the God that Judaism knows. This isn't the God of Abraham Isaac Kook, former chief Rabbi of Jerusalem, a sage who accorded loving kindness to heretics, free-thinkers, thieves, charlatans, hypocrites, basing himself on the assumption that man is but little lower than angels, and that there is a spark of saintliness in every human being.

When a disciple protested: "They don't deserve your time. They are taking advantage of your goodness." "My son," replied Rabbi Kook, "it is much better to be guilty of groundless love than groundless hate. We are commanded to imitate the attributes of God. If God has mercy upon all His creatures, should I close my heart and withhold my pity from any of God's children?"

The God I know is the God of Israel Salanter, a pious Rabbi who failed to appear in the synagogue for worship on the holy Eve of Atonement. The members of his congregation went out to search for him, and found him in the barn of a neighbor. What happened to keep him from leading the congregation in prayer? On the way to the synagogue, he found a neighbor's calf lost and tangled in the brush. Fearing that he might hurt the animal, he freed it tenderly and brought it back to its stall. When he was asked: "How could you do that? Your first duty as a Rabbi is prayer." He answered: "God is called Rachamono, Merciful One. An act of mercy is a prayer, too."

Rabbi Salanter knew his God as the Merciful One. He could say that an act of mercy is a prayer, too, because he had been taught the talmudic lesson of what happens when God prays. Man prays to God, but to whom does God pray? For what does God pray? This is the kind of a God the Rabbis in the Talmud knew, and this is the prayer they believed God addressed to Himself—YEHI ROTZON MELFONAI - MAY IT BE ACCEPTABLE BEFORE ME, MAY IT BE MY WILL THAT MY COMPASSION MAY OVERCOME MINE ANGER, AND THAT IT MAY PREVAIL OVER MY JUSTICE WHEN MY CHILDREN APPEAL TO ME, THAT I MAY DEAL WITH THEM IN MERCY AND IN LOVE. (Berochot 7a)

This is the God that Judaism knows. The God who wept when the Egyptians drowned in the turbulent waters of the Red Sea, even as the angels rejoiced at the deliverance of the children of Israel and turned to God asking "Why do you weep, God? Rejoice, the enemies of Israel have perished in the Red Sea." The Merciful One chastised the angels gently, saying: "My children have perished. My children have perished. Shall I rejoice at the destruction of my children?"

This is the God who appeared unto Moses, saying "The Lord, the Lord God is merciful and gracious, long-suffering and abundant in goodness and ever true. Keeping mercy for thousands, forgiving iniquity, transgression and sin." (Ex.34:6).

This is the God that Jonah knew, a God who had pity on the evil city of Nineveh with its more than six-score thousand persons...and also much cattle. (Jonah 4). This is the God of the prophet Hosea, a Heavenly Father who could forgive His rebellious children and say unto them: "I will betroth thee unto Me in righteousness and in justice, in lovingkindness and in compassion." (Hos.2:21). This is a God of love and not a God of hate - a God of compassion and not a God of vengeance.

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Why do we make God less merciful than man? If a saint, a man of flesh and blood, can be wronged and not strike back, — if a saint can meet evil with goodness, rebellion with mercy, and hatred with love - is a saint more divine than God? A psychiatrist, a physician, a social worker, or a Juvenile Court Judge can look upon a guilt-ridden human being without the inclination to punish, but with understanding and compassion. Can God, will God, do less? Does God have less mercy than a man of flesh and blood bound by human limitations and mortal passions? A mortal father will forgive his children, even though they have sinned. He will love them even though they may be degenerate and unrepentant. No matter what they have done, he does not want them to suffer, but receives them in mercy and love. What kind of a God do we know if we believe that a mortal man can have greater compassion and greater love than our Father in Heaven?

How can we reconcile a Heavenly Father, a God of love, with the concept of suffering and damnation in hell eternal? How can we think of a Merciful God as a theological executioner, a heavenly hatchet man irrevocably determined to cut us down, punish us, torture us, and destroy us for our weakness and our sins? When will we cease believing and living by the fear of God and begin to believe and live by the love of God? It is a God of love who gives us the freedom of will to resist evil, to obey the moral law, to meet suffering and weakness with spiritual strength, to sanctify life with holiness, and above all to worship our Heavenly Father by lovingkindness and compassion for His children, who are not statistics, or units, or case loads - but men and women created in the divine image but little lower than the angels.

Our hope and salvation in this world and the immortality of our souls in the world to come does not rest with a God of vengeance and hate, but with a God of love who is called Merciful One, a God who is long-suffering and abundant in goodness and ever true, keeping mercy--forgiving iniquity, transgression and sin.

This is the God Judaism knows. This is the Message of Israel addressed to those of every faith and every race imploring us to sensitize our hearts to the Still, Small Voice of divinity speaking of a divine mercy that is as infinite as the God who prays to Himself: "May it be acceptable before Me, May it be My will that My compassion may overcome Mine anger, and that it may prevail over My justice when my children appeal to Me, that I may deal with them in mercy." This is the God of love; this is the God of compassion we yearn to seek and find and know.

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DAVID J. WISE, *Program Director*

SPIRITUAL ADVENTURE

BY: Rabbi Ariel L. Goldburg
Congregation Beth Ahabah
1117 West Franklin Street
Richmond 20, Va.

April 1, 1956

This is one of those rare and special moments in our calendar, when all people, regardless of faith or creed, are unitedly stressing religious values. Even as we mark our sacred Passover week with another day of reverence, our Christian brethren are observing their holiest festival-Easter Sunday. While we differ from one another in ritual and custom, yet do we feel a strong sense of kinship, as we, in our own way and manner, respectively celebrate our Spring holidays of freedom.

It is of freedom that I would speak this morning-the idea of freedom that is imbedded in our Passover Drama. For me the whole concept of freedom-man's never ending struggle for liberty-is the great spiritual adventure of our age, even as it was in ages past. It's an old story, wrapped in the dusty pages of antiquity, but it constantly needs retelling. The price of liberty is not only eternal vigilance, but also knowledge and understanding. If we realize the intrinsic value of our freedom, if we measure its actual and potential worth, we would safeguard it with our lives. For here is an essence so precious that, should we lose it, we would forfeit all that is meaningful and worthwhile to man.

Our Jewish sages not only knew the elements that made up liberty, its component parts, but they were also aware of a method that would preserve liberty to our day. Long before modern psychologists discussed identification, placing oneself in the shoes of another, the authors of the ritual guide for the Passover dinner service, the Haggadah for our Seder, did an amazing thing. They made us realize what happened in ancient Egypt was not a remote historical occurrence, but a living experience that concerns you and me; for we were there too; we were slaves; we were in bondage, and we were delivered from chains and shackles. When the young child asks the famous traditional question:" Mah Nishstanah Ha Lye Law Hazeh Mee Cal Ha-Laylos" - "Why is this night different from all other nights?" - we answer in all seriousness: "We celebrate tonight because we were Pharaoh's bondsmen in Egypt, and the Lord God delivered us with a mighty hand. Had not the Holy One, blessed be He, redeemed our fathers from Egypt, we, our children, and our children's children would have remained slaves." (Union Hagaddah-page 20)

There is power here and conviction-yes, and reality too. We know what slavery is. We bear the lashes of the taskmaster and the degradation of serfdom. It's not somebody else who was afflicted in a bygone age and a bygone land. We are the

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RABBI JONAH B. WISE

oppressed and the time is the present. Every act of our life is based on this event- our religious attitude, our social outlook, our charity, our compassion for the undernourished and the underprivileged, our dream for brotherhood and fellowship, and our burning passion for world peace. There is the constant admonition in our book of prayer, "Remember the stranger, for ye were strangers in a strange land." There is our first commandment, the recognition that it is God who brings us to liberty's holy light. "I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage." There is our plea for all mankind: "As Thou hast redeemed Israel and saved him from arms stronger than his own, so mayest Thou redeem all who are oppressed and persecuted." There is our hope, our dream, our aspiration, as we visualize a second Passover, when we will be saved "from the deadening fetters of self enslavement...when Israel's mission will be fulfilled, when oppression and strife shall forever cease, and all men shall be bound together in an eternal covenant of brotherhood and love." (Union Prayer Book - Page 134)

Other people have fought wars for liberty. You can read about famous generals in historical records. But in Israel there was something unique. Freedom was not a matter of revolt against tyrannical masters. It was not brought about by some spectacular campaign captained by a military genius. No individual can be acclaimed. It was of God. It was spiritual. It was the response of man's inner being. God said, "Ye shall not be slaves." It was obedience to God that made possible rebellion against tyrants.

The founders of our American Republic understood this. They knew that slavery was not simply making bricks without straw, but carrying the yoke imposed by mortal kings. Slavery meant having beliefs imposed upon you without your consent. The pious Christians of England, who looked deeply into the Old Scriptures, logically began to believe that they were one in spirit and motivation with the people of Israel, and when they crossed the Atlantic on their westward journey they said, "We have crossed the Red Sea." It is not an accident but a genuine tribute to our Jewish ancestors that the first seal of our beloved American government depicts the overthrow of Pharaoh and bears the motto, "Rebellion to tyrants is obedience to God." One can have doubts that it was Lecky who said that Hebraic mortar cemented the foundations of the republic, but there can be no doubt whatever that the famous message rung out by our most symbolic bell, "Proclaim liberty throughout the land and to all the inhabitants thereof", is Jewish in origin and is Jewish in intent and purpose.

I stress the Jewish concept of liberty, because our American concept is based upon it, because both are universal. I mean by that that liberty is not limited. It is not for any one group or any one nation. It is not for any one color or any one race. In our Jewish service the leader holds up the Matzo, the unleavened bread, the symbol of our annual celebration, and he says, "Lo! This is the bread of affliction, which our fathers ate in the land of Egypt. Let all who are hungry come and eat. Let all who are in want come and celebrate the Passover with us. May it be God's will to redeem us from all trouble and from all servitude." (Union Haggadah-Page 18) It doesn't say, "Let the members of my household come, or my relatives, or my co-religionists, or my fellow Jews". No! It says all—the strangers from <u>other</u> faiths, the men and women of <u>different</u> creeds. That's Judaism's belief in liberty-liberty for all, for all the oppressed, for all the forsaken, and for all held down by dictatorial powers. That's Judaism-seeing in every man a brother.

And that's the American attitude toward liberty, too. It's hospitality-a form of sharing. It can't be mine alone. It must be yours, if you seek it. Doesn't it say on the base of our Statue of Liberty, "Give me your tired, your poor, your huddled masses yearning to breathe free."

We forget that concept at times-the open door, the friendly handshake of welcome, the larger meaning of liberty. We discuss other elements in high sounding

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phrases. We emphasize the obvious by defining liberty in terms of law and restraint. We point out that, without certain restrictions, liberty becomes license and license becomes anarchy. And when that smoke screen of conversation is high enough, there are those among us who would shout about preferred quotas, who would slam the gates shut and bar from this blessed refuge those who so desperately want to enter here. How callous and cruel some people become! They forget what the Jew is warned never to forget-that he was once enslaved. They forget that, not too long ago, he or his grandfather left an autocratic land for the privilege of worshipping God in the free air of a democracy.

Liberty is being more severely tested today than ever before in history. We can lose our freedom abroad and we can lose it right at home. We can neglect it and selfishly deny it to others. We can ignore its meaning and its value. If we do, before too many months have passed, we will be shedding tears of bitter regret about our vanished heritage. Which way are we going?

Let us not give way to gloom or despair. This is the springtime of the year, when the trees bud and the flowers come forth in all their varied beauty. "The winter is past. The time of singing is come. The voice of the turtle (dove) is heard in our land." This is the season of renewal. May this mood of reawakening-this Passover mood-help us to find again our faith in God and His Divine plan for us. We were slaves but now we are free. May we in America preserve the democracy we have inherited from our Biblical Hebraic ancestors. May we always cherish liberty for what it is-God's gift. "And though the mountains and the hills depart, we will never forsake it." Amen.

MESSAGE OF ISRAEL

UNION OF AMERICAN HEBREW CONGREGATIONS
UNITED JEWISH LAYMAN'S COMMITTEE INC.

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AMERICAN BROADCASTING COMPANY • Every Sunday, 10:05-10:30 A.M., New York Time

DAVID J. WISE, *Program Director*

WHICH WAY HAPPINESS?

BY: Rabbi Malcolm H. Stern
Ohef Sholom Temple
Raleigh Ave. & Stockley Gardens
Norfolk 7, Virginia

April 8, 1956

Among the happy souvenirs of my childhood is the recollection of an amateur performance of Maurice Maeterlinck's allegorical drama, "The Blue Bird". Like Lewis Carroll, with his "Alice in Wonderland", Maeterlinck intended "The Blue Bird" as a philosophical essay for adults, but his imaginative tale came to be so beloved by children that its adult message was forgotten. You will recall the story: two children dream that familiar people, animals, and objects come to life; and accompanied by personifications of their dog, their cat, light, bread, water, sugar, and fire, the children set out in search of the blue bird of happiness.

This morning, I would like to borrow Maeterlinck's over-all scheme and take you along with me in the quest for this elusive bird of happiness.

Maeterlinck takes us first into the past, to the Land of Memory. And indeed, for all too many people, happiness belongs exclusively in the past. These are the individuals overwhelmed with nostalgia for "the good old days"; or they may be those who through bereavement see the blue bird resting on the shoulder of a lost dear one. They cannot conceive of happiness without the presence of their beloved dead. Actually, they are finding their joy in being sorrowful, their happiness in self-pity.

Unquestionably, the past has many claims on all of us. Rare, indeed, and fortunate, is the individual who has not lost someone dear to him. All of us recall joys of the past that can never be revived. But this does not mean an end of happiness. To those who cannot extricate themselves from the burden of sorrow, to those who feel that life stopped for them when their beloved left this earth, let me say: You are admitting that you were so spoiled by this dear one's affection and care that the end of such attention has made you withdraw from the challenge of life. Are you not being selfish? What quality in you made you important to the one whom you mourn? Don't you know that there are many others - lonely souls, too - on whom you could bestow just a bit of the attention that meant so much to you?

So many people live in the past because they cling to the misconception that they have only one major task in life. Usually they have devoted every talent and

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energy to that one task. Suddenly, with the inevitable changes that come in all human lives, the specific task is brought to an end; the individual thinks that life, itself, is over for him. If your task as parent, spouse, care-taker, bread-winner - whatever it may be - has been stopped, don't think for one monent that you have to stop living!

Examine yourself! Don't you have other capabilities which might be useful to humanity? Every community is filled with organizations and individuals pleading for help from people - people like yourself - with too much time and too little to fill that time. Don't say that you are too old! Your mind will stay as young as the ideas you put into it. My grandmother, celebrating her 91st birthday today, has survived physical disabilities and great bereavements. Her life has been filled with reading, letter-writing, concert going, and other pursuits that keep her in constant touch with others far younger than she. Her keen and well-informed mind and her many varied interests make her the center of a vast coterie of friends, and incidentally, keep her young. People in good health become senile because they let their minds become fallow, their interests cease. Don't say that you are too weak or too ill to change your pattern of living. Everyone of us knows people with disabilities far worse than yours who have made remarkable adjustments to living.

If you are suffering from the loss of one dear to you, why not show your real love for your departed by extending to others some of your beloved's feeling for you. Many who have tried this formula have discovered that in sharing their love and their talents in the name of their departed they have made their dear one live again. Remember that the past is composed largely of inevitables, not of things that should not have happened. Death is a part of living, but you can surmount death by making your beloved immortal. Your ability to accept the happenings of the past as inevitable, and your efforts toward building a new life out of the ashes of an old one, testify to your faith in a good God, and make the distinction between your being blessed with happiness or cursed with grief. If you can see the past in its proper light - as a closed chapter, vivid in memory perhaps, but still completed, you are ready to move on to finding happiness in the present.

Here, in the present, we see other vain pursuits of the blue bird. Some seek happiness in material wealth. For a brief moment they think that the bird has been caged as they acquire some new object of value. But time passes and they grow weary of the object, or a finer, unobtainable one appears, and the bird flits away. Others grasp for the bird at the peak of social eminence, only to slip before some-one who surpasses them, and again the bird escapes. And what of those who find joy in some pleasurable pursuit, only to have it pall with repetition or pain with over-indulgence, and they wonder whether the bird of happiness was actually within their reach.

Happiness in the present requires real achievement - a conscious working for the happiness of others. Who are the people of your acquaintance who are the happiest? Aren't they usually the busiest people - the ones whose days are filled with other people's concerns. If you look carefully, you will discover that most of them have made of their daily jobs not some routine task, but an art. And the art is demonstrated by the fact that their endeavors shed a radiance of happiness on others as well as on themselves.

And what of the future? Under the most favorable circumstances, the bird of happiness is elusive, but it is most elusive to those who gamble on the future. You've heard them, haven't you? - The people who say: There's going to be war so my procedure will be thus; or the ones who prognosticate with equal conviction: There won't be a war, so I shall proceed in this fashion. - And those others who ignore the experience of the past and declare with assurance, "Just wait till next time!"

Such attitudes do not produce happiness. Even when the gamble succeeds, it

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merely whets the appetite for further gambling. The route to happiness in the future requires the willingness to work for a good future with all the talents and energy you possess. Such labors attest your confidence that the future can be good. Without such confidence, you will never find the blue bird of happiness.

In Maeterlinck's drama, the search ends where it begins, at home. And our search, too, must begin and end with ourselves. Within us, God has planted a tiny spark of Himself - our souls - with which He helps us think and breathe and feel. If we are to find happiness, our souls must be happy. If we becloud them with grief or disinterest, if we stifle them withmaterial comforts and vain pleasures, if we risk them in foolish gambles, our souls can never learn true happiness. The souls that have returned to God in the past can teach us a bit about happiness. They show us that the truly happy individual acquires his happiness through loving and sharing, through helping others to freedom and to security. With this knowledge, we can take our present-day souls and, building on the example of the past, work toward brighter and better future for all our world. With each achievement in this direction our souls expand. It is almost as if God Himself says to us, "Well done!" When we work for the happiness of others, the spark of God within us shines through, and the blue bird comes so close!

This is no dream, no unattainable vision. Happiness is available to all who are willing to keep working for it. It cannot be achieved with one attempt, and more than one bitter cup must be tasted before we learn to sweeten it. But make a beginning today! Look about you for the people who could use your help, your love, your concern - and strive to make their lives happier. In the process you will discover, as others before you have discovered that not only is the blue bird closest to us when we are sharing him, but in sharing him we gain many rewards. Among these are good friends, a happy society, a gratified soul within, and - above all - an unbreakable faith in God. May you be granted the strength and the wisdom to make these rewards yours. Amen.

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DAVID J. WISE, *Program Director*

EARTH'S CHALLENGE TO MAN

By: Rabbi Jacob M. Rothschild
THE TEMPLE (Hebrew Benevolent Congregation)
1589 Peachtree Road
Atlanta 9, Georgia

April 15, 1956

Every age faces its own great challenges. The concept of God, the universal Father, did not find easy acceptance among those who first glimpsed its majestic truth. To the Hebrew slaves, liberated from Egyptian bondage, the march to freedom was filled with danger and uncertainty. The glorious victory of the Maccabees which we celebrate today was not a foregone conclusion to Judah and his embattled warriors. How could any of these have known that they would not fail — and that in their failure civilization itself would not perish? Indeed, to the people of every age, their problems are more acute, their dangers more imminent, their challenges more severe.

We are no exception. What generation has been more sorely tried than our own? For the first time in human history, man has devised a method for utter self-destruction. Can we not bring down upon our heads the very pillars of the world? We have learned the art of self-annihilation. Who, before us, has faced so overwhelming a danger?

Is it not significant, however, that each generation believes that the problems of its own age are most critical? Certainly it is of overwhelming moment if the magnitude of the challenge evokes a magnificently courageous response. But what will happen to mankind if, in the course of human history, one generation fails in its responsibility? What of tomorrow, if we destroy ourselves today? In truth, there shall be no tomorrow. Thus do we bear responsibility not for ourselves alone, but for all generations that are yet to be.

How, then shall we face the awesome challenge of our day? Have we the spiritual vigor to control our technical creativeness? Is not this the question that confronts us at every turn and haunts us menacingly in our Atomic Age? Out of what well-spring of faith can we drink to restore purpose to our lives and hope for tomorrow to the world?

The opening chapter of Genesis deals with creation. The pungent Hebrew word TOHU is used to describe the earth. TOHU means void, empty — a wasteland. The earth was nothingness until God put living matter on it. It was an Isaiah, one of the great prophets of ancient Israel, whose insight gave lustre to the word and

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transformed it into a concept of overpowering significance. These are Isaiah's words:

"Not as an empty waste did God create the earth;
To be inhabited, He formed it."

Now there is purpose in creation — and a challenge to those who inhabit the earth. For God did not intend a burnt-out planet. From the very beginning, He created the world for man to dwell in.

These are words to be inscribed indelibly upon our hearts. If such is God's purpose, then how can we believe that He will undo His own creation and frustrate His own will? Such a course is indeed unthinkable. God's purpose is clear — and in a purposive and ordered world there can be no conflict between God's promise and man's responsibility. If God gave us the world as a place of habitation, then it must be man's ultimate destiny not to frustrate, but to further, that promise.

In this profound revelation rests the first source of our confidence and our hope. Let not the seeming failure of the promise strike fear into our hearts. Let not the events of this hour convince us that between man and God there is a divisiveness of method or of goal. Where man may see chaos, God wills life. Life there must and shall be — for life is the master plan of the Master of the Universe.

To the religious spirit, such an affirmation offers comfort and strength. Faith protects us from the cold and clammy hand of chilling doubt. But there is a terrifying weakness in such naked faith. Where, in such a concept, is the place for man's will? We become mere puppets, predestined to fulfill God's promise that the earth shall be a place of habitation. Why worry, then, about our Pharaohs and our Hitlers, our bombs and those who threaten to use them? They violate God's plan. They can never triumph. Even if we do not lift a finger against them on our own behalf, they are fore-ordained to fail.

"Not so", said the prophet. And "not so" says our Jewish faith. Without man, God's creation collapses. The prophet did not really say "man". He spoke of Israel, because he lived in an age when the people of Israel represented the light of truth in the world. But his concern was the salvation of all mankind. And his challenge to responsibility was directed to all who could comprehend it and nobly meet it. Today, Judaism's vision of justice and righteousness, of a world of brotherhood and peace, has been glimpsed by hosts of men and women everywhere. Judaism's lesson of man and his responsibilities has been learned and accepted by couhtless multitudes. And Israel's mission is now the mission of all mankind.

What is this mission? It is not just grief that must be endured; it is a task to perform. Not suffering servants, but generators of a world renewed of purpose — that is our responsibility and our challenge. Indeed, to be not slaves to fate but servants of the Lord is our destiny. As Dr. Sheldon Blank, in a magnificent treatise, has written: "... Israel, the servant of the Lord, was a people of prophets, possessed of a redeeming truth, God's witness, commissioned by God and sent forth to perform a task — active, not passive; not martyrs but missionaries ... (The prophet) came with an affirmation to arouse the spirit and not a negation to hide under."*

This is our task, this the high challenge of life. Are we prepared to make the world a place for habitation? Then let us strike down evil wherever it may arise. When injustice thrives, we are remiss. When man's dignity is lowered, we bear the guilt. When the brotherhood of man depends upon color or race, we have failed in the mission which is ours. God promises us a world to dwell in — but without our dedicated efforts to fulfill His purposes, the earth shall revert to

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waste and chaos.

Once again, man fears that this universe has brought him to the very edge of a complete circle. When it was created, the world was void and empty. Shall it, now, by man's own will, revert to chaos? To believe so is to misunderstand both the world we inhabit and the God who created it. If we truly believe that God lives in our midst, then we must know that man cannot destroy himself. God created the world so that man could live in it. But that promise contemplates the execution of man's will in partnership with God. The works of man keep his faith alive.

May our generation face the dangers and challenges of its day with faith born of the courage to act with high nobility. May we learn to live with confidence and with hope, serving as co-workers with God in seeking the fulfillment of His glorious promise to man and the world he inhabits. Amen.

*From "Relevance of Prophetic Thought for the American Rabbi" by Dr. Sheldon Blank, published by the Central Conference of American Rabbis.

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DAVID J. WISE, *Program Director*

PRIDE AND PREJUDICE

BY: Rabbi James A. Wax
Temple Israel
1255 Poplar Street
Memphis 4, Tennessee

April 22, 1956

The English novelist, Jane Austen, in her best remembered book, Pride and Prejudice, suggests the two major sins of our time. It is true that Miss Austen wrote in a superficial manner and with rather limited perspective of 19th century England, but the characteristics of which she wrote are the major sins of man and his society today.

Pride is a sin against which the authors of the Bible protested centuries ago. The psalmist declared, "The man haughty of eye and envious of heart, him I cannot abide." In the Book of Proverbs, we read, "Let a stranger praise you, and not your own mouth." The Talmud compared pride to idolatry and declared that "a proud man worships himself". Pride is not to be interpreted as proper and mature self-respect, but it is inordinate conceit, arrogance, and haughtiness. Such pride is a malady of the mind and the soul. It is both sinful and harmful, as it estranges man from God and from himself.

The proud man believes that "MY power, MY genius, MY talent are responsible for MY achievements, MY standing in the community, MY wealth". There is no room in the perverse and limited mind of the proud man for God. Those who are proud forget that it was God, the Source of Life, Who endowed them with the capacities and talents which they claim as their own. What we are and what we achieve are the result of God's benefactions.

The proud man forgets not only God, but he also forgets those who have gone before him. We are the beneficiaries of the idealism, the talent, the valor, and the service of previous generations. Even as the proud man ignores God, so he denies the heritage of the past.

Pride often creates an 'iron curtain' between man and his fellow man. The proud man does not feel a part of the totality of humanity. The wise and gentle teacher, Hillel, declared, "If I am not for myself who will be, but If I am only for myself what am I?" What is man ethically and spiritually if he is only for himself? What is the moral worth of one who is so proud and so arrogant that he is insensitive to the suffering of others, unresponsive to the call of his fellow man?

Pride is a sin, and like every sin it is harmful. The proud man who feels no concern for his fellow man is not a happy person. Pride, in terms of psychology,

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is a forn of infantilism that suggests retarded growth. Young children are self-centered; they are concerned only with their own needs and desires which they want fulfilled immediately. We know many men and women who have grown in years but who retain an infantile attitude of self-centeredness,- concern only for themselves. The discrepancy between a man's real development and his chronological age creates a conflict which prevents personal joy and happiness. Such a person is 'out of joint' in terms of time!

In many families there are disputes which separate those who are tied closely by bonds of blood. Men and women often refuse to be reconciled with members of their families or with erstwhile friends because no one is willing to 'swallow his pride' and take the first step toward reconciliation.

Often pride motivates us to do things and seek things which we do not really want. Envy, which leads to covetousness, was condemned as immoral in the Decalogue. How many of us have been motivated by pride to adopt a standard of living which is beyond our means and which brings no real happiness? Plato spoke in his day of "hunger for more and more". Indeed, we too suffer needlessly in our souls and minds because of the hunger for more and more.

Even as pride is sinful and harmful in a personal sense, so it is in our world scene. In internationsl politics, we hear the phrase of the Orient,- "saving face", or the term of the Occident,- "national honor". Because we want to save face or to maintain national honor, we often fail to reconcile differences or resolve conflicts in international affairs.

The opposite of pride is humility. By humility we do not mean false modesty or self-abasement, but that humility which is an expression of an objective and honest evaluation of ourselves. You will recall the Biblical story of Joseph, whose brothers sold him into slavery. Subsequently, Joseph, who had been an Egyptian slave, rose to the position of Prime Minister. Reunited with his brothers in later years, Joseph humbly revealed himself to them with the words, "I am Joseph". He used no title, - he gave himself no exalted name. He said, simply, "I am Joseph". It is perhaps this humility that has endeared him to all who read the Bible.

Humility is a virtue that has not only its practical rewards, but is pleasing in the sight of God. In Micah's definition of religion, we read, "Thou shalt do justly, love mercy, and walk humbly with thy God". Humility is a virtue which God requires of his children.

Closely akin to the sin of pride is that of prejudice. The two go hand in hand. Miss Austen, through her Mr. Bennett, said "For what do we live but to make sport of our neighbors and laugh at them in time." It is a sad commentary on human experience that we have not learned the art of living together harmoniously and peacefully. Prejudice leading to hatred and hostility persists in this age. Man still looks upon his fellow man adversely without reason or justification. Individuals and groups are penalized and victimized by preconceived judgments or distorted evaluations.

Judaism, as other great historic religions of the world, commands man to love his fellow man. Prejudice against any group, under any circumstances, is as sinful as theft, adultery, or murder. Prejudice is blasphemy against God, for the prejudiced person has in his heart hatred against someone or some group which was created in God's image. Only as we purge our souls of our prejudices can we hope to solve the complex and perplexing problems that confront us. The survival of humanity will depend in a large measure upon whether we cease hating our fellow man and learn to love all God's children.

In our personal lives and in community life, the two major sins of our time are pride and prejudice. These sins can be overcome, for they are not a part of our nature, - but are attitudes which we have acquired. It is not necessary to change human nature, but rather for man to discipline himself by the laws of God.

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May the sacred call and moral challenge move each of us to humility and to love, and thus hasten the day when God's Kingdom will be established on earth and all men shall live as brothers under the Fatherhood of the One God of us all.

***** *

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DAVID J. WISE, *Program Director*

"IF A GOAL IS UNATTAINABLE WHAT IS THE GOOD OF HAVING IT?"

January 1,1956.

BY; Dr. Abraham J. Feldman
Congregation Beth Israel
701 Farmington Ave.,
Hartford, Conn.

This is the first day of a new year, and many of us have at some time in our lives indulged in the pastime of making "resolutions" on this day; and, since resolutions are almost invariably broken before many days of the new year pass, we have all begun to think and to speak of new year resolutions as being innocent make-believe.

Now, there are two aspects to such resolutions.

First - they are goals which we set ourselves, goals which we rather like and believe we should strive after.

Second, we so often fail in keeping resolutions, ie., attaining our desirable goals, largely because we refuse to abide by the discipline essential to attainment. It is not that the goals are unattainable; rather is it that we do not want the goals strongly enough, earnestly enough, to be willing to pay the price in effort or self-discipline to succeed.

And yet, these private resolutions usually represent desirable and commendable ways of living. Very often they are not at all trivial, but represent ideals of conduct, of generosity, of goodness, of nobility and, when we fall by the wayside early or late in the year, is it sensible, is it logical, is it defensible to say that be-because we are prone to fail we should not even make the effort to be more kindly, more courteous, more patient, more understanding, etc., etc.? The goal is good - and even if we do not altogether make it we become better men and women in the process of trying to be better. To abandon the goal, to resign ourselves to what we know to be the lesser standard, to make no effort to be better than we are be-cause we cannot be altogether perfect, seems to me to be unworthy of human beings who have claims to being rational, wise and partaking of the divine.

What is true of personal resolutions is especially true of those goals which religion, society, civilization, humanity have set for us.

Consider. Every goal whether attainable or unattainable, represents a creative wish

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on our part.

1. It spells a noble discontent with what is. It is an acknowledgment that that which is,isnot the best that we can do or be. Such acknowledgment is wholesome.

2. Such discontent is not a futile gesture or protest. It indicates at least a possibility. For instance, it is possible to have a peaceful world. It may not be probable but it is possible, and such a belief is good.

3. Out of the awareness of possibility there often comes the hope that we could make the improbable both possible and probable; and that is good.

4. Where such awareness is born, there is the very real likelihood that at some ti time we may acquire the faith, the will, the courage, the skill to attempt to go towards the ideal goal. We may not quickly reach the ultimate, if ever; but we may surely advance to higher and better positions and from new vantage points strive on ever more towards the ideal.

There is a poem by the late Don Marquis called "Unrest".* What he said in that poem applies to this point that I am sharing with you. He said in the opening stanza:

"A fierce unrest seethes at the core
Of all existing things:
It was the eager wish to soar
That gave the gods their wings."

And then he develops the theme that without the discontent, without unrest, man would never have grown

"But for the rebel in his breast
Had man remained a brute".

Very well. Man has not yet attained his goal of nobility. But, because he had a goal and was dissatisfied with the status quo he did move forward and though he is not perfect he is "but a little lower than the angels." In the words of Marquis:

"When baffled lips demanded speech,
Speech trembled into birth - ...

"When man's dim eyes demanded light,
The light he sought was born - ...

"From deed to dream, from dream to deed,
From daring hope to hope,
The restless wish, the instant need,
Still lashed him up the slope!"

Let's see -

Freedom was and remains a goal, but there is still bondage in the world. Shall the goal of freedom be abandoned because it has not yet been attained?

Let me ask: would there be as much freedom as there is; would as many peoples be free as they are, had failure to attain the goal of perfect freedom caused men to abandon it long ago?

Universal peace was and remains a goal for mankind. But there is no universal

(Turn over please)

peace as yet, and there may not be for some time to come. Shall we, therefore, abandon the goal? The fact is that we have progressed towards the goal in spite of world wars. There are more earnest, more feverish, more desperate efforts being made to achieve universal peace by many more people today than ever before in history. At least - the ancient concept of war is no longer condoned as an instrument of national policy; nobody wants the responsibility for starting a war. War guilt is an international crime which is punishable. You see, we have marched forward toward the goal. To be sure, we are not yet near it, but we are ahead of older days.

So with many others of our ideal goals. They may not be attainable by our generation. But other generations may achieve more than we and our forebears have been able to achieve. Other generations may come closer to fulfillment and they will be helped in their endeavors by the achievements of their predecessors. Some day, some day, our grandchildren or their children will be nobler, better, happier. Some day, they may be more secure than we are. Shall we fail then, by accepting defeat now?

We often speak of the goals of brotherhood, of international understanding. Admittedly we are not there yet. We share the goal of better understanding of each other and of respect for men as men without regard to race or color or creed. We are not there yet. The Utopia of our quest eludes us. The millenium is far off. But I recall the teaching of the ancient Jewish sage who said "Thine is not the obligation to complete the task; but neither are you absolved from the responsibility of undertaking it". Ideals, goals, not only give justification for our being, they also give evidence of the divine qualities with which men are endowed and of their capacities and potentialities. We must persist, we must push on and some day,please God, our successors will achieve even though we do not. But they will achieve because we have remained steadfast and dared to hope!

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* See "Masterpieces of Religious Verse", edited by James Dalton Morris and published by Harper,1948 (Page 298).

MESSAGE OF ISRAEL

UNION OF AMERICAN HEBREW CONGREGATIONS
UNITED JEWISH LAYMAN'S COMMITTEE INC.

838 Fifth Ave., New York 21, N. Y., Regent 7-8200

AMERICAN BROADCASTING COMPANY · Every Sunday, 10:05-10:30 A.M., New York Time

DAVID J. WISE, *Program Director*

"A TWO-WORD PRAYER"

BY: Rabbi Beryl D. Cohon
Temple Sinai
40 Sewall Avenue
Brookline 46, Mass.

January 8,1956

Above the doors of the ark in my Synagogue, flanking the perpetual light, are two Hebrew words: habineni V'echye. They are taken from Psalm 119, a didactic psalm expounding and extolling the knowledge of God as the chief pursuit and eternal happiness of man. The two words are a complete prayer. It takes seven words to translate them into English: Grant me understanding that I may live.

Over the entrance to the Greek Temple at Delphi is the famous inscription:"Know Thyself." That is meant to be the salutation of the Greek deity to the pilgrim to his shrine. "Know Thyself" would be an inadequate inscription for the ark in a synagogue. For, however sound the advice, and however imperative the truth embodied in the salutation over the portals of the Greek Temple, from our Jewish standpoint it embodies truth on a secondary level. It is man-centered. There is nothing beyond man. Man is the source and measure of his own Wisdom; he is his own highest ideal.

Not that is the teaching of the synagogue. Beyond man is God. Beyond human wisdom is the truth and will of God. When the Psalmist prays, "Grant me understanding that I may live," he prays for the understanding of God, the understanding of the ultimate source of all things from which man himself is sprung. In the language of our Jewish tradition, the Psalmist is praying for wisdom - for that wisdom, for that understanding, that sustains life by endowing it with the vision of the divine.

More than eight hundred years ago Maimonides pointed out that there are several types of wisdom. Even in the Bible, he declares, the word has at least four meanings. These several kinds of wisdom create a great confusion.

First, says Maimonides, is wisdom that is "the knowledge of those truths which lead to the knowledge of God." Second, wisdom may denote skill, "knowledge of any workmanship," as Maimonides phrases it: "technology," as we would say today. Third, wisdom may mean the acquisition of moral values. Fourth, wisdom often means shrewdness, subtlety, cunning. In the language of his day, which sounds a bit

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RABBI JONAH B. WISE

quaint to our ears, Maimonides summarizes his little treatise: "the attribute Hakam ("wise") is therefore given to a person that possesses great intellectual faculties, or good moral principles, or skill in art; but also to persons cunning in evil deeds and principles."

The ambitions of men, and the character and worth of every man, are determined by the levels on which his understanding moves. It depends on the type of wisdom he embodies in his life. Maimonides proceeds with the building of the hierarchy of values.

The first, and lowest, he says, "in the acquisition of which people spend their days," is, in his own words, "the possession of money, garments, furniture, land and the like." Were he alive today he would, no doubt, add: jewelry, stocks,bonds, cars - all that buys us comfort, glamour and, we think, security and happiness. There is a kind of intellect that exhausts itself in acquiring things, things, and more things, - only the furniture of life, not life itself. The next higher level of wisdom, says our Medieval teacher, "is more closely related to man's body," physical perfection. The next level is excellence of character - character, the moral fiber of our personalities. That sits right with us. Character, say our rabbinic teachers, is like a basket that holds the goods we acquire in the markets of life. Shrewdness, cunning, the ability to make money and buy the things we need, or think we need, must be held together and contained in moral character.

But this level too - excellence of character - is not enough to satisfy us completely. Character can be deadly conventional, mercilessly mediocre. A cake can have all the finest ingredients and be heavy, stodgy, flat and tasteless. What is lacking is the leaven that makes life rise, the spark and the verve, the imagination and the contagion of the divine. The highest level of wisdom and the wise life is in the fear of God - the clod disturbed by the spark.

Here is an imperative lesson for our time. We today have made a cult of success - success in terms of power, success in terms of exploitation at any cost. We have made a religion of the practical, and the practical only too often means a scornful dismissal of every moral consideration. We bow our heads and bend our knees before the Great God Know-How. We dedicate our choicest sons and daughters to the amoral - often immoral - god, Technology. Mated with the whoring Goddess of Nationalism, seeking a progeny of success and security by power, we soak God's earth with blood and tears. The winds of fear and hatred and lying propaganda sweep our earth and drive wisdom - Wisdom that begins in the fear of God - out of the hearts and minds of men, and out of the councils of nations.

Wisdom, understanding, sechel,in Jewish tradition, means something more than mere intellectualism, much more than mere mental agility, the capacity to score a nimble argument, or to perform a keen analysis, much more than skill and technology. Sechel includes faith and goodness. The wise man is the good man, the kind and just man, who is intelligent in the matter of values, and the decencies of life; and piety means reason, means understanding, means learning. The pious ignoramus and the keen charlatan are both objectionable. The highest goal for human aspirations is the intelligent, discerning person, motivated by the sacred and the fear of God.

Here, then, is our sermon, coming to us from pietist and rationalist. The

(Turn over Please)

Psalmist was devout; he did not reason; he adored, worshipped, supplicated. Maimonides, perhaps fifteen hundred years later, was a rationalist, for his time. He reasoned, he analyzed, he appealed to logic. And both men meet; the wisdom of life is understanding - the kind of understanding that sanctifies life - habineni v'echye. "Grant me understanding that I may live."

Notice that it is a personal prayer. The Psalmist prays for himself. Grant me understanding that I may live. We do not reason things that way today. We are dreaming of a better world, we would organize a just and peacful world by reorganizing the economic, the social, the political, the national and international frameworks, and perfect our weapons; reorganize and perfect everything but ourselves. The text in our ark is not asking for the reorganization of the other fellow, nor of a re-organization of society; it is a prayer to God on the part of a devout person for understanding for himself so that he may live wisely under the shelter of the Almighty. It is so much easier to reform the world than it is to reform ourselves! And it is such a futile dream to seek a good world with evil men. "You cannot carve rotten wood," says a Chinese proverb. You cannot carve a great city or a great nation or a great civilization out of rotten men and women. "Grant me understanding that I may live."

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AMERICAN BROADCASTING COMPANY • Every Sunday, 10:05-10:30 A.M., New York Time

DAVID J. WISE, *Program Director*

"CONGREGATION OR AUDIENCE"

BY: Dr. William G. Braude
Temple Beth El
70 Orchard Avenue
Providence 6, R.I.

January 15,1956.

"Where is God?" a pupil once asked his master. And the master answered: "God is where you let him in".

A Temple is supposed to be a House of God. Yet God may conceivably be kept out of it. If the Rabbi, for example, does not believe what he says; if he stands up not to teach or exhort but to flatter, God is kept out of the Temple where that Rabbi ministers. God is also barred from a Temple when its leadership has no religious sensitivity, when its leaders neither worship nor study, and their interest, such as it is, in the institution, is purely administrative. But, in the last analysis, the people belonging to a Temple determine whether God shall be allowed to come in or be made to stay out; and the people of a Temple determine this matter, so it seems to me, by their inner attitude. When they come into a Temple, do they consider themselves an audience or a congregation?

1. An audience has an air of flippancy about it. It comes into an auditorium gay, carefree. It is given to banter, to whispering, to the exchange of tid-bits of gossip. It is quiet as long as the show which it watches goes on or holds its interest. Once an intermission comes or there is a lag in the so-called program, the wave of whispering resumes. All is flippancy once again.

A congregation differs deeply from an audience. A congregation comes together in a serious mood. No triviality, no chit-chat, no bits of innocent or malicious gossip. Its motto and quest is to "Worship the Lord in the beauty of holiness."

2. An audience pays in the coin of the realm. When an audience comes together there are choice seats, and seats not so choice. There are those who pay more and others who pay less. An audience comes to see and to be seen. It comes to be entertained, and is prone to be critical. Members of an audience disdain anyone who is out of line, whose dress is not in keeping with the approved pattern. Members of an audience are at times arrogant in their judgment of the "show" in the pulpit, in their judgment of outsiders unless, of course, the outsiders happen to be on a higher social level. Members of an audience are apt to say, "We pay for this seat, for this Temple. It is ours. We expect to be entertained, to get our money's worth." On the other hand, people who regard themselves as belonging to a congregation are not concerned with choice seats or poor seats. In a Temple where a congregation is assembled, there are no privileged characters and no under-

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RABBI JONAH B. WISE

privileged ones, no insiders and no interlopers. People who consider themselves part of a congregation do not strut, do not walk in arrogance. They know that all of us must walk humbly before the Lord our God.

3. An audience listens, approves or disapproves. Its attitude is: show me. It does not participate in the service or in worhsip.

But a congregation, both in spirit and manner, acts out: "Come, let us sing unto the Lord, let us shout for joy unto the God of our salvation."

4. An audience comes from nowhere and goes back to nowhere. There is no continuity from the past, no carry-over into the future. At best, it is made up of people who are curious; and who go away saying: that was a good show or a good speech.

Not so a congregation. Their presence within the confines of a Temple is but one event of many in a life of worship. Men and women of a congregation are aware of God everywhere; in the bed chamber, in living quarters, in the dining room, in the shop or in the factory. A man who mistreats his wife, his child, his employee or his employer, the one he buys from or sells to, may still come and be part of the audience in a Temple, but by no stretch of the imagination can such a man consider himself a member of the congregation of the Lord.

It is interesting to observe that the Talmud devotes hundreds of pages to man's moral and social behaviour; and but a few pages in a single tractate to the furnishings of a synagogue. The error many of us commit, it seems to me, is, preocupation with the furnishings, the decorum and the activities of the Temple; and at the same time too little concern with the obligations, the disciplines, the day-to-day awareness of worship, of study, and of good works.

I suggest a simple test to determine what you are a member of an audience or part of a congregation, a card holder in an institution or a religious man. Here is the test: When you walk into a Temple, are you flippant or serious? As you arrogant or humble? Do you sit in judgment or do you participate in worship? Is your presence occasional or frequent in a Temple, just another incident in a life of triviality and snobbery? Or is it a moment for meditation, for review of one's life? Is it a time to resolve upon more watchful integrity and greater sensitivity to the needs of others and to the decency within your own self?

Much is said these days about religious revival. The ultimate test of its genuineness is whether you, people in Synagogues and Temples, make up your audiences or are banded together into congregations.

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DAVID J. WISE, *Program Director*

"JUVENILE DELINQUENCY: WHO IS TO BLAME"

BY: Rabbi Roland B. Gittelsohn
Temple Israel
Longwood Ave. at Plymouth St.,
Boston 15, Mass.

January 22,1956.

The problem of juvenile delinquency is one which no serious or sensitive American can possibly ignore. The United States Children's Bureau has estimated that, if the rate of increase in juvenile delinquency continues for the next five years at the rate maintained over the last five, by 1960 something like 750,000 boys and girls will be processed through this country's courts in a single year. Such is the unpleasant and fearful dimension of the problem which claims our attention now.

The trouble with most of the solutions thus far suggested is that they are far better calculated to assuage the pain and dismiss the responsibilities of adults than to cure the sickness of delinquent young people. It has been suggested, for example, that stricter discipline and harsher punishment would help. But every reliable study made in this field by competent social scientists indicates that discipline in the homes of delinquents is already more rigorous than in the homes of non-delinquents. Many people have recommended that more widespread religious education and attendance by young people at religious services would appreciably diminish the incidence of crime among them. But again the facts make one wonder. The studies already mentioned disclose no really significant or conclusive difference in delinquency between those who have and those who have not received religious education.

Likewise it has been said by many people at many times that television and movies especially comic books are the culpable villains. Now I'm just about the last person in the world to defend these mass media of entertainment either for children or adults. But, by the same token, neither am I willing to blame them for the major part of our problems with respect to delinquency. Ninety-five percent of boys and 91% of girls in the United States today between the ages of 6 and 11 regularly read from 12 to 13 comics a month. If this were the primary cause of crime among children and young people, we would be at this point a nation of depraved monsters rather than of essentially decent and law-abiding people, very properly concerned over the minority who are exceptions.

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RABBI JONAH B. WISE

Rabbi Roland B. Gittelsohn. January 22,1956.

The trouble as I see it with all these approaches is that they fail to see the curse of juvenile delinquency in its larger and wider context. I don't think we can begin to understand or to decrease such delinquency unless we see it as an accurate and inevitable reflection of the values by which our entire adult society lives. Anything less than this sort of comprehensive approach means that we're just skirting around the easy comfortable edges of the problem, never really coming to grips with its essential and uncomfortable core.

There are two aspects of our current adult social values in particular which impinge on this matter of delinquency and which must, therefore, be confronted with honesty if we are to accomplish anything. The first is the excessive materialism of our society and culture. Our lives are increasingly obsessed with the acquisition of things, not of inner satisfactions and self-development and growth, but of things. Nowhere has this dominant motif of our society been expressed with more devastating eloquence than in the remark of an advertising expert to a group of his associates and colleagues a few years back that the purpose of the advertising business is to make people dissatisfied with what they have. What an ineffably sad commentary on the values by which we live! An entire profession devoting its God-given talents to the single-minded task of making people dissatisfied with whatever they possess!

Last year's car is no good....it shifts gears with a lever; this year's model operates by electronic buttons. Last year's refrigerator won't do... it has square, sliding shelves; this year's has round, revolving shelves. Anybody who wants to be somebody must buy a new car, a new refrigerator, new and bigger and gaudier gadgets, even if it means mortgaging his salary for the next three years.

It is no coincidence that most delinquents come from homes which are economically underprivileged. But the economic level by itself is only half the story. What really hurts is the unceasing tension between the material possessions which every newspaper and movie and television program he sees pressures the adolescent into thinking he needs, and the obvious, probably permanent inability of his parents to obtain these things. If we begin by creating in our young people's minds a whole series of obsessions about the things they must have, and we then make it impossible for most of them to obtain these things honestly, why should we later be surprised when they seek to obtain them dishonestly? To diminish crime among our youth, then, we must either decrease our emphasis on material things or give the less-underprivileged members of our society the means to acquire more such things, or both.

The second characteristic of our social environment which is a root cause of delinquency is the fact that today's adolescents have lived their entire lives under the threatening cloud of war. Now war does something to human beings, not just to those whom it kills, but sometimes I think even more to those who survive. Even as an atomic explosion in Siberia or the far Pacific can contaminate to some extent the air we breathe on Main Street, so the explosive social and psychological effects of war can corrupt and corrode the lives of men for generations. Did you read Dr. Hachiya's astounding book, Hiroshima Diary? You will remember, then, his graphic descriptions of what the first atomic bomb did to that city. Quite aside from the indescribably destructive extent of the physical damage itself, even people who had supposed themselves to be decent went about for a time looting everything they could manage to get their hands on, including the meager supplies available for hospital use. Dr. Hachiya writes; "The city was infested with burglars....What an unhappy society was coming to life....The country was in the clutches of the mean and unintelligent."

Isn't that an exaggerated but generally accurate description of what modern warfare

(Turn over please).

does to the whole of society? We open the floodgates of hostility and aggression and brutality and then expect, by the contact of paper and pen when the war is over, to see decency and goodness suddenly restored. We deify the man of brute force and give medals to those who most efficiently kill their fellowmen and teach ourselves to repress every kind, loving, human instinct within us.... and then wonder why children reared in this kind of atmosphere become delinquents. Bertram Beck of the Federal Children's Bureau put his finger on the essential heart of the matter when he said: "The positive correlation between the rate of delinquency and war and cold war cannot be ignored. It is hard to instill..built-in controls of hostile behavior when children are being reared in a world that reeks of hostility."

This is the framework within which, and within which alone the problem of juvenile delinquency can be solved. The real delinquents are the parents of today's youthful offenders, -- not just their own biological parents, but all of us who have permitted our society to become perverted by a false sense of value and corrupted by the dreadful stench of war. Juvenile delinquency reflects the standards by which the greater number of adults live in our allegedly civilized society. Covering the mirror with a drapery of punishment and of pious pretense may make us feel better, but it won't change the image at all. Unless or until we alter the image itself, we must inevitably fail.

Do you remember the old folk-tale about a king who rode about the streets of his city naked, all the while loudly calling attention to his elaborate even if imaginary garments? His loyal adult subject dutifully exclaimed on the beauty of his apparel, until at last the sweetly innocent voice of a little child was heard to cry out: "But, mother, the king is naked!" Our children today -- especially our disturbed and delinquent children -- are exposing the nakedness of the values by which we live. The wise among us will listen and heed.

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SPECIAL NOTATIONS

1. The above quotation from Bertram Beck is from the book, "Five States" and is reprinted with the permission of the American Law Institute, Philadelphia, Pa.

2. The quotation from "Hiroshima Diary" by Michihiko Hachiya is reprinted by special permission of the publishers, The University of North Carolina Press, Chapel Hill, N.C.

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DAVID J. WISE, *Program Director*

"OH, YES YOU CAN!"

BY: Rabbi Albert S. Goldstein
Temple Ohabei Shalom
1187 Beacon Street
Brookline, 46, Mass.

January 29,1956.

It is reported that at the highest point on the longest and most hazardous road in the Rockies just as the harassed driver approaches the most precipitous and frightening stretch, there is a reassuring sign. It reads: Oh yes you can! Millions have!

I offer this to you as a text. Take and treasure it. Imbed it in your brain. Imprint it on your heart. If you do, again and again in the days and years to come it will give you courage and assurance and strength to confront every crisis and vicissitude of your life.

By any chance, do you this morning carry in your heart some burden you believe unbearable, some problem so insoluble, some grief so insupportable that you wonder whether or not you can endure it? Don't wonder. You can. Millions have.

Millions of souls, with only the same physical stamina, the same emotional apparatus, the same intellectual equipment as yours, have borne whatever it is that circumstance calls upon you to bear.

In moments of tearful self-commiseration are you ever tempted to ask, "O God, is there any pain like unto my pain?"; to lament, "Nobody knows the trouble I've seen." Don't you ever believe it! God knows. And countless mere mortals like yourself - with no better resources than your own - know your hardship, privation, anguish, frustration, bereavement, loneliness, fear.

Name it, and you know by the very fact that you can name it - that it has a name, can be defined or described, so that someone else knows what you are talking about - by this very fact you know that your experience is not unique. It must be a common human experience, or there would be no word for it.

Name any number or combination of plights that you imagine are yours and yours

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alone, unmatched and humanly unendurable; and be assured that they have been duplicated countless millions of times in the world, and were endured, and generally survived.

The first cry of an infant is a wail of shocked disillusionment upon entering the harsh cold world from the warm comfort and security of its mother's body. If that cry could be translated, it would probably amount to something like this: "Nobody, but nobody, should ever be asked to suffer what I am suffering! Why is this happening to me? What have I done to deserve this?"

Unfortunately, we have no way of communicating verbally with a tiny baby to reassure him that everything will be all right, that his experience isn't cruel and unusual punishment for which he alone has been singled out. We can, however, communicate with older infants, mental and emotional babies 30,50 or 70 years of age (people old enough to have children, or even grandchildren of their own) who actually put into words what we have imagined in the mind of a weeping new-born infant.

To these superannuated babies we must say: Change is an integral part of the dynamism of life; it often brings discomfort, but the body and soul and mind of man were built to take suffering and sorrow and pain of many kinds, just as they are capable of many kinds of satisfaction,of contentment and pleasure and ecstasy.

Never tempt fate by asking: "How much more can I take?" God forbid that you should ever be called upon to take all that the human frame and nervous system can assimilate and still survive!

Can you take it? Yes, you can. God has provided human beings with all the equipment we need to bear the afflictions that human flesh is heir to.

Will you take it? That is something else again. That is something for <u>you</u> to decide. The very word "will" is the clue to the answer. You <u>can</u>, if you <u>will</u>.

Can you take physical pain? Obviously, you can. You feel it, so you <u>are</u> taking it! You have a device, the nervous system, for recording all sensations, including pain. When the quantity (the intensity or duration) of the sensation becomes too great for your particular apparatus, the register automatically shuts off -- you black out, faint, go into coma. You have only to endure as much as your personal mechanism can take. Can you absorb everything up to and including top capacity? Of course, you can. Millions have.

Can you take emotional or social discomfort? Embarrassment, discrimination,ostracism, shame, humiliation, scandal? Certainly you can. Millions have. Who hasn't had some closeted skeleton exposed?

Can you endure financial woe; debt, diminution of income, even poverty, without being destroyed? Most Americans don't know the true meaning of poverty. Not really. To most of the world, practically every American is rich. And on this subject most of the world is quite right. If you eat regularly and have warm clothes for winter, and a sturdy shelter you call home, you are better off than most of the world's 2½ billion souls. If there is a carpet on your floor, plumbing and electrical labor-saving gadgets in your home, to say nothing of radio, or a car, you are living in the very lap of luxury by comparison with most of the world's population.

200 million Russians, 400 million people in India, and at least a billion in other parts of Asia, Europe and Africa could, if they were so inclined, look with green-eyed envy at the possessions of the poorest member of this radio audience. You don't think you could get along on less than what you have? Oh yes, you can. You probably have. Hundreds of millions of others have and are still doing it. And not all of them are even feeling sorry for themselves.

Perhaps what we here in America should really be more concerned with is: Can we stand all this prosperity, this wealth and leisure that no other people in the world's history has ever known, and still not become corrupted by it?..believing it is our due...insulating our souls to a point where we lose the common touch, the sympathy for those who truly know poverty, who starve to death for lack of the few grains of rice that could keep them alive, as millions in vast areas of the earth do all year long and are doing now while you are listening to me.

Let me hasten to anticipate your protest and agree with you that a talent for endurance is only a help toward survival, and that mere survival is hardly an alluring prospect or an inspiring aim in life for creatures whose glorious boast it is that we are made in the image of God.

To be human we must do much more than survive. Men must grow!

Is there in the faith of our fathers still some latent power to rouse our slumbering spirits? Can we by meditation and prayer dissolve the inertia of the years, the decades of spiritual apathy and intellectual indolence, the long continued detachment of so many of us from God, the Sourcespring of our strength, the Fountain of our faith?

Is it possible that the experience of worship can work some subtle mystic transformation in our souls, can direct our footsteps up to higher ground, can stir and move us toward a life of dedication and service?

Are we able to give direction to the inevitable change in our lives? Can we resolve to renew ourselves and see the resolution through?

Can you, with all your personal cares, your family worries and woes, your professional burdens, your workaday problems and perplexities, still manage to live a fuller, richer life?

Can you be informed of and concerned with the needs, the tragedies and the hopes of your neighbor, mankind?

Can you learn to lead a life deepened with religious inwardness, broadened with human sympathy, inspired by ethical idealism, illumined by knowledge of and an interest in the world's literature, music, science, art?

Can you, with all your frets and aches and your limitations of time, and money and energy, do all this or any large part of all this?

You think not? Oh Yes You Can. Millions have.

And so may you. If you will.

Let this day find you willing to return to God: to live as deeply, as religiously, as generously, usefully, creatively and nobly as it is well within your power to live; only willing to follow the better inclination in your nature as a human being, the finer impulse in your heart as a child of God...

(Turn over please)

you with this will,and the ongoing year will keep you happy with the only joy which age does not wither nor custom stale; the satisfaction of work well done, of days well spent, of a life well lived.

----IMPORTANT MEMORANDUM----

FROM: David J. Wise, Program Director, MESSAGE OF ISRAEL, 838 5th Avenue, New York 21, N. Y.

As you read this wonderful sermon, did you realize that the program which made it possible was brought to you only as a result of the fine cooperation of your local ABC radio station, which has been carrying us as a FREE public service and at a time when it would have been much more profitable, money-wise, to broadcast a commercial program???

In view of this fine cooperation by your station and by the ABC Network, which has carried us as a free public service for more than 21 years, we are asking all our listeners to make their appreciation known in every possible way to the Network (c/o Wiley Hance, Manager of Public Affairs, 39 West 66th St., New York 23, N. Y.) and to their local ABC Station Manager. A postcard will do: a letter is better. You will know best what your heart dictates.

Whatever you do, do it now; do it today; don't put it off till next week! In this day of fierce competition between radio and TV, radio is the loser unless we present tangible evidence to our fine stations that this is not so and need not be so as long as they continue to render such a magnificent public service as the MESSAGE OF ISRAEL.

Thank you for your continuing interest in our program. Let me know if there is any way that I can help your community continue to enjoy the MESSAGE OF ISRAEL or, assuming we have already been dropped by your station, begin enjoying it again.

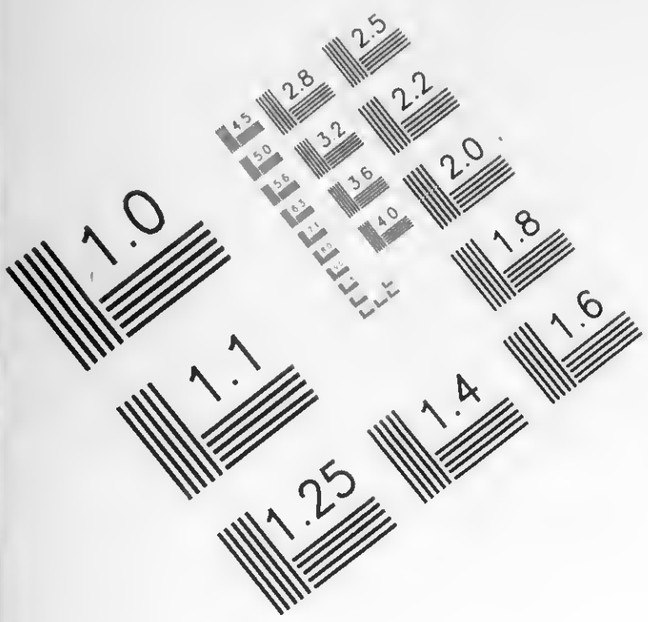
REMEMBER---Your letters are the lifeblood of our program!

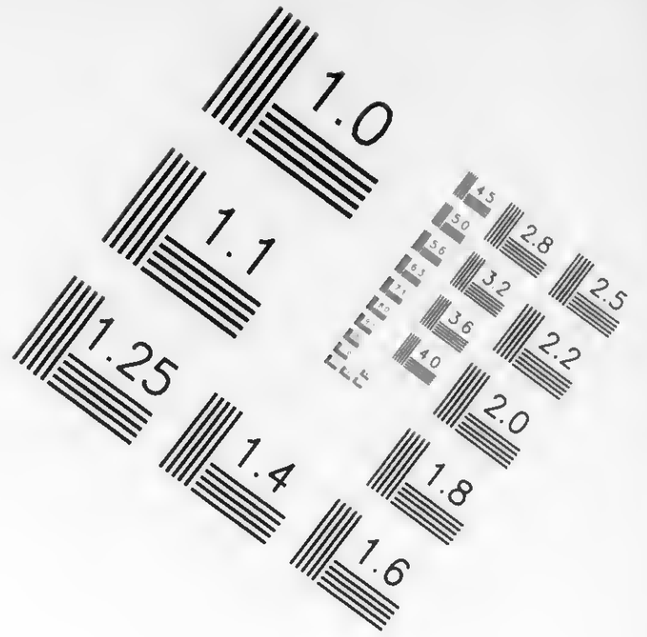
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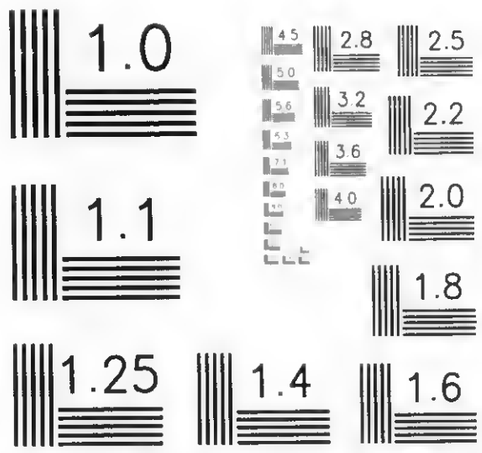
ON NEXT

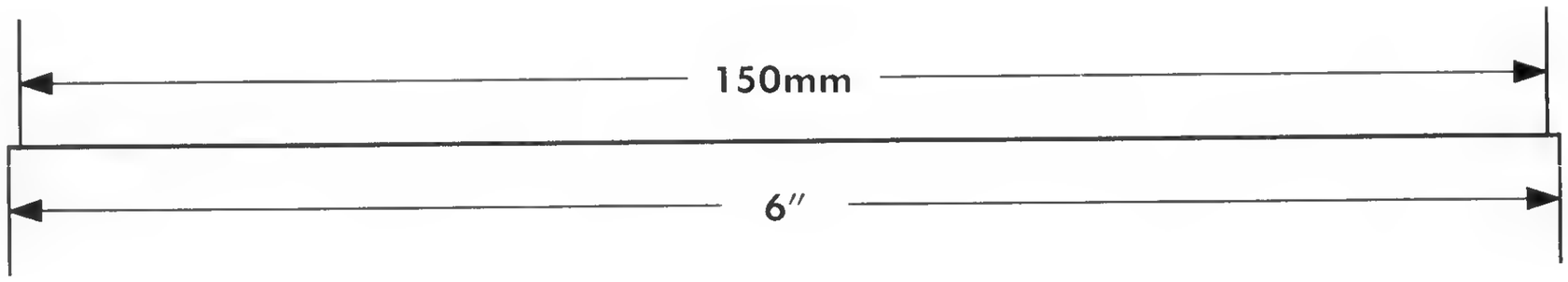
REEL

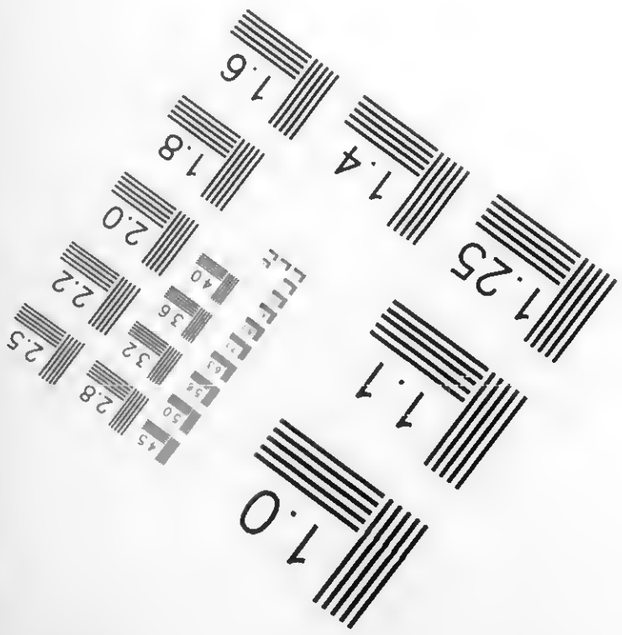
IMAGE EVALUATION
TEST TARGET (QA–3)







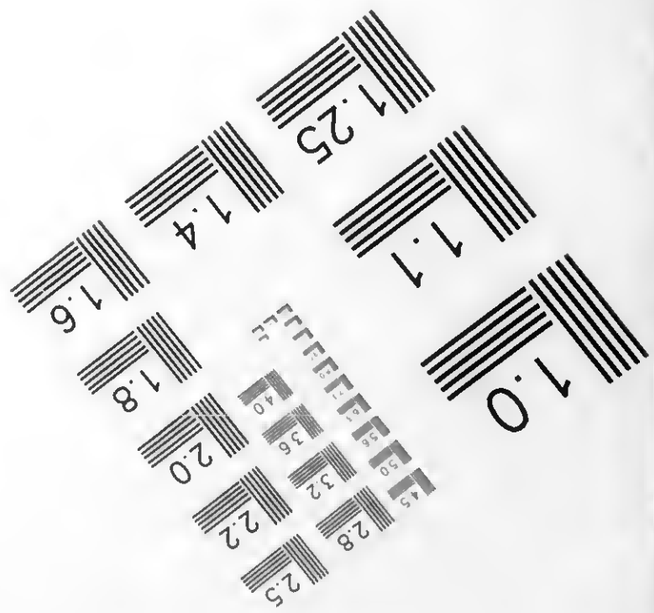




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END OF REEL

PLEASE REWIND